

Copyright is owned by the Author of the thesis. Permission is given for a copy to be downloaded by an individual for the purpose of research and private study only. The thesis may not be reproduced elsewhere without the permission of the Author.

**HOKI KI TE ŪKAIPŌ – WHENUA AND HAUORA
AN EXPLORATION OF WHĀNAU, WHENUA AND
RESTORATION FOR WELLBEING**

A thesis presented in partial fulfilment of
the requirements of the degree of

Doctor of Philosophy
in Māori Knowledge

at Massey University,
Manawatū, Aotearoa New Zealand

Kiri Parata

Te Ātiawa ki Whakarongotai, Ngāti Toa Rangatira,
Ngāti Raukawa, Ngāti Ruanui, Ngāi Tahu

2025

RESEARCH ABSTRACT

This thesis, *Hoki kē te ūkaipō – whenua and hauora: an exploration of whānau, whenua and restoration for wellbeing*, explores the intergenerational wellbeing of Te Whānau Parata ki Waikanae through engagement with whenua tīpuna (ancestral lands) in the Kapiti region, using a kaupapa Māori, hapū led qualitative methodology. Building on previous iwi-led health research, the study investigates how contemporary expressions of ūkaipō (sites and sources of nurturing and sustenance) and the transmission of kaupapa tuku iho (inherited ancestral values) contribute to whānau flourishing across three generations.

Employing a multi-method design – encompassing interviews, observations, wānanga, and rich ethnographic documentation – the research identifies four core findings, that: reclamation of whenua tīpuna provided opportunities to access tikanga and tīpuna wisdom; whānau thrived intergenerationally through engagement with whenua; operating collectively as whānau enhanced the potential for current and future generations; and, mana whenua relationships operate as a system for change.

Findings highlight how reclaiming ancestral land not only supports wellbeing through practical, cultural, and spiritual engagement, but also offers pathways for transformation and mana motuhake (self-determination) at whānau and hapū levels.

The Waipunāhau Framework and associated tohu (symbol) developed in this study provide a locally grounded, strategic evaluative tool for whānau-led transformation, showcasing how contemporary, strengths-based approaches rooted in mātauranga Māori can optimise hauora and support whānau resilience amidst ongoing structural inequities.

The thesis contributes to the mātauranga continuum by documenting an exemplar of flourishing through Indigenous-led restoration, collective action, and ethical research practice grounded in tikanga, offering transferable insights for other Māori and Indigenous communities engaged in similar kaupapa.

The PhD research supported by a Māori Health Research PhD Scholarship received from the Health Research Council of New Zealand, enquired deeper into the notion of hauora being enhanced by being in te taiao (the natural world) and the role that whenua tīpuna has in supporting whānau to flourish.

Located in Waikanae, Kapiti, Aotearoa, the study included three generations of whānau engaged in various activities on their tūranga pito.

Key Words – ūkaipō, whenua tīpuna, hauora, te taiao, Papatūānuku, healing, whānau ora, pae ora, kaupapa tuku iho, mana whenua, mana motuhake.

DEDICATION

For my dad, Tutere Paraone Parata - you've never let the home fires be extinguished. From humble beginnings on your whenua tīpuna, you have role modelled rangatiratanga with humility and been alongside us as we came full circle back to our ancestral lands.

And to the uri of Tutere and Denise, my whānau - Pukebuia and the stories within this thesis are for you. I dedicate this study to you in honour of our ancestral matriarch Metāpere Waipunāhau.

Ka whawhai tonu mātou.

Note on photography: Please enjoy the photographs in this thesis and show respect by not replicating or using them in any form. They are used with the permission of the whānau to breathe life into the kōrero and to show the importance of whakapapa and relationships. These images are precious to our whānau.

HE MIHI – ACKNOWLEDGEMENTS

I offer gratitude to the atua, kaitiaki and my tīpuna who have guided my work throughout the PhD research. My motivation has come from you. I've noticed the tohu you provided along the way.

My supervisors, represented from Massey University and Whakauae Research Services included Associate Professor Margaret Forster, Professor Chris Cunningham, my dear friend and mentor Dr Heather Gifford and Professor Meihana Durie. Your confidence in me and gentle guidance made this exploration less challenging. Your dedication to me throughout the entire period has been constant and I'm grateful for that. Approval for the research was sought and granted from my hapū through a tikanga based wānanga, and ethics was granted from the Massey University Human Ethics Committee.

My beautiful whānau including my partner John, son Natanahira and his wife Taylor, and our daughter Maia Tioi, thank you for asking me about my research every week, and providing me the space and time to undertake this work. To my parents Tutere and Denise, my siblings and their partners Damian and Tosca, Shannon and Kara and Kristie and Mohi – Pukehuia represents so much of our whānau moemoeā, it has become our dream, and a significant connection point for us. To my amazing nieces, nephews and their partners, thank you for loving Pukehuia as much as we do, even if it does represent a lot of hard mahi! This is a whānau legacy.

Much of what I write about in this PhD relates to feelings of connection and aroha and for me this represents beauty. For that reason, I chose to write in places that reflected this kaupapa. I attended several writing retreats with PhD and other research buddies in a range of magnificent rohe throughout Aotearoa. I sought out opportunities for solitude and the ngahere and natural landscapes of te taiao provided inspirational backdrops for writing. Our whānau holiday home at Ohingarua, Kenepuru Sound was an area I returned to several times for the peace and tranquillity and for the bird song. I acknowledge these landscapes and my tīpuna presence alongside me throughout.

Ultimately, I acknowledge the whenua, Pukehuia for your constant inspiration, the lessons, the mātauranga that you hold deeply embedded, and have released to us as we need to know it.

Ko Wi Te Kākākura te tangata, ko Pukehuia te whenua.

OPENING PEPEHA



(Photograph taken by author)

Ko Tokomaru te waka

Ko Kapakapanui te maunga, e noho pinaki ki ngā pae Tararua

Ko Waikanae te awa

Ko te Rau o Te Rangi te moana

Ko Kapiti te motu tapu

Ko Whakarongotai te marae

Ko Kaitangata te hapū

Ko Te Ātiawa ki Whakarongotai te iwi, nō runga i te rangi e

He uri ahau hoki nō Ngāti Toa Rangatira, Ngāti Raukawa ki te Tonga,

Ngāti Ruanui, me Ngāi Tahu

Ko Kiri Parata tōku ingoa, e mihi ana, e mihi ana

I open with my pepeha as a way of linking myself to our mountains, our river and to our ancestral lines. My mountain is Kapakapanui, which sits nestled amongst the Tararua Ranges. Waikanae is my river. Kapiti is the name of our Island and the water leading to Kapiti is called Te Rau o Te Rangi. I descend from a number of tribes including Te Ātiawa ki Whakarongotai, Ngāti Toa Rangatira, Ngāti Raukawa, Ngāti Ruanui and Ngāi Tahu. The main sub-tribe I acknowledge is that from my Te Ātiawa iwi, Kaitangata. Whakarongotai is the name of our marae and the meeting house. My name is Kiri Parata.

PHD PRESENTATIONS

Dissemination: Peer Reviewed Conference presentations:

- Parata, K. (2024). Hoki ki te ūkaipō: connecting to whenua tīpuna for hauora. *The Mana Enhancing Role of Evaluation, Aotearoa New Zealand Evaluation Association*, Auckland, New Zealand. 5 November.
- Parata, K. (2023). Hoki ki te ūkaipō – returning to land for wellness and healing. *Healing our Spirit Worldwide Conference, 9th gathering*, Vancouver, BC, Canada. 14 September.
- Parata, K., Johnson, T., & Ruru, S. (2022). Kia Puāwai – supporting PhD students to flourish. *Ngā Pae o Te Māramatanga, 10th International Indigenous Research Conference*. Online, 18 November.

Non-Peer Reviewed Conference/Hui presentations:

- Parata, K. (2024). Hoki ki te ūkaipō: connecting to whenua tīpuna for hauora. *MAI Hui-a-Tau*, Auckland, New Zealand. 9 November.
- Parata, K. (2023). Kaupapa Māori Research and Evaluation – My path and lessons learned. *Whakauae Winter Student Wānanga*. Online, June.
- Parata, K. (2023). Kiri's PhD – Why this kaupapa? The story behind the study. *Whakauae Kaimahi*. Online, May.
- Parata, K. (2023). Hoki ki te ūkaipō – whenua and hauora: an exploration of whānau, whenua retention and restoration for wellbeing. *Ethics and Tikanga Wānanga with Whānau and Hapū*. Online, 18 April.

Other dissemination:

- Parata, K. (2024). *Celebrating Scholarship and Connection: Highlights from the MAI Hui-a-Tau 2024*. Latest News/Pānui section of Whakauae website, 26 November. <https://www.whakauae.co.nz/latest-news/celebrating-scholarship-and-connection-highlights-from-the-mai-hui-a-tau-2024>
- Parata, K. (2024). *Kiri Parata, PhD Candidate presents at 2024 ANZEA Conference on whānau flourishing when connecting to whenua tīpuna*. Latest News/Pānui section of Whakauae website, 12 November. <https://www.whakauae.co.nz/latest-news/kiri-parata-phd-candidate-presents-at-2024-anzea-conference-on-whanau-flourishing-when-connecting-to-whenua-tipuna>
- Parata, K. (2024). Kia Puāwai Programme: *Three years of Kia Puāwai research - the team regathers*. News & Updates section of website. Kia Puāwai Website, 30 October. <https://www.kia-puawai.whakauae.co.nz/latest-news/three-years-of-kia-puawai-research---the-team-regathers>
- Parata, K. (2023). *Kia Puāwai – gathering two years on from the launch, the benefits of whanaungatanga*. News & Updates section of website. Kia Puāwai Website, December. <https://www.kia-puawai.whakauae.co.nz/latest-news/kia-puawai-gathering-two-years-on-from-the-launch-the-benefits-of-whanaungatanga>

GLOSSARY

Within the thesis I use kupu Māori (Māori words) interchangeably with English words. On occasion the English translation directly follows to assist with reading flow. This glossary serves to help the reader understand concepts and kupu Māori used throughout the thesis.

Ahi ka roa – burning fires of occupation, continuous occupation

Aotea – canoe that brought Turi and his people from Hawaiki to Taranaki

Aotearoa – the Māori name for New Zealand

Āpōpō – tomorrow, sometime in the future

Atua – ancestor with continuing influence, God or deity

Awahi – cherish, support

Hapū – kinship group, subtribe

Hauora – health, vigour, wellness

Heke – to migrate, move

Hēmi Mātenga – younger brother of Wi Te Kākākura

Hinengaro – mind, consciousness, awareness

Hoki – to return, or too, as well

Hui – to gather, assemble, meet

Huia – a glossy black bird, now extinct, which had prized white-tipped tail feathers and orange wattles

I ngā wā o mua – in the times of the past

Iwi – extended kinship group, tribe

Kai – food, meal, to eat

Kaimoana – seafood, shellfish

Kāinga heihei – chicken coup

Kaitiaki – custodian, caretaker, steward

Kapiti – settlement area of Te Ātiawa, region one hour north of Wellington, Kapiti Island sits west of the region with Te Rau o Te Rangī (named after Kahe Te Rau o Te Rangī, the water between the mainland and Kapiti Island)

Kanae - mullet

Kapakapanui – Mountain in the Tararua ranges behind Waikanae

Kaumātua – elder

Kaupapa – topic, policy, matter for discussion

Kaupapa-a-iwi – a matter or purpose of an iwi

Kaupapa Māori – Māori approach or ideology

Kaupapa Tuku Iho – values gifted from our ancestors (also referred to as kōrero tuku iho or taonga tuku iho)

Kīngitanga – Māori King movement

Kōrero – to say, speak, talk, discussion

Koro – grandfather, elderly man

Korowai – cloak, cloaked

Kotahitanga – coming together for a shared vision

Kōwhaiwhai – painted scroll ornamentation - commonly used on meeting house rafters

Kupu hou – newly coined word or expression

Kurahaupō – canoe from Hawaiki with descendants in Taranaki, Whanganui and southern North Island

Mahau – porch, veranda

Mahi – work, task, to work

Mahi kotahi – work together, collaborate

Mana – prestige, authority, status

Manaakitanga – the process of showing respect, generosity and care for others

Mana motuhake – autonomy, self-determination

Manu – bird

Māra kai – food garden, connecting people with land and culture

Marae, Marae atea – used to describe tribal meeting house and surrounding areas

Maramataka – Māori lunar calendar or turn of the moon

Mātauranga – knowledge, wisdom

Maunga – mountain

Mauri – life force, vital essence

Mauri oho – an activated state of being engaged and awakened

Metāpere Waipunāhau – Ngāti Toa and Te Ātiawa leader, mother of Wi Te Kākākura

Moana – sea, ocean

Moemoeā – aspirational vision

Mokopuna – grandchild/children, future generations

Motu – island

Motungārara – an island off the southern area of Kapiti Island, birthplace of Wi Te Kākākura

Natanahira Parata – son of Wi Te Kākākura. Kiri's son carries his name

Ngā mea taputapu – the elements/tools

Ngā mokopuna o āpōpō – future generations

Ngahere – bush, forest

Ngārara – land block name for Waikanae

Ngāti Raukawa – tribal group north of Waikanae

Ngāti Ruanui – tribal group from southern Taranaki

Ngāti Toa Rangatira – tribal group south of Waikanae

Nohorua Parata – son of Natanahira Parata, Kiri's grandfather

Oranga – wholistic concept of wellbeing

Oriwa Horomona – of Ngāti Toa descent, wife of Natanahira Parata

Pā – village, settlement

Pae Ora – a framework for achieving wholistic whānau wellbeing

Pākehā – New Zealander of European descent

Pakeke - adult

Papa, Papatūānuku – Earth, Earth Mother, wife of Ranginui - all living things originate from them

Parihaka – a settlement in the Taranaki rohe which came to symbolise the peaceful resistance to the confiscation of land

Parihaka Mai Ai – returning to your tūrangapito and creating your own sanctuary

Pātaka – pantry, food storage

Pātea – southern Taranaki settlement

Pepeha – traditional oral recitation, acknowledging places of connection

Pito – umbilical cord

Pohe – a Te Ātiawa chief, wife of Te Rangihīroa

Porirua – where our Ngāti Toa whānau settled after migration from Kawhia

Porotaka – circle

Poutama – stepped pattern of tukutuku panels and woven mats - symbolising genealogies and also the various levels of learning and intellectual achievement

Pukehuia – name of our whenua in Waikanae, the location for the study

Puku Mahi Tamariki – meeting house name at Tuku Rakau

Puna, Puna Wai – freshwater spring

Rangatahi – younger generation, youth

Rangatira – chief, leader

Rangatira wahine – female leader

Rangatiratanga – leadership, mana motuhake, exercising authority

Rangi – sky father

Rīwai – potato

Rohe – region, territory

Rōpū – group, party of people

Ruakōhatu – the Parata whānau urupā in Waikanae

Taha Tinana, Taha Wairua, Taha Hinengaro, Taha Whānau – the four pillars of health of Te Whare Tapa Whā Model

Take – topic, matter, concern

Tamariki - children

Tāne Mahuta – atua of the forest and all forest creatures, one of Rangī and Papa’s children

Tangaroa – atua of the sea and fish, one of Rangī and Papa’s children

Tangata – man, human being

Taonga – something highly valued, treasure

Tapuikura Pokere – Kiri’s grandmother of Ngāti Ruanui descent

Taranaki – the region in the west of the North Island in the vicinity of Mount Taranaki

Tararua – name of mountain range that sits behind Kapiti rohe, stretching from Manawatū to the Wellington region

Taunahanaha Whenua – Māori practice of naming the land to lay claim

Tautoko-a-iwi – caring for tribal members

Te ao Māori – a Māori worldview, where everything is interconnected and steeped in tikanga

Te Ātiawa ki Whakarongotai – tribal group from Te Ātiawa located in Waikanae and surrounds

Te kore – state of nothingness before creation, with unlimited potential

Te Motu o Kapiti – Kapiti Island

Te Pehi Kupe – Ngāti Toa chief

Te Rangihīroa – Ngāti Toa chief, brother of Te Pehi Kupe, father of Metāpere Waipunāhau

Te Rau o te Rangī – stretch of water between Kapiti Island and the mainland

Te taiao – the environment, the natural world

Te Takutai Moana – marine and coastal areas

Te Tau Ihu, Te Tauihu-o-te-Waka – also known as Te Tau Ihu, the top of the South Island and the iwi groupings living there

Te Tiriti o Waitangi, Tiriti – New Zealand’s founding document, an agreement made in 1840 between representatives of the British Crown and more than 500 rangatira to represent a partnership

Te Upoko o Te Ika – Wellington area

Te uru huarākau – fruit and nut orchard

Te Whānau Parata ki Waikanae – the research participants

Te Whiti o Rongomai (Te Whiti) - Prophet who alongside his fellow prophet Tohu, was responsible for making the village of Parihaka in Taranaki a symbol of pacifist protest against government land acquisitions

Tiaki – to look after, care, protect

Tiheī mauri ora – sneeze of life, a statement that celebrates the life force within people

Tika – to be correct, true, upright

Tikanga – custom, lore, correct procedure

Tinana – body

Tipuna, Tīpuna, Tupuna – ancestor/s

Tipuna Wahine – female ancestor

Tohu – sign, symbol, token

Tohu Kākahi (Tohu) – Prophet who alongside his fellow prophet Te Whiti, was responsible for making the village of Parihaka in Taranaki a symbol of pacifist protest against government land acquisitions

Tongi – landmark, physical site of significance

Tono – request, claim, invitation

Toto – blood

Tuku Rakau – the settlement for Te Ātiawa people in Waikanae from 1849 – 1886, alongside the awa

Tūpāpaku – a deceased person’s body

Tūranga Pito – standing in your mana on your whenua, your ūkaipō. Also, a whānau name, my father’s brother, Koko Tūrangapito

Tūrangawaewae – place where one has rights of residence and belonging through kinship and whakapapa

Tutere Paraone Parata – son of Nohorua and Taipuikura, Kiri’s father

Ūkaipō / ūkaipōtanga – source of sustenance, connection to land and place

Unaiki Whareangeange – a Ngāti Raukawa leader, wife of Wi Te Kākākura

Uri – offspring, descendant, successor

Urupā – burial grounds

Wahine, wāhine – woman, women

Waikanae – a Kapiti Coast town, our ūkaipō, one of the areas where Te Ātiawa people of Taranaki settled

Waikato – a region in northern New Zealand, home of the Kīngitanga

Wai Māori – freshwater

Wai ora – living waters, sources of life and wellbeing

Waiorua Bay – whānau land on the northern end of Kapiti Island

Waipunāhau (also Metāpere Waipunāhau) – Ngāti Toa and Te Ātiawa leader, mother of Wi Te Kākākura

Wairarapa – rohe in the southeast of the North Island

Wairua – spirit, soul, feeling, atmosphere, mood

Waitara – northern Taranaki settlement

Waitohi – Picton

Waka – canoe

Wānanga – to meet and discuss, deliberate

Whakaaro – to think, thought, consider, plan, decide, understanding

Whakapapa – genealogy, lineage, descent

Whakarongotai – name of Waikanae Marae

Whakatauākī, whakataukī – proverb, a significant saying

Whānau – extended family group

Whanaunga, whanaungatanga – relationship, kinship, sense of family connection

Whānau ora – a family centred strengths-based approach to wellbeing

Whāngai – to feed, nourish, foster, nurture

Wharekauri – the Chatham Islands

Wharenui – meeting house

Whenua – land, also placenta, afterbirth

Whenuakura – an area east of Pātea, hapū from Ngā Rauru, Ngāti Ruanui and Ngāti Hine from here

Whenua Māori, Whenua Tīpuna – Māori land/s, ancestral lands

Wiremu Kingi Te Rangitāke – a Te Ātiawa chief

Wiremu Te Kākākura Parata – a Ngāti Toa and Te Ātiawa chief

Wi Tako Ngātata – a Te Ātiawa chief

TABLE OF CONTENTS

RESEARCH ABSTRACT	2
DEDICATION	3
HE MIHI – ACKNOWLEDGEMENTS	4
OPENING PEPEHA	5
PHD PRESENTATIONS	6
GLOSSARY	7
TABLE OF CONTENTS	11
LIST OF FIGURES	15
CHAPTER 1 - INTRODUCTION	17
1.1 RESEARCH AIMS AND OBJECTIVES	17
1.2 RATIONALE FOR THE RESEARCH	18
1.3 RESEARCH CONTEXT AND ASSOCIATED LITERATURE	21
1.4 RESEARCHING AS A WHĀNAU MEMBER AND AN INSIDER	28
1.5 INDIGENOUS POSITIONING	28
1.6 STRUCTURE OF THE THESIS	29
1.7 SCOPE OF STUDY AND KEY TERMS USED	29
CHAPTER 2 - TE WHĀNAU PARATA KI WAIKANAE	31
2.1 TIROHANGA WHĀNUI CHAPTER OVERVIEW	31
2.2 INTRODUCTION OF TE WHĀNAU PARATA KI WAIKANAE	31
2.2.1 Research Participants	31
2.3 OUR ARRIVAL IN WAIKANAE	32
2.3.1 How Waikanae got its name	32
2.3.2 The beginning of the heke south	32
2.3.3 Wi Te Kākākura and the whenua	32
2.3.4 Kiri’s whakapapa to Waipunāhau and Wi Te Kākākura	35
2.4 ALIENATION FROM WHENUA TĪPUNA	36
2.4.1 The last of the remaining whenua	38
2.5 FOSTERING AN ENVIRONMENT OF COLLECTIVITY	41
2.6 PUKEHUIA	42
2.6.1 Discovering an opportunity for ūkaipō connections	42
2.6.2 Kotahitanga	43

2.6.3 Naming Pukehuia	43
2.6.4 Our moemoeā	43
2.7 PARIHAKA MAI AI	44
CHAPTER 3 - METHODOLOGY, DESIGN AND METHODS	47
3.1 TIROHANGA WHĀNUI CHAPTER OVERVIEW	47
3.2 INTRODUCTION OF THE METHODOLOGICAL APPROACH	47
3.3 KAUPAPA MĀORI AND HAPŪ LED INQUIRY	48
3.3.1 Kaupapa Māori Inquiry	48
3.3.2 Hapū led inquiry	50
3.4 METHODS	54
3.4.1 Whakatātare/Observations	54
3.4.2 Ūkaipō and Insider Researcher	54
3.4.3 Phased approach	55
3.4.4 PhD enrolment and supervisory team	56
3.4.5 Development of research tools	57
3.4.6 Data collection	57
3.4.7 Analysis	58
3.4.8 Thesis write up	58
3.4.9 Translation	59
3.5 WAIPUNĀHAU TOHU	59
3.5.1 Ngā mea taputapu, elements of the Waipunāhau tohu	60
3.5.2 Identifying potential use of the Waipunāhau tohu	62
3.5.3 Tohu leading the strategic intent and an evaluative tool	65
3.6 STRENGTHS-BASED	66
3.7 INDIGENOUS POSITIONING	66
3.8 ETHICS/TIKANGA	68
3.8.2 Relationship with Whakauae and the broader research programme	75
3.9 LIMITATIONS AND LESSONS	76
CHAPTER 4 - FINDINGS	78
4.1 TIROHANGA WHĀNUI CHAPTER OVERVIEW	78
4.2 INTRODUCTION TO THE FINDINGS CHAPTER	78
4.2.1 Purpose of research	78
4.2.2 Structure and order of the chapter	78
4.3 THEME 1: WHAKAPAPA PLAYS A SIGNIFICANT ROLE IN CONNECTION TO WHENUA FOR TE WHĀNAU PARATA KI WAIKANAE	79
4.3.1 Subtheme 1: Ahi kā – ensuring the connection of our uri remains strong in Waikanae	79

4.3.2 Subtheme 2: Connection to tīpuna	81
4.3.3 Subtheme 3: Tīpuna leadership and legacies	82
4.3.4 Subtheme 4: Pepeha in full view	83
4.3.5 Subtheme 5: Connected to Kapiti Island	84
4.4 THEME 2: CONTEMPORARY INTERGENERATIONAL MĀTAURANGA	86
4.4.1 Subtheme 1: Intergenerational knowledge and values exchange today	86
4.4.2 Subtheme 2: Intergenerational expectations	89
4.5 THEME 3: COLLECTIVISM, MAHI KOTAHĪ	92
4.5.1 Subtheme 1: Goals are more achievable working together	92
4.5.2 Subtheme 2: Consensus decision-making	93
4.5.3 Subtheme 3: Kaitiakitanga and mahi mō te taiao	96
4.6 THEME 4: WHENUA AS A DETERMINANT OF HAUORA	97
4.7 THEME 5: WHENUA FOR HEALING	100
4.7.1 Subtheme 1: Mana motuhake, reclamation	100
4.7.2 Subtheme 2: Connection to Kupa	101
4.8 SUMMARY OF THEMES	101
CHAPTER 5 - DISCUSSION	103
5.1 TIROHANGA WHĀNUI CHAPTER OVERVIEW	103
5.1.1 Structure and order of the chapter	103
5.2 INTRODUCTION TO THE DISCUSSION CHAPTER	103
5.2.1 The necessity for transformation	104
5.2.2 Understanding the research question	104
5.3 EXPLORING MEANING WITHIN THE FINDINGS	106
5.3.1 Reclamation of whenua tīpuna provided opportunities to access tikanga and tīpuna wisdom	108
5.3.2 Whānau thrived intergenerationally through engagement with whenua	110
5.3.3 Operating collectively as whānau enhanced the potential for current and future generations	112
5.3.4 Mana whenua relationships operate as a system for change	115
5.4 IMPLICATIONS OF THE RESEARCH AND FUTURE RESEARCH OPPORTUNITIES	118
5.5 REFLEXIVE DISCUSSION	119
CHAPTER 6 - CONCLUSION	123
6.1 THESIS STATEMENT AND WHY THIS RESEARCH WAS DONE	123
6.2 SUMMARY OF KEY THEMES AND CORE FINDINGS	123
6.3 THE STUDY'S CONTRIBUTION TO THE MĀTAURANGA CONTINUUM	125
6.4 FULFILLING THE RESEARCH AIMS AND OBJECTIVES	126
6.5 REFLECTIONS ON THE RESEARCH PROCESS	126
6.6 FINAL WORDS	127

REFERENCES: _____	129
APPENDIX 1: NGĀ TIKANGA O WHAKAUAE _____	140
APPENDIX 2 – INFORMATION SHEET _____	141
APPENDIX 3 – CONSENT FORM _____	143
APPENDIX 4 – INTERVIEW SCHEDULE _____	144
APPENDIX 5 – FOLLOW UP INTERVIEW SCHEDULE _____	146
APPENDIX 6 – RECRUITMENT PLAN _____	147
APPENDIX 7 – ETHICS TABLE FOR TOHU _____	149
_____	149

LIST OF FIGURES

Figure 1: Literature and mātauranga Māori search areas used in the PhD research _____	22
Figure 2: Wi Te Kākākura Parata, portrait by Gottfried Lindauer _____	33
Figure 3: Wi Te Kākākura approximately 1890 _____	33
Figure 4: View of Kapiti Island from Kapakapanui _____	34
Figure 5: Kiri's whakapapa to Metāpere Waipunāhau and Wi Te Kākākura _____	36
Figure 6: Letter from Waipunāhau against land purchases _____	37
Figure 7: Kiri sitting on the mahau of her beloved Whakarongotai Marae, Waikanae _____	39
Figure 8: Several years since the homestead was established, and a generation later, my father Tutere Paraone Parata (fourth from right) sits with Uncle Kopa with guitar, siblings and cousins on the homestead porch, early 1955 _____	40
Figure 9: Plaque on site of the Parata whānau homestead which stood alongside Whakarongotai Marae. Aunty Charlotte (Harata Ria Te Uira Solomon) is the small girl in the foreground _____	41
Figure 10: Views to Kapiti Island from sister Kristie's whare (left) and Ma and Pa's whare (right) _____	46
Figure 11: The Waipunāhau Framework: a multi-method research design _____	48
Figure 12: Indigenous Research Agenda, Linda Tuhiwai Smith (2012) _____	49
Figure 13: Ngā Kaupapa Tuku Iho, The Principles for Living, Te Wānanga o Raukawa 2016 _____	52
Figure 14: Phases of the PhD research _____	56
Figure 15: Action Research Cycle _____	58
Figure 16: Waipunāhau Tohu _____	62
Figure 17: Overview of Waipunāhau Tohu Elements _____	65
Figure 18: A slide from the tikanga wānanga outlining the aims of the event _____	72
Figure 19: Some of the participants at the tikanga wānanga, April 2023 _____	74
Figure 20: Structure of the theme presentation in the chapter _____	78
Figure 21: Brother Shannon in his Manaaki Kapiti role, an example of mahi ahi kā _____	80
Figure 22: Te Ātiawa ki Whakarongotai whānau supporting whanaunga Ben Ngaia and Tihema Baker at the Marine and Coastal Area (Takutai Moana) Hearings in Wellington, May 2024 _____	83
Figure 23: Kiri Parata planting trees on Pukehuia with numerous sites of significance from her pepeha in the background. Mana Island can be seen on the far left and Te Tau Ihu behind Kapiti Island _____	84
Figure 24: The Hemi Matenga Reserve clad in native bush sits just above Pukehuia. The whānau are planting below the reserve to extend the ngahere onto our property _____	85

Figure 25: Three generations of knowledge exchange in chainsaw and tree felling resulted in firewood for kaumātua (left), and erecting fences and straining wire to keep sheep from feeding on the newly planted tree nursery (right)	87
Figure 26: Nan and mokopuna Ruben planting Taranaki rīwai (left) and a māra harvest (right)	88
Figure 27: Dad with our Aunty Miri in her garden in Martinborough on a trip to collect rīwai (left); Dad using an auger in preparation for planting the orchard (centre); one of the many fruiting trees inside the kāinga heihei (right)	89
Figure 28: Farming activities such as maintaining the health of stock is shared amongst the generations at Pukehuia	92
Figure 29: The many settings where informal hui and wānanga take place and decisions are made, often taking in generational wisdom	95
Figure 30: Whether decisions are made online or while walking on the whenua, we work through ideas and issues until everyone's satisfied with our collective decisions	96
Figure 31: Whānau involvement with mahi mō te taiao – planting at Takamore, Waikanae (left) and kōrero taiao with school children at Otaihanga (right)	97
Figure 32: Kapakapanui School being hosted at Whakarongotai Marae, Matariki 2024	97
Figure 33: The end of a successful sheep shear at Pukehuia, with four expert shearers and a wool rousie represented, including our now late Uncles, Alan Styles in his 80s, and Alan Cameron	98
Figure 34: Mana Motuhake – whether the sun sets to the south or to the north of Kapiti, we're creating new situations for our future uri, one with tikanga and whenua tīpuna at the centre	100
Figure 35: It's fitting to honour Kupa by placing his surfboard at Pukehuia, he loved the sunsets	101
Figure 36: Mana Motuhake: a self-determining process underpins the core findings	107

Chapter 1 - INTRODUCTION

*Kākabutia koe i ngā kupu o ngā matua tīpuna
tukua ki te ao, ki te pō, ki te paki o matariki ē*

*Adorn yourself in the knowledge of your ancestors send it forth
– to the world of light and of darkness and beyond
– to the constellation of matariki
na, Wi Te Kākākura Parata*

Inspiration for our whānau and particularly for me during my teenage years, came from understanding the meaning behind these words of our great great grandfather. This was one of the many legacies he left for us, a lasting reminder to carry our traditional ways of knowing and being with us as we navigate our way through life.

A common notion held globally amongst Indigenous peoples is that we often feel like we're living in two worlds. One world is steeped in our cultural values, norms and knowledge systems where we coexist and acknowledge connectedness between the human and natural world, and the other we carefully tread, hoping we can make sense of and respond appropriately to linear ways and mainstream understandings. Like my tīpuna before me, and many of our Indigenous brothers and sisters, I like to take the best from both worlds, combine them, and work out how best we can thrive. This legacy of carrying and applying our ancestral knowledge and being adaptable and resilient along the way is demonstrated throughout this thesis.

This whakatauaikī (proverb) frames the research which has explored whānau health and wellbeing through connection to and engagement with whenua tīpuna (ancestral lands). The study explored the benefits to whānau of being nurtured on te ūkaipō, a place of nurturing and of sustenance and the impacts on the hauora of whānau.

1.1 Research Aims and Objectives

This kaupapa Māori qualitative research study sought to understand how engagement with whenua tīpuna and the application of kaupapa tuku iho as understood by whānau participants, contributed to optimising hauora for my intergenerational whānau in Waikanae. Exploring how ūkaipō was understood, expressed and applied to decision-making in relation to the whenua and to whānau, and whether this contributed towards flourishing whānau were key aspects investigated.

The study aimed to contribute to the mātauranga continuum by:

- Exploring evidence and knowledge around optimising hauora for an intergenerational whānau who were engaging with whenua tīpuna for wellbeing and identity;
- Investigating how the notion of kaupapa tuku iho were understood and expressed by whānau living within the rohe of Te Ātiawa ki Whakarongotai, specifically in Kapiti; and
- Creating learning opportunities through knowledge transmission using key themes from the research to benefit whānau Māori beyond the research participant group.

To achieve these aims, the study's objectives were to:

- Illustrate how whānau were engaging and interacting with whenua tīpuna;
- Define how whānau see hauora benefits from their engagement with whenua;
- Discuss the whānau understanding of ūkaipō and wellness;
- Highlight examples of what optimising hauora looks like; and
- Propose an option for whānau Māori to optimise hauora.

My PhD research question to explore these aims and objectives was –

How do contemporary expressions of ūkaipō nurture wellbeing for Te Whānau Parata ki Waikanae?

1.2 Rationale for the Research

When exploring how to optimise whānau wellbeing through connection to whenua, I am assuming that whenua is a key determinant of health and wellbeing and that the study will generate an evidence base to support this assumption. The idea of land ownership, which has resulted from a colonial ideology, stood in strong contrast to Māori connections to whenua, where land was seen as part of identity and belonging and cannot be permanently sold. In this study I actively set out to look for alternative options for whānau Māori to enhance hauora, utilising the resources we have access to. The most obvious advantage and strength I identified was our Indigenous knowledge systems. We also had access to ancestral lands, so with those two key ingredients combined, the study took flight.

The current structures and processes of the health sector in Aotearoa New Zealand were not resolving inequities in Māori health. The disestablishment of Te Aka Whai Ora (the Māori Health Authority) as an independent government statutory entity in June 2024 has been a crushing blow for Māori. In November 2023, the incoming National-led coalition government announced plans to do away with Te Aka Whai Ora and return to a single integrated health system. Te Aka Whai Ora, with less than two years in existence had the potential to be a game changer. With the government introduced Pae Ora Healthy Futures Bill policy at its heart, it reflected the priorities of Māori health specialists and Māori communities (Ministry of Health, 2023).

In 2009 in his Pae Ora: Māori Health Horizons lecture, esteemed academic and Māori health leader, Emeritus Professor Sir Mason Durie stated that having emerged from a twenty-five-year period of Māori health transformation, pae ora would explore future directions where technological innovation, demographic transitions, unexpected catastrophes and epidemics, would interact with Indigenous aspirations and strengthen Māori capability (Durie, 2009).

Durie predicted that with the rapidly changing nature of New Zealand society, pae ora would support Māori health to be a function of Māori determination where whānau would make significant contributions to Māori health and wellbeing, and whānau empowerment would be shaped by access to quality information and advice, necessary resources, healthy living, a sense of self control and self-determination. Pae ora is the holistic concept of three inter-related elements including mauri ora (healthy individuals), whānau ora (healthy families), and wai ora (healthy environments), where a healthy future for Māori is the underpinning aspiration. Durie saw pae ora recognising that the future could be created, not simply endured. It took several years for the principles of pae ora to make their way to national level prominence, largely brought on by the findings from the Waitangi Tribunal Wai 2575 Health Services and Outcomes Inquiry (Waitangi Tribunal, 2019). New Zealand's Ministry of Health began to respond to the many urgent needs identified by the inquiry. A significant way forward was the establishment of Te Aka Whai Ora. As mentioned, after a very short start the Māori Health Authority was disestablished.

It is unfathomable to find ourselves with a significant report identifying several breaches of Te Tiriti o Waitangi being ignored by the current government. It feels like the rug has been pulled out from underneath us. This research is now urgent given health reforms are moving away from pae ora, with continued inequities growing in Māori health. The research explored how one intergenerational whānau grouping is actively practising whānau ora, a significant component of pae ora principles, in their own self-determined way to contribute positively to the wellbeing of their whānau.

The research looked at a Waikanae case study as an alternative health and wellbeing solution for whānau Māori, brought on by recognising that current health policies for Māori continue to fall short of success. The Waitangi Tribunal (2019) found profound colonial system failure resulting in continued health disparities across all conditions between Māori and other New Zealanders.

Transformation on several levels is required to achieve health equity for Māori and for Māori health outcomes to be optimised. The short-term, politically driven funding that keeps us in cycles of competition, precarity, and failure is undermining Māori. Sustained Māori-led investment will support transformation.

To rationalise the paradigm shift that's required to move from the current system of established health structures that are not serving to improve health for Māori, to one where whānau are flourishing, I highlight the situation of equity. Equity in Māori health outcomes is essential for the wider social and economic advancement of Aotearoa, is a basic human right and a right enshrined within Te Tiriti o Waitangi. An equity-based approach responsive to addressing Māori need is promoted by Reid et al., (2017). The transformation must emphasise mātauranga and enhance rangatiratanga whereby decision-making, strategies, governance and solutions will be led by Māori utilising Māori knowledge to transform the space. This study explored how Māori-led solutions will support Māori to achieve health equity.

New Zealand's Ministry of Health claims that despite Māori health gains over recent decades, Māori are still experiencing poor outcomes across almost all health conditions (Ministry of Health, 2019). According to the Ministry, Māori have differences in health that are not only avoidable but unfair and unjust (2019). Equity recognises different people with different levels of advantage require different approaches and resources to get equitable health outcomes. Came et al., (2019) argue that intergenerational impacts of colonisation are the main contributing factors to such vast inequities.

As a population, Māori strive for rangatiratanga. The United Nations (1948) identify this as a fundamental human right, the right to a standard of living adequate for the health and wellbeing of ourselves and our families. Rangatiratanga was the core principle for living prior to Te Tiriti o Waitangi and despite a Tiriti promise of the retention of tino rangatiratanga, the ability to self-determine remains elusive for many Māori. Today Māori have on average, the poorest health status of any ethnic group in Aotearoa New Zealand (Waitangi Tribunal, 2019). This is evident in the 6.6 year difference in life expectancy between Māori and non-Māori between 2020-2022 (Health New Zealand | Te Whatu Ora, 2024); in the 2022 rate of Māori cancer registrations which are 1.2 times that of non-Māori (Health New Zealand | Te Whatu Ora, 2025); and the Virtual Diabetes Register which had Māori with estimated age-standardised diabetes prevalence in 2024 at 82.4 per 1000 Māori population compared to 33.3 per 1000 European or other population (Health New Zealand | Te Whatu Ora, 2025). It is also evident in our differential access to health care services (Jansen et al., 2008; Cram, 2014), and in the types of treatment we are offered once we do present to services for care (Gurney et al., 2020).

It is time for a reset, for the restoration of Māori insight and evidence to create the conditions necessary for a system shift: a shift where resourced action is targeted in the best possible way to achieve equity of health outcomes, realising the aspirations of our tūpuna, that we flourish as Māori.

The study offered the opportunity to record our whānau relationship with whenua tūpuna, to test ideas and apply collective decision-making while we showcased our own unique journey of intergenerational whānau wellbeing through engagement with the whenua. I wanted to share a model of wellbeing for

other whānau while adding to the broader academy of mātauranga Māori. The study presents opportunities to highlight a unique approach to creating contemporary Māori solutions to optimise whānau wellbeing through whenua. In doing this I have documented the pathway undertaken by my whānau that can contribute to other whānau learning from and adapting for their own situations.

1.3 Research Context and Associated Literature

The PhD research follows two research projects that I initiated and led over the past decade with our iwi Te Ātiawa ki Whakarongotai. On both occasions while building iwi research capacity, we explored understandings of hauora for our iwi. The first project, Whāia te ahi kā: ahi kā and its role in oranga, specifically studied how whānau engaging in iwi and marae related activities enhanced hauora (Parata & Gifford, 2017). The second study, Whāia te manaaki: manaakitanga and hauora for Te Ātiawa ki Whakarongotai, investigated how manaakitanga is understood and expressed within whānau and iwi settings for enhanced hauora. Both studies provided rohe and iwi specific mātauranga that has enabled our iwi governing bodies to plan and care for our people. During both studies whānau highlighted the important role that te taiao (the natural environment) played in supporting whānau to maintain or enhance wellbeing. The results of both studies provided a springboard for this doctoral study. Of particular interest was the chance to explore the connections to te taiao at a deeper level, and in particular to ancestral lands for wellbeing.

The rationale for the research as identified in the section above suggests a need to pursue Māori-led solutions for enhancing the hauora of whānau. To situate this study within the existing body of knowledge I reviewed and considered a range of complementary and inter-related areas that contribute to whānau Māori taking charge of their own wellbeing. The vast topics of literature and mātauranga that I accessed to support the study are outlined in Figure 1.

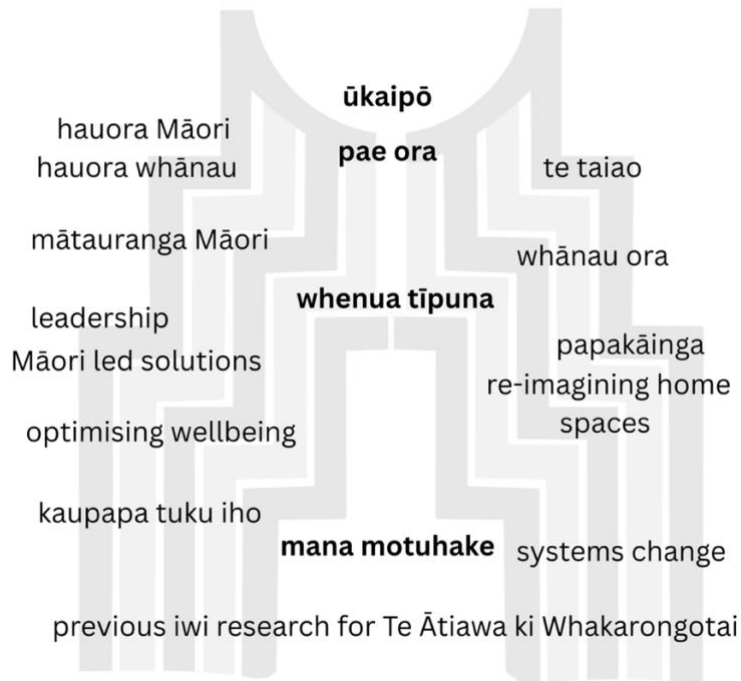


Figure 1: Literature and mātauranga Māori search areas used in the PhD research

To understand how Māori are engaging with whenua, and in particular whenua tīpuna I explored the following ideas about whenua – whenua as ūkaipō, whenua as tīpuna, and whenua as a determinant of wellbeing. I was particularly interested in how whānau were engaging with whenua in a contemporary sense as there was a widely held viewpoint amongst Māori that engagements with whenua are a critical dimension of hauora. I wanted to test this theory. I searched and privileged literature from the Taranaki rohe, due to our whakapapa connections to the region, although the literature wasn't exclusively Taranaki centric. Māra kai engagement was well received by whānau in Taranaki and enhanced a sense of identity and connection to tīpuna according to Ruakere Hond et al (2019) illustrated by whānau engaging in māra kai activities, Māori community garden initiatives. Hond et al identified māra kai as a Māori centred solution for advancing Māori wellbeing that has a multitude of benefits for whānau. Another Taranaki based article discusses the creation of māra kai as symbolising the ability of hapū and iwi to enact their tikanga and be self-determining in relationships with te taiao in order to ensure the wellbeing of ecosystems and communities (Taiapa et al., 2021). Forced alienation of Māori land since the 1800s due to colonisation has resulted in many Māori being distanced from their whenua (Hond et al., 2019). According to Hond et al., (2019), there is potential to reconnect through the development of māra kai, and in doing so enhancing hauora.

Māra kai are community gardens that are tendered by a collective of whānau where fresh produce is grown to share and consume. “Indigenous community garden initiatives are increasingly described within the framework of Indigenous food sovereignty, that is, ensuring control of food and agriculture systems rests with communities” (p. 45). Hond et al argued that self-determination, Māori identity and

empowerment are all constructs of Māori health promotion. Hond (2019) describes Māori health promotion as “a process to increase Māori control over the determinants of health and strengthen cultural identity and thereby improve the health and position of Māori in society” (p. 44). The findings of this study showed that māra developments were efforts by Māori to address a range of local needs and break a legacy of disempowerment. Hond argued that it’s an obvious choice amongst Indigenous populations to garden as a collective action and restoration of agency. Hond (2019) states, “Gardening engages Māori at the most fundamental sites of agency – to act in restoring one’s control over production of food, to act as a collective, to act with an optimistic vision for the future and to act with confidence grounded in one’s identity” (p. 51). A broad range of health and wellbeing benefits including physical activity, food security, civic engagement, social cohesion, and cultural identity are realised through māra developments and other documented whenua restorative projects (Forster, 2019; Baker, 2019). The strong sense of connection to whenua and ancestral lands was a crucial factor in supporting Māori entrepreneurial efforts, self-determination and health and wellbeing.

Just as Hond has described the broad benefits to optimising whānau wellbeing through māra kai engagement, Durie (2016) argued that there is a need to find pathways that move whānau and communities towards flourishing and suggested four pathways – Cultural, Family/Whānau, Societal and Environmental. A cultural pathway would have an emphasis on native languages being spoken at home and heard in communities, and generational transfer of knowledge, heritage, and resources. A pathway with a focus on families and whānau will highlight an intergenerational approach to aspirations for healthy lifestyles. Societal pathways would include active participation in society, education, and the economy. Additionally, whānau would flourish when their protected rights are enshrined in legislation that endorse indigeneity and self-determination. Environmental pathways would lead to flourishing when air, lands and waters are unspoiled, plentiful, and able to nurture our peoples.

For mauri ora to be flourishing Durie identifies the following indicators - spirit, mind, body, families, and environments all need to be flourishing. Shifting from the focus of past decades on what has led mauri ora to languish, and in line with the strengths-based focus of kaupapa Māori research, our attention now needs to turn to the pathways required to enable whānau to flourish. My PhD research provided an opening to take up this challenge, to explore pathways for whānau to flourish and for whānau to engage in activities such as māra kai development with a view to produce novel ideas on nurturing wellbeing.

What appeared to be missing from relevant literature was an outline of what explicitly the human connections were to whenua and what this means for hauora. It appeared to still be ambiguous which provided opportunity for this study. I aimed to make this more distinct through this PhD research. I argued that the deep connection to te taiao for Māori is spiritual, ideological, and cultural and that supporting Māori to have customary relationships with whenua would be enabling for healing and advancement.

Whenua as tīpuna – Walker (2004) describes Papatūānuku, the earth mother as “from whose bosom sprang plants, birds, animals and fish for human sustenance” (p. 70). A Māori world view recognises the interweaving of humans and the environment. It also links mauri ora and human wellbeing with the health of the waterways, whenua and environments. The notion of connectivity between Māori and te taiao can be traced through kōrero tuku iho, passed down through time using waiata tawhito, whakataukī and practices such as pōwhiri (Royal, 2009). Hapū and iwi narratives reinforce this understanding through use of pepeha identifying ourselves to landmarks and waterways as places of significance. Pihama and Cameron (2012) assert that locating ourselves in relation to the natural world through pepeha, is important for Māori as it acknowledges and confirms our cultural obligations to one another and to the land. In doing this it provides us an ability to place ourselves in the Māori world and recognises the generations of tīpuna that have come before us. Taking this notion a step further, Forster (2019) describes how Māori use whakapapa through whakapapa narratives as an approach to map out the origin and nature of phenomena by reviewing Māori sources of information such as whakapapa, pūrākau, whakataukī, waiata and mātauranga to help create new understandings and tikanga.

From a Māori world view we consider living beings to have mauri, this being the essential quality and vitality of the being or the entity. The concept of mauri is central to wellbeing. Having a connection to whenua therefore is identified as fundamental to whānau health (Mark et al., 2010) where the environment is a community of interconnected living beings. The various states of mauri can be reflected in the different levels of wellbeing. Mauri noho is when one’s vitality is languishing. Mauri rere refers to mauri being unsettled. Mauri oho is when one’s vitality is activated, and mauri tau refers to mauri being in balance. The ultimate state is mauri ora when our wellbeing, the spirit, mind, body, whānau and environment are flourishing (Durie, 2016). When we recognise and contribute to maintaining the mauri of whenua, through having connection and interaction with it, we observe whenua as a significant conduit supporting whānau to flourish, thus optimising wellbeing.

Considering how whānau Māori relate and connect to ancestral lands, Merata Kawharu (2009) describes a Māori perspective of an ancestral landscape to include the whenua and its resources including waterways as providing the foundation for survival. An ancestral landscape encompasses the ancestral footprints referring to the revered pathways and seaways of our ancestors and recognition of the importance of our ancestors’ experiences on these landscapes through colonising new places, developing resource management strategies and defending lands and resources enabling present and future generations to benefit from their efforts.

The focus of this PhD exploring contemporary expressions of ūkaipō to nurture whānau wellbeing, highlighted the affection that whānau have for the earth mother, as a mother is loved. For generations

whānau have bonded with the land through customs such as planting the afterbirth, also known as whenua in the land. When a child's pito was cut and buried with the afterbirth in the land, it was known as an iho whenua symbolising the connection between the child and the whenua (Walker, 2004).

Whenua as a determinant of hauora – Moewaka Barnes argued that for more than seven generations Māori cultures, economies, populations and rights have been diminished and degraded through the alienation of land, economic impoverishment, mass settler immigration, warfare, cultural marginalisation, forced social change and multi-level hegemonic racism (Moewaka Barnes & McCreanor, 2019). This idea is reinforced by Hond et al (2019) and Smith (2019) who wrote, “British colonisation was a process of imposing ‘superior’ knowledge systems onto Māori communities, which the colonists saw as inherently inferior and standing in the way of the dream of the empire and the acquisition of resources, land and other commodities” (p. 2). Exploitation and discriminatory power relations benefited Pākehā at a cost to Māori as the symbiotic understandings and relationships with whenua were eroded.

Moewaka Barnes and McCreanor (2019) argue that “reconceptualising relationships with whenua as an underpinning determinant of health and a way of healing people and environments, calls for a move away from land as property to respectful relationships where whenua is person” (p. 28). Moewaka Barnes and McCreanor argue that having customary relationships with whenua and recognising the emotional, ideological and spiritual relationships that Māori have with whenua is an important component for healing from the impact of colonisation. They also encourage a challenge to consider how it can be leveraged to gain momentum in pursuing health equity, a core component required to achieve pae ora. Both Moewaka Barnes and Reid have convincingly argued that there needs to be a paradigm shift and that any new approach for improved hauora Māori must centre a Māori approach. This must be led by Māori whereby Māori identify our own solutions if we are to effect system change and realise the aspirations of our tīpuna.

Exploring different Māori leadership models provided valuable insight from the literature including Wayfinding examples by Spiller et al., (2015) where the authors discussed our ancestor navigators as the original wayfinder leaders, having a deep understanding of themselves, their crew, their waka and their environment. They were motivated by curiosity and were keen to develop the potential in others with an underpinning philosophy of everyone being in the waka together. The Kia Puāwai programme of research (2025) being led by Whakauae Research Services in the Whanganui rohe provided a critical iwi leadership example currently being examined to enhance hauora. Rapua te ara rangatira is a locally nuanced research project exploring the creation of iwi governance systems steeped in Ngāti Hauiti mātauranga to contribute to the wellbeing of their people. Creating systems that align with te ao Māori and centre collective and consensus decision-making and succession pathways has highlighted the ability of iwi

Māori to be leaders in creating contemporary solutions from a wholistic *oranga* sense that contribute to the wellbeing of Māori (Whakauae, 2025).

Another area of literature and current research I examined was the growing interest from *whānau* Māori in finding solutions for housing. This area included options for intergenerational living, returning to ancestral lands, *papakāinga* developments (both urban and rural), and the notion of re-imagining homes that are safe, warm and contribute to *whānau* wellbeing. Indigenous experiences of home and place have highlighted Māori resistance to colonising narratives that associate place and home with economic wealth and power. Ideas of identity, belonging, relationality, and self-determination are more likely to be important for Māori when it comes to homes and housing. Another of the projects under the *Kia Puāwai* programme is *Tō mātou kāinga, tō mātou ūkaipō*: *whānau* conceptions of home, supporting flourishing home environments (Whakauae, 2025). The study has explored understanding of home in relation to connectedness, people, place and space and was looking to co-construct and produce *whānau* centred models to enhance safety and wellbeing at home and within communities.

I enjoyed exploring literature about Indigenous knowledge systems and recognising the interdependence on all living things that Indigenous cultures live by. This is an example of how we can use information and systems as a strengths-based approach to apply to everyday living to serve wellbeing enhancement. The similarities amongst different Indigenous knowledge systems provide a welcome shift in mindset and focus from the ineffective mainstream models and systems that have become normalised within society and are not serving Māori populations well. Understanding how to reaffirm and prioritise our Indigenous knowledge systems and navigate our way through system change to improve Māori health outcomes was something that resonated deeply with our *whānau* in this study. *Te Ruru*, an Indigenous framework of system change, designed by Whakauae Research Services (Johnson et al., 2024), was designed to investigate the overarching systems that perpetuate inequity of Māori health outcomes. It has been interesting to learn how this framework which prioritises Indigenous identities and values will utilise evidence and strategic oversight to navigate systems change and then address internal barriers emphasising the necessity for healing and restoration to sustain long term systems change.

As Māori explore ways to express *rangatiratanga* around their own *hauora*, increasingly in Aotearoa we are seeing Māori researchers referencing *whenua* as a place of healing (Moewaka Barnes & McCreanor, 2019; Mark & Lyons, 2010; Hutchings & Smith, 2018). The relationship between *whenua* and wellness is well known and widely accepted by Māori. For example, research with *Ngāi Tai* (Porter & Ratima, 2014) and *Te Ātiawa ki Whakarongotai* (Parata & Gifford, 2017), both revealed strong links to *te taiao* for maintaining wellness. This PhD study leverages an established foundation of Māori scholarship to extend explored notions of healing and wellness further.

Porter and Ratima, (2014) explored through wānanga the collective vitality of Porter's iwi, Ngāi Tai, particularly what it means to be well. One of the research products was a tool for measuring collective vitality or wellbeing. Vitality in this context referred to iwi actively determining what matters to them from a mana whenua perspective.

Porter found that interdependent relationships with the natural environment were essential for iwi vitality particularly the importance of living on and having regular engagement with whenua to maintain wellbeing. Ngāi Tai values and aspirations for mana motuhake were upheld as they actively determined what was important for them. Participants in the study identified a set of Ngāi Tai values through a consultation process to guide all iwi endeavours, including achieving Ngāi Tai vitality. Porter and Ratima (2014) identified that it is the expression of these cultural values that Ngāi Tai see as “fundamental to upholding the mana of the iwi” (p. 272). Through this study Ngāi Tai have created a baseline of iwi vitality in order to measure further enhancements. A Vitality Outcomes Framework has been created which according to Porter and Ratima (2014) “shows the relationship between Ngāi Tai values, Ngāi Tai vitality outcomes, characteristics of these outcomes, and potential population and performance indicators”. (p. 278). The deep connection to te taiao for Māori is spiritual, ideological, and cultural. Supporting Māori to have customary relationships with whenua enables opportunities for healing and advancement. The literature I have summarised identifies distinctions between the relationships that whānau have with whenua.

Colonisation transformed the relationships that Māori had with whenua with consequences of land alienation. Land loss and the associated connections was significant for Māori. Iwi research by Ngāi Tai and Te Ātiawa ki Whakarongotai has showcased how mana whenua values and aspirations are having direct guidance on how they aspire for vitality and wellness for their people. Māra kai and papakāinga developments are examples of whānau engaging directly with whenua for multiple benefits. For many whānau, engaging in projects such as the fencing of wetlands to keep cattle out, and planting for ecological restoration of cultural and significant areas brings a sense of connectedness to whenua and is an example of projects specifically aimed at enhancing the whenua. Engagements like these mentioned support expressions of ūkaipō, like whanaungatanga and kaitiakitanga.

There was an opportunity with my PhD research to highlight the relationship between optimising the mauri of the whenua and the mauri of whānau by exploring a distinctive intergenerational whānau approach in Waikanae. Taking the wero posed by Reid, Moewaka Barnes and Durie to create Māori centred approaches and utilising whenua in a way that is optimal for whānau is necessary and needed.

With a focus on optimising whānau health and wellbeing through connection and engagement with whenua, this PhD explored how to maximise opportunities to do this and argued that there needs to be a paradigm and a power shift that centres a Māori approach to wellness.

1.4 Researching as a Whānau Member and an Insider

I am a member of the intergenerational whānau rūpū involved in this PhD research, so I acknowledge myself as an insider researcher. Being an insider researcher meant I was intimately part of the research being undertaken as a whānau member, as well as having the role of principal researcher. This is not an uncommon scenario with Indigenous-led research, as claimed by Smith (2012), where she highlights that Indigenous people often do not see themselves represented in research text or if they do, they don't recognise the representation. Smith advocates for the experiences of Indigenous peoples to be at the centre of the story. As an insider researcher I was able to support this notion. Observing my whānau within their own environment enabled me to see life and approaches as it occurred, and not from the outside. As the researcher I drew from mātauranga and learnings from previous research experience, my whakapapa, and being an insider researcher to shape my research approach. To be the insider researcher required me to draw on tikanga to help guide the approach, recognising when participants were feeling less comfortable with the formal nature of proceedings, and being free to adapt and respond accordingly. My whānau saw my role as an insider researcher as adding strength to the study.

In 2021 as I was planning for my PhD research, I made application to the Health Research Council of New Zealand (HRC) for a Māori Health Research PhD Scholarship. In late 2021 I was awarded a doctoral scholarship (HRC Reference: 22/019). Whakauae Research Services Ltd has hosted my PhD research under the five-year Kia Puāwai programme of research. I initially enrolled in my doctoral journey with Te Pūtahi-a-Toi, School of Māori Knowledge at Massey University where my primary supervisor was based, however when she left the university in early 2024, my new primary supervisor was based at Te Pumanawa Hauora, Research Centre for Māori Health and Development, Massey University. I completed my PhD research under Te Pumanawa Hauora.

1.5 Indigenous Positioning

Having a firm understanding of my own cultural identity and intentionally deciding how I wanted to show up in my research practice underpins my Indigenous positioning. My positioning has developed over the years by drawing on my lived experiences of being a wahine Māori, living and working within te ao Māori and my involvement with Māori communities to ensure all research I am involved with is tika. Tika refers to doing what is appropriate and right at any given time (Hudson et al., 2010) and is both intuitive and palpable. My intuition is strengthened by my experiences of tikanga, knowledge from my ancestors and the relationships I have created and fostered with my communities. My interests and motivations to work in this area are driven by my desire to make positive contributions to the advancement of Māori wellbeing and prosperity and to disrupt the systemic inequities imposed by

mainstream health systems.

The failures of the health system heighten my desire to explore hauora from a Māori perspective and to identify solutions that make sense from a cultural perspective and are tika for whānau. I have found that as my confidence has grown as a kaupapa Māori researcher, I have been able to hone my skills and understanding in certain areas therefore strengthening my positioning and practice. When I have engaged with kaupapa that's supportive of Māori aspirations, I have found my Indigenous positioning has strengthened. The lens by which I see the world is Māori. The way I look for solutions is from a Māori perspective, using whakaaro Māori. As I navigate my way through life's opportunities, challenges and decision-making, I am Māori first.

1.6 Structure of the Thesis

The thesis is presented in six chapters, with the opening being this introduction. Chapter two provides a comprehensive understanding of our Parata whānau and situates us in Waikanae showing our iwi and whānau connections to the rohe, indicating why whenua is so important to us. The chapter provides an introduction to tīpuna who have been significant in helping shape the story of our whānau and provides a starting point for our whānau rangatiratanga leading to this study being undertaken. Chapter three outlines the study's methodology highlighting the Waipunāhau Framework, a multi-method research design which centred kaupapa Māori and hapū led inquiry as the theoretical framework. Hapū led inquiry enabled me to draw on kaupapa that is naturally imbued in the ways of being, ways of living and expressions of tikanga for Te Whānau Parata ki Waikanae. Chapter four presents the research findings across five main themes and several sub-themes. I use this chapter to showcase real examples of what each of these themes looked like in reality for our whānau. In chapter five, the discussion section of the thesis, I draw on the findings in relation to the research question identifying four main discussion points being underpinned by mana motuhake. Suggested directions for future research are included. Chapter six concludes the thesis and revisits the research aims and objectives, outlining why the study was done. The chapter summarises the key findings and identifies the contribution to the mātauranga continuum by adding to growing literature in relation to pae ora.

1.7 Scope of Study and Key Terms Used

The study deliberately centres Te Whānau Parata ki Waikanae as the study participants which is further defined in the next chapter. The locale is specific to the Kapiti rohe, situated one hour north of Te Whanganui-a-Tara (Wellington) at the bottom on the North Island of Aotearoa New Zealand. In terms of the generalisability of the research findings, they may not be directly applicable to all Māori, however many of them will be transferrable or relatable to other whānau groupings. My Indigenous positionality has been outlined and therefore I have declared that the study privileges an Indigenous viewpoint.

A glossary found near the beginning of the thesis provides a translation from te reo Māori (Māori language) to English words. Within my whānau and indeed with many Māori and New Zealanders generally today, these words are used interchangeably in everyday conversation.

Māori wellbeing transcends physical illness, rather, it is intimately interconnected to all that it is to be Māori; people, land, culture, and spirituality (Smith, 2012; Cram, 2014). The study draws on the common understanding amongst Māori of hauora being a wholistic concept of wellbeing that centres a Māori world view. It captures not only the health and wellbeing of the individual but also includes the whānau and wider community for whom the individual is connected. For me, the responsibilities that my father, his siblings and my grandparents upheld to remain immersed in their tikanga, has had a profound effect on me. Sustaining ahi kā in the rohe and having connections to and interactions with te taiao, are examples of the lived reality and expressions of tikanga and was an important component for maintaining hauora. As a kaupapa Māori researcher, I have taken this knowledge to gain an understanding that the health of our people is inherently connected and interwoven with the environment (Curtis, 2016). I therefore express whanaungatanga and manaakitanga in my practices and incorporate tikanga and mātauranga to the research I undertake, an important part of maintaining uniqueness for Māori. Hauora Māori encompasses a state of balance between spiritual, physical, mental and whānau/social health.

Chapter 2 - TE WHĀNAU PARATA KI WAIKANAE

2.1 Tirohanga Whānui | Chapter Overview

Te Whānau Parata ki Waikanae is defined in this chapter and background is provided about the whenua and the whānau on which the study is based. The chapter provides context about why reclaiming whenua tīpuna has been important to us after years of being alienated from it. The chapter situates the whānau and the whenua to guide further reading of the thesis.

2.2 Introduction of Te Whānau Parata ki Waikanae

Within the thesis I speak of Te Whānau Parata ki Waikanae. I am referring to the research participants. Te whānau Parata in the Kapiti and Porirua rohe is an extensive whānau grouping, descended from Wiremu (Wi) Te Kākākura Parata. Today many of our whānau remain in Waikanae or live nearby and for most of us who have whakapapa and whenua connections to Waikanae, we would identify ourselves as Te Whānau Parata ki Waikanae. It is not my intention to mis-represent any of our wider whānau in this study, and while many whānau may agree with the content and conclusions I draw from the findings, when using Te Whānau Parata ki Waikanae, I am referring exclusively to those whānau who agreed to be research participants.

2.2.1 Research Participants

The research participants in the study are my whānau. I am an insider researcher. I am from the whānau, and I led the research in this study. I speak to this further in the methodology chapter. The whānau rōpū is an intergenerational group spanning three generations including kaumātua (the two grandparents), pakeke (four adult children and our four partners) and mokopuna (12 individuals ranging from three years to 31 years of age). In addition to our direct whānau there were a few other participants invited into the study. We have whānaunga who share their time between living on the northern end of Kapiti Island at Waiorua Bay and Ōtaki. On Kapiti they run a whānau business that is guided by kaupapa tuku iho and offer historical tours and accommodation. Leaders in this whānau were invited to participate in the study. This group of participants totalled 23.

During the study period, related events external to the study were hosted by our hapū and iwi for taiao and hauora. These provided opportunities for data collection as the kaupapa aligned with my study and I had whānaunga participating in these events. A further 12 whānaunga who identify as Te Whānau Parata ki Waikanae were also research participants. Therefore, a total of 35 people actively participated in the study.

Central to the research is the notion of optimised whānau health and wellbeing through connections and engagement with whenua tīpuna, ancestral lands. Whānau participants in this study were identified and

invited to participate due to the nature of these relationships and to share how they express their connection to and engagement with whenua and whether this can provide a pathway towards pae ora.

2.3 Our Arrival in Waikanae

2.3.1 How Waikanae got its name

“Ka ngahae ngā pī, ko Waikanae – Staring in amazement, hence Waikanae”. This proverb recalls when Haunui-a-Nanaia, descended from Kurahaupō and Aotea waka, and who resided in Whenuakura near Pātea had journeyed south and was crossing the Waikanae River. It was a cloudless night and the moon and stars littered the sky. As Haunui-a-Nanaia looked into the awa he saw a large school of kanae (mullet). The eyes of the kanae were gleaming from the reflection of the stars and moon. He was ‘staring in amazement’ and stated ‘Ko tōku waikanaetanga tēnei – this is my peace and humility’. The simple whakatauaikī captured the naming of the river and symbolises our relationship to Waikanae (Te Ātiawa ki Kapiti, 2025).

2.3.2 The beginning of the heke south

The nature and impact of northern incursions into Taranaki during the 1820s and 1830s caused major upheaval. The impact on these Taranaki communities was profound. The continued threat of violence and conflict resulted in many whānau and hapū taking the opportunity to migrate south with Ngāti Toa Rangatira to Kapiti, Te Upoko o te Ika and Te Tau Ihu, with some also travelling as far as Wharekauri. The exodus occurred over decades with several heke taking place, with many travelling back and forth from these areas to Taranaki. While heke took place, small settlements throughout northern Taranaki maintained ahi kā. Our ancestors created several settlements in Waikanae.

2.3.3 Wi Te Kākākura and the whenua

Metāpere Waipunāhau was a tipuna wahine of ours, a matriarch in our whānau. Waipunāhau was influential in early land dealings, particularly in 1848 when Wiremu Kīngi Te Rangitāke and his followers departed Kapiti to return and resettle in Waitara. The land held by Wiremu Kīngi was the foundation of a substantial estate which passed into the tenure of her eldest son Wi Te Kākākura. By 1860 when more Te Ātiawa returned to Taranaki, further land interests in the Waikanae rohe were left to Wi Te Kākākura. By 1868 Wi Te Kākākura began farming and by 1875 he ran about 1600 sheep. He built a house on the northern bank of the Waikanae awa in the settlement of Tuku Rakau. Te Kākākura as a rangatira of our iwi saw benefit in connecting his people with the city and beyond, so with the advent of the railway, he granted right of way access across whānau and hapū lands, then moved from Tuku Rakau up to the town centre which was being established. There Te Kākākura built a large and striking home. He also relocated the meeting house Whakarongotai and provided land for the re-establishment of Saint Luke's Church. Te Kākākura was the largest landowner of the area: the town of Waikanae was originally named Parata Township. His farm featured a fine stable of horses and a training racetrack on which the Waikanae Hack Racing Club operated until 1914. During the 1860s he became involved in politics in connection with Wī

Tako Ngātata. In 1871 he was elected to Parliament as the member for Western Māori and held the seat for two terms.



(Auckland Art Gallery, 2025).

Figure 2: Wi Te Kākākura Parata, portrait by Gottfried Lindauer



(New Zealand History, 2025).

Figure 3: Wi Te Kākākura approximately 1890

Wi Te Kākākura as seen in Figures 2 and 3 was an astute politician, a skilled orator and debater. He expressed the view that the lawmakers were making decisions affecting Māori without understanding them. Hansard Reports reflect him stating in the House of Parliament that Pākehā were not qualified to decide for Māori, and he persistently asked that Māori and Pākehā parliamentarians work together to make laws that took account of the needs of both peoples. We know that at a hapū level he was an advocate for Māori retaining ownership of whenua Māori, and he spoke on several occasions in parliament on Māori representation and Māori land, requesting in 1872 that a commission be appointed to resolve the issue of Māori land confiscations (Solomon, 1993). Wi Te Kākākura Parata known as a Ngāti Toa and Te Ātiawa chief lived in Waikanae, had authority over the majority of land in the rohe and recognised the significant landmarks, birthplaces and waterways that were important and sustaining for his ancestors before him and for his people. Our whānau estimate that Te Kākākura was approximately 13 years old when Ngāti Toa chief Te Rauparaha died, so he'd seen a lot in his early years, heard a lot of kōrero from his tūpuna. There was a period where he was brought up by his maternal grandfather Te Rangihīroa while his mother was kidnapped and taken to the rohe of Kahungunu. When Te Rangihīroa died it was Ropata Te Hiramutu who had no issue, that cared for him.

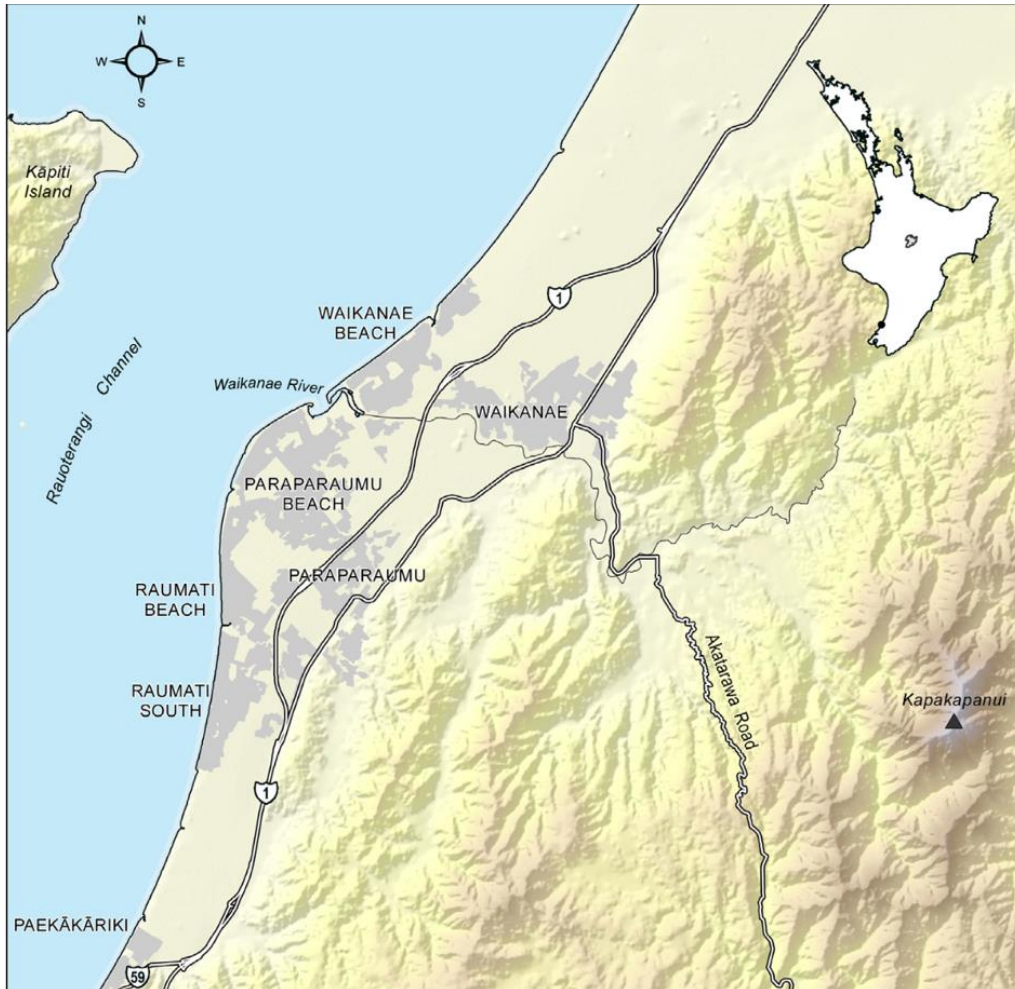


(Wellington NZ, 2025).

*Ko Kapakapanui te maunga
Ko Kapiti te motu tapu
Ko Waikanae te awa
Ko Ngārara te whenua*

Figure 4: View of Kapiti Island from Kapakapanui

This brief pepeha is an expression of our whānau connection to the natural landscapes of Waikanae and the rohe of Kapiti as seen here in Figure 4. Kapakapanui our maunga that sits in the Tararua ranges behind Waikanae is the source of the many waterways in the rohe that sustain our whānau and hapū.



(Map from Waitangi Tribunal Report, Waikanae, 2022. pg.3).

Map 1: Te rohe o Te Ātiawa ki Kapiti

2.3.4 Kiri's whakapapa to Waipunāhau and Wi Te Kākākura

Metāpere Waipunāhau was the daughter of Te Rangihīroa, a Ngāti Toa chief who signed the Cook Strait sheet of Te Tiriti o Waitangi on 4 June 1840 at Motungārara, a small island off the southern tip of Kapiti Island. Te Rangihīroa was the younger brother of Te Pehi Kupe the hereditary leader of Ngāti Toa who had occupied the Kapiti rohe since the 1820s. Waipunāhau's mother was Pohe, a rangatira wahine from Te Ātiawa. Waipunāhau married an Australian born whaler of English ancestry, George Stubbs, and together they had two sons, Wi Te Kākākura Parata and Hēmi Mātenga. Wi Te Kākākura Parata was born on Motungārara, Kapiti Island in the mid 1830s. With his wife Unaiki Whareangeange of Ngāti Raukawa descent, they had Natanahira Parata. Natanahira with his wife Oriwa Horomona of Ngāti Toa Rangatira, had Nohorua Parata. Nohorua Parata with Tapuikura Pokere of Ngāti Ruanui had my father, Tutere Paraone Parata. Tutere with my mother Denise Robertson had me, Kiri Parata. My son carries the name Natanahira also, after his great-great grandfather. This whakapapa is outlined in Figure 5.

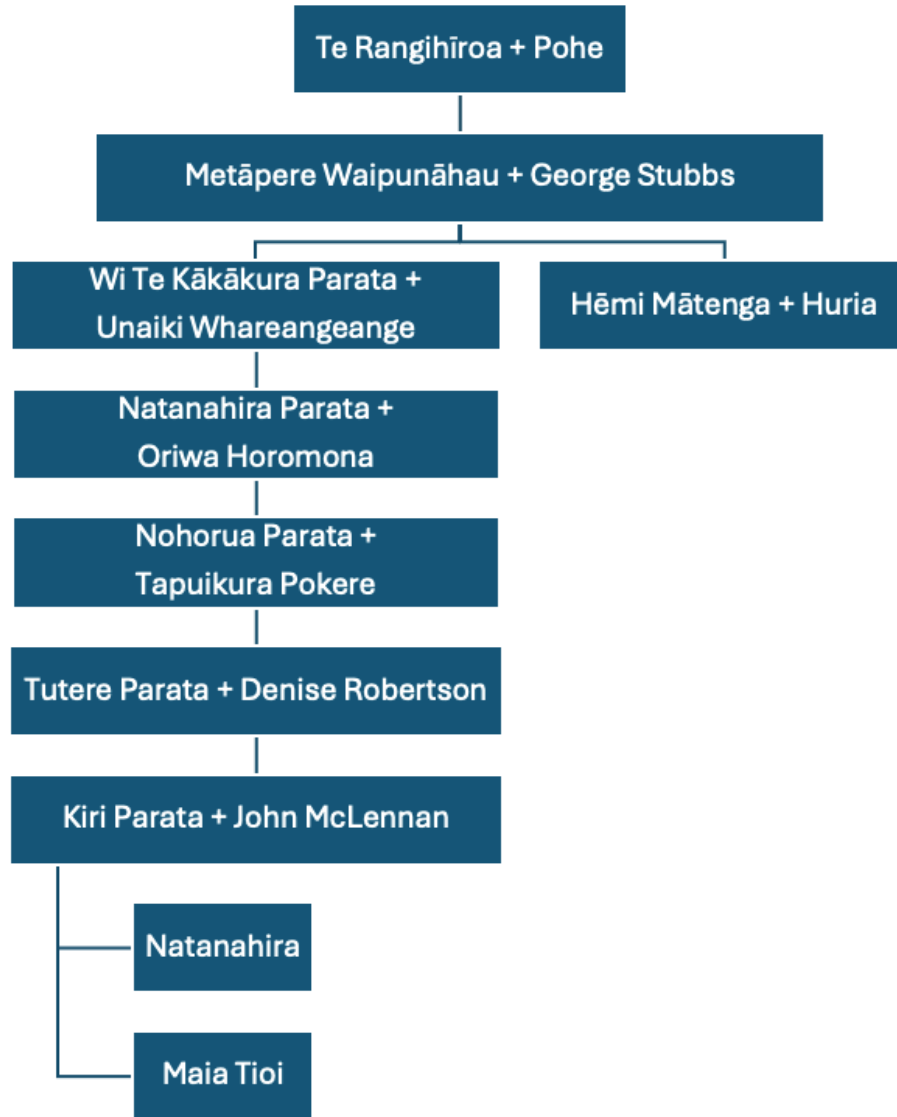


Figure 5: Kiri’s whakapapa to Metāpere Waipunāhau and Wi Te Kākākura

2.4 Alienation from Whenua Tīpuna

During the 1840s and 1850s the Crown was firmly set on a mission to purchase all Te Ātiawa land in Waikanae, however despite the unrelenting approach that was happening across the motu, for the period 1849-53 they were unsuccessful in their attempts. The position of many hapū leaders including Waipunāhau, was that the land would not be sold as she outlined in her correspondence in Figure 6 to Governor Grey.

<p style="text-align: center;">The Letter from Metapere Te Waipunahau to Governor Grey and Kahu Ropata's Translation</p> <p>Waikanae, Akuhata 2 1853.</p> <p>E Te Kawana tena ra koe. Te kupu taku ki a koe mo Herewini Te Tupe me nga tangata o Ngati Awa e tuku nei i Waikanae i Waimea ki a korua ko Te Makarini kaore au e pai kia utua. Me waiho noa iho hei kai mo matou ko aku tamariki, ko aku tungane, ko aku matua. Hei kainga tupu mo aku tamariki no te mea ko te upoko tenei o nga kainga katoa ko Waikanae, ko Kapiti. He manga nga kainga katoa no Kapiti. Koia au i ki atu ki a koe kaua whatia te upoko kei hē. Whakarongo mai, na Te Peehi, na Te Rangihiroa, na Te Pokaitara. na Te Teke. na Ngati Toa katoa i hoatu ki a Ngati Mutunga ki te heke o mua, muri iho ka mahue i a ratou ka waiho ki a Ngati Kura, ki a Ngati Hinetuhi, ki a Ngati Awa katoa. me au ano e noho ana i runga i taua whenua nei matou ko aku matua ko Te Pahi, ko Te Rangihiroa nana au e noho nei ana au i Waikanae i Waimea inaianei.</p> <p>He pani au kua mate aku matua, taku tungane a Te Hiko. Ko taku matua i ora ko taku whenua hei atawhai i a matou aku tamariki.</p> <p>Heoi ano</p> <p>Na Metapere Te Waipunahau Ki a Te Kawana Kerei.</p>	<p>Waikanae 2 August 1853</p> <p>O governor, greetings. My word to you about Herewini (Eruini?) Te Tupe and other people of Ngāti Awa who have been proposing to sell to you and McLean the land at Waikanae and Waimea. My desire is this, that this land should not be sold I had rather that it remain as a residence for us, my children and relatives, as a permanent inheritance for my children. Waikanae is the most central of the many places in this neighbourhood, that is to say Waikanae and Kapiti together (do not break up the head) I say therefore spoil not its position and value to us by purchasing it.</p> <p>Listen here!! these lands were given by Te Peehi, by Te Rangihiroa, by Pokaitara, by Te Teke, by all of Ngāti Toa to Ngāti Mutunga of the first migration, who departed, then it was left to Ngati Kura, Ngati Hinetuhi, and all of the Ngāti Awa and for myself to reside here along with my fathers Te Peehi and Te Rangihiroa, they who put me on this land at Waikanae and Waimea right up until now. I am bereft as my uncles have all passed, my brother Te Hiko (actually her 1st cousin this is the use of tungane in the context of referring to cousins as brothers as in the case of Te Hiko). When my father was alive the intention was that the land be left as a resource for me, my children and his descendants.¹</p> <hr style="width: 20%; margin-left: 0;"/> <p><small>1. Kahu Ropata, papers in support of brief of evidence, not dated (April 2019) (doc F14(b)), pp [1]-[2]</small></p>
---	---

(Letter from Waitangi Tribunal Report, Waikanae, 2022. pg. 132-133).

Figure 6: Letter from Waipunāhau against land purchases

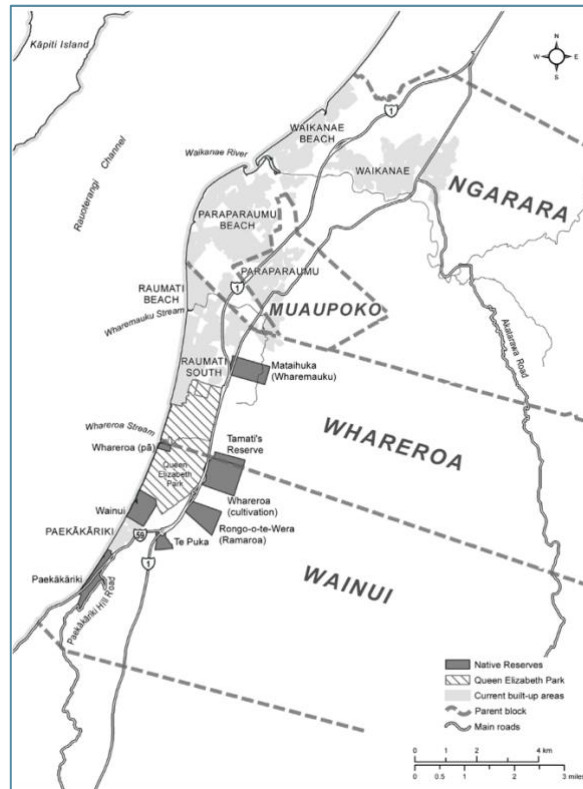
By 1858 the Crown discovered that some chiefs were now inclined to sell land. Negotiations were made for both the Whareroa and Wainui land blocks to be purchased, south of Waikanae. Te Tau Ihu Waitangi Tribunal Hearings in 1991 shows the Crown's intent:

Following the completion of the Whareroa purchase in 1858 and the Wainui purchase in 1859, the Crown attempted to complete the purchase of the entire Te Ātiawa/Ngāti Awa ki Kapiti lands. This demonstrates the Crown's relentless drive to extinguish Māori title over whole districts save for a handful of small reserves, also exhibited at this time across the whole of the South Island and elsewhere in the lower North Island (Waitangi Tribunal, Te Tau Ihu, 2008).

Fortunately for whānau and hapū in Waikanae, by 1860 due to the widespread support for Kīngitanga from all Waikanae settlements, the Crown's attempts to purchase were brought to a halt due to the fact they believed any large sums of money in the hands of tribal groups in Kapiti would be sent to Waikato for the purchase of arms and ammunition.

In the decades and generations that followed, whānau and hapū of Te Ātiawa slowly became more alienated from whenua tīpuna. The lands that have remained have been very difficult to access for my generation and for my father's generation too, usually completely landlocked, requiring us to seek permission from Pākehā landowners to access our ancestral lands through their private properties.

The map below indicates the Whareroa and Wainui blocks acquired by the Crown and the Ngārara block which slowly diminished from the korowai of whānau Māori in Waikanae.



(Map from Waitangi Tribunal Report, Waikanae, 2022. pg.136).

Map 2: The Whareroa and Wainui purchases showing reserves and boundaries with the Ngārara and Muaupoko blocks

2.4.1 The last of the remaining whenua

It's sad to acknowledge that in Waikanae today we have been alienated from vast amounts of whenua Māori in and around the township. As urban growth and developments occurred, land was relinquished or taken. The reality for most whānau Māori during the 1950s was that men were undertaking manual labour and living on substandard wages and in some cases my uncles were receiving lower wages than their Pākehā counterparts. For many whānau this resulted in land being seized for unpaid rates. These stories were shared during the recent Waitangi Tribunal Hearings for the Porirua ki Manawatū Inquiry. The argument at the time from the roading company, the employer, was that Māori workers did not need to be paid the same as Pākehā as they could live off the land, and this was seen as an advantage. The latter was true; they did live off the land and sea as whānau and hapū in Waikanae depended heavily on supplementing kai from the moana and ngahere. Kai moana gathering, eeling, fishing and hunting were all daily practices to sustain whānau. My father tells this story of his father and his uncles being penalised in this way.

Today in Waikanae there are little pockets of land still owned by whānau, but sadly for the majority of Waikanae whānau they have moved outside of the district as it has become a desired area pushing property prices and rental costs up, with the property market holding solid for decades. Simply, many of

our people had to move north as they couldn't afford to stay living in Waikanae. It's heartbreaking to hear so many of our kaumātua today wanting to live back in Waikanae, to be near the marae, but they can't afford to.

Our whānau have some remaining land interests in the hill country surrounding Waikanae but for many of us we have little more than our urupā and marae grounds available to us.

Te Ātiawa/Ngāti Awa claimants alleged that the native township legislation and its utilisation in the inquiry district eroded their tribal estate and breached the principles of the Treaty of Waitangi. The claimants also told us that only the quarter-acre Ruakōhatu urupā (of the original 49-acre Parata native township) remains in Māori ownership today. (Waitangi Tribunal, 2022. pg. 466)

Our marae Whakarongotai, as seen in Figure 7, stands humbly in the town centre of Waikanae, with State Highway One and the railway line adjacent with commercial premises surrounding it. The bustling village atmosphere is handy in some respects but does pose parking challenges every time we meet for large hui or tangihanga. I have often been asked by non-Māori why we chose to place our marae in the centre of the small town. I explain the wharenuī was once surrounded by paddocks, and the homes of our Parata whānau and wider hapū. My father lived in the large whānau homestead right next door to Whakarongotai with his cousins from two other whānau as seen in Figure 8. The homestead was considerable enough in size to house these large families. My Koro Nohorua (Jumbo) was a market gardener growing for the markets in Wellington, with a roadside stall outside, and had paddocks of vegetable crops surrounding the homestead. Today a large public carpark established for rail commuters is on the site. A plaque of recognition identifies the history of the homestead as seen in Figure 9.



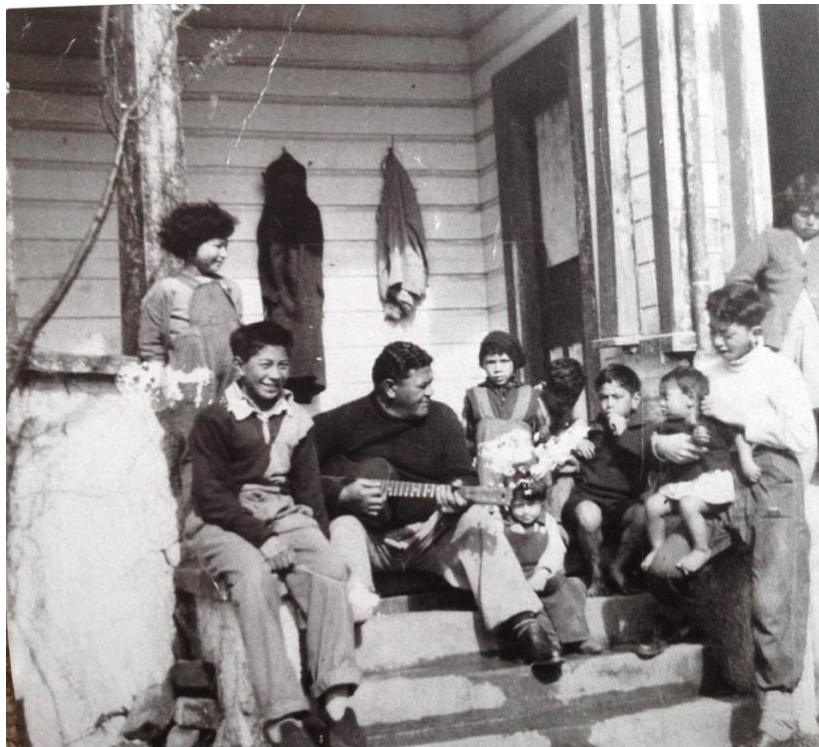
(Photograph supplied by author).

Figure 7: Kiri sitting on the mahau of her beloved Whakarongotai Marae, Waikanae

Whakarongotai was a regular stopover point for our Taranaki whānui who travelled up and down the North Island, regularly passing and staying. Our ties and links to Taranaki have always remained strong. We have our Ngāti Toa whanaunga to the south and our Ngāti Raukawa whanaunga directly to the north. The meeting house Puku Mahi Tamariki, built in 1850 was moved using rollers and bullocks from its original settlement at Tuku Rakau alongside the Waikanae awa to its current spot in 1886. From that time on it was commonly known as Whakarongotai Marae. Our tipuna Te Kākākura has left a legacy of leadership by making decisions to advance the economic opportunities and wellbeing of his people. He was prepared to take his people forward with the changing of the tides. He did however hold fast to tikanga and traditions and is known by our whānau for his deeds and for the following whakatauaikī:

*Kākabutia koe i ngā kupu o ngā matua tīpuna
tukua ki te ao, ki te pō,
ki te paki o matariki ē*

*Adorn yourself in the knowledge of your ancestors
send it forth – to the world of light and of darkness
and beyond – to the constellation of matariki
na, Wi Te Kākākura Parata*



(Photograph used with whānau permission and supplied by author).

Figure 8: Several years since the homestead was established, and a generation later, my father Tutere Paraone Parata (fourth from right) sits with Uncle Kopa with guitar, siblings and cousins on the homestead porch, early 1955



(Photograph taken by author).

Figure 9: Plaque on site of the Parata whānau homestead which stood alongside Whakarongotai Marae. Aunty Charlotte (Harata Ria Te Uira Solomon) is the small girl in the foreground

2.5 Fostering an environment of collectivity

My siblings and I have always got on well with each other. We were encouraged by our parents to support each other, celebrate each other’s successes and pick ourselves up and try again when we experienced failure. As children during the 1970s and 1980s we were not allowed to sulk or compare our situation to others, our parents had no tolerance for that. We were encouraged to share what we had with each other and with our cousins and friends.

Moving into adulthood we reflect on the supportive yet no nonsense grounding we experienced growing up. We recognise the expectations on us to care and share as a collective, helped shape our resilience and collective mindset. As adults we now have many examples from within our whānau of us coming together over several years creating and working on projects together to meet an aspiration or an end goal. Regular whānau working bees were held moving between each whare of the whānau to paint houses, clear yards, build a deck, create māra kai, or make space for a playhouse for the tamariki. Each month during the early 2000s, the whānau would move between the four siblings’ and parents’ homes supporting each other to

complete mahi that might have been exhaustive for one household to tackle alone. Those working bees provided opportunities to share kai, which soon became a main highlight, and to be together and kōrero. Another example of collaboration has been setting up whānau trust accounts and paying minimal but affordable monthly payments for items or services that might otherwise be out of reach for the average whānau. Allowing the fund to build over time then having it available to dip into for dental work or house repairs, extra curricula school excursions or other unforeseen expenses was helpful. The cohesiveness of the whānau unit has enabled us to come together on many occasions, even when the goal may not directly benefit all individuals. We have an understanding of kotahitanga that has aroha for each other at the centre of it.

2.6 Pukehuia

2.6.1 Discovering an opportunity for ūkaipō connections

In 2016 while perusing real estate pages in an online property search, I was immediately struck when I discovered land for sale in Waikanae that our whānau instantly recognised as whenua tipuna, lands of Wi Te Kākākura. This discovery seemed quite unlikely given it was difficult to find any reasonably sized bare land or farmland so close to our township. As mentioned, Waikanae had transformed over time to a bustling community with only the odd vacant house-sized section available in an otherwise populated and well-developed suburb of Kapiti. The vendor, a local resident, was subdividing his farm, Huia Hills, after many years, and there were two sizable properties available on the open market for purchase. My partner and I were unable to view the whenua in person, so I asked my siblings to attend the ‘open home’ event and report back. Immediately their interest was piqued, and they agreed to investigate on our behalf. While we waited the three days for the Saturday afternoon inspection event to take place, our whānau group chat was full of knowledge sharing about the whenua, and the fact that it was once the ancestral lands of our great great grandfather. All three of my siblings attended the viewing along with our parents, and my partner and I eagerly awaited the video debrief to follow.

Our whānau collectively investigated both land lots for sale, taking time to walk over the whenua with a sense of connection evident from that first visit. Lot One had been zoned with subdivision capabilities and apart from incredible views, it was farming pasture land with fenced paddocks and no outstanding natural features. Lot Two was zoned semi-rural without sub-dividing capabilities, had a ngahere of regenerated native bush, a puna, natural ground spring with a good water supply, a large implements workshop and shed and a range of fenced paddocks, both sheltered and exposed, all with magnificent views looking out to te motu o Kapiti.

The second lot appealed immediately, and my siblings indicated their interest in a collective purchase. The property market was beginning to pick up quite rapidly and we knew we had to act swiftly to secure a purchase. Several passionate hui took place amongst us over the coming days as we recognised the

potential in securing the whenua and subsequently reclaiming a piece of our whenua tīpuna. We could achieve this by collectively pooling our resources and making the purchase.

2.6.2 Kotahitanga

Our whānau collectively appreciated the opportunity that was in front of us. Given our whānau experiences and history of being alienated from our whenua around the rohe, we decided we should stretch ourselves if necessary to acquire and reclaim this whenua tīpuna for our whānau and for the future generations of our uri. We could create a place for each of our children and future mokopuna to call home, and have somewhere to return to, to live and to be on ancestral lands. We recognised the strength in cooperation and working together to achieve the purchase.

We agreed to develop a relationship with the landowner and share our intentions as a whānau to make the purchase. It transpired that he appreciated our whānau connection to the land and thus accepted our purchase offer. We were grateful to him for the knowledge he passed on to us from his experiences of being on the whenua for over 25 years. We were now the owners of the second lot which we called Pukehuia, 20 acres (8 hectares) of semi-rural whenua in Waikanae. Our whenua tīpuna was firmly back with our whānau.

2.6.3 Naming Pukehuia

Our reclaimed whenua tīpuna is on Huia Street in Waikanae and had been referred to by the previous owners as Huia Hills. From the moment we became aware of this land for sale our whānau started referring to the whenua as Pukehuia, a translation of Huia Hills. While the name Pukehuia has tended to stick, we have recently reflected on our use of taunahanaha whenua, the naming of specific areas of our whenua, and subsequently we are now revisiting the name Pukehuia, to consider something more closely honouring our tongi and ancestors.

2.6.4 Our moemoeā

Our long-term intergenerational plan for Pukehuia, what we have called our moemoeā began to take shape as soon as we found the whenua and kōrero began about our intentions to acquire and reclaim the land. Our shared agreement about the importance of the land reclamation formed the basis of a moemoeā for our whānau. The moemoeā is encompassing of a shared vision, a regularly discussed kaupapa at whānau hui, and has taken the shape of a signed document by the four siblings and our partners. It has been added to and further refined over the eight years since Pukehuia was reclaimed by us. As part of our evaluative whānau mindset, nothing stays static and we continually refine and reshape as our needs and the environment changes. Evaluating and adapting is a significant strategy that we've adopted as a whānau. We are always noticing tohu in te taiao, on the property and beyond and bring these to our regular hui. These provide a basis for us to explore whether new tohu or opportunities that present may align with or enhance our whānau goals. We consider our capacity to give time and energy to a

project before fully embarking on it and try to assess how an idea might contribute to the broader hauora of the whānau. The tikanga forming the foundation of the moemoeā however hasn't altered. The moemoeā document developed over several wānanga where we discussed and agreed what was important to us at the beginning of our reclamation journey, and what our collective goals were for the whenua over the longer term. The foundational principle of holding onto the whenua for future generations underpins the general kōrero we have about Pukehuia each time we meet. The findings section of the thesis in chapter four reveals and provides several examples of this. While we sought legal advice about developing a partnership document, what lawyers referred to as a Memorandum of Understanding, ultimately, we opted to develop a document that was easy to read, wasn't full of legal jargon and was more akin to our style of knowing and understanding. We have been grateful to have a lawyer who understands our circumstances and aspirations as a whānau collective. Having a professional relationship with a lawyer who has supported us through several exercises over the years has resulted in him being cognisant of our intentions and capabilities which has built trust.

Key elements of the initial moemoeā included the focus on land reclamation, decision-making as a collective, an initial 12-month observation period of the whenua, sustainable practices, tikanga, record keeping, and practical arrangements about the title, purchase and financial arrangements. Over time the moemoeā has grown to include our whānau aspirations for food security which has included the creation of māra kai, the planting of an orchard, and establishing a free-range chicken run. Pukehuia also operates as a sheep farm. Other areas of focus for the moemoeā include the protection of the puna with a view to enhance it, the way we operate as farmers, native botanical plantings to attract manu and for securing the whenua from erosion, developments on the whenua (earth moving activity, creating tracks, purchasing equipment), papakāinga planning, exploring economic activities, and the potential to create opportunities to whānau beyond our immediate family.

Our moemoeā forms the basis for all activities that occur on Pukehuia and is inspired by kaupapa tuku iho and material examples we have in our whānau of kotahitanga, siblings working together for a greater goal. When we embarked on this collective opportunity, we knew that this was not the first time te whānau Parata had undertaken similar partnerships. We come from a whānau with a history of rather entrepreneurial aspirations. We have enjoyed learning about our great aunts and uncles, our grandfather Nohorua's siblings, who did something similar two generations before us.

2.7 Parihaka Mai Ai

Through the deeds of our tipuna Wi Te Kākākura Parata who was an active supporter of the movements at Parihaka in Taranaki, as a hapū we continue to maintain connection and follow the guiding values of pacifist leaders Te Whiti o Rongomai (Te Whiti) and Tohu Kākahi (Tohu). There is positive whakaaro promoted by Parihaka because of the deeds of Te Whiti and Tohu, which is 'Parihaka Mai Ai'. I ngā wā o mua, and still today, as a nation of Māori people, many went to Parihaka to seek sanctuary and protection

during challenging times. Now Parihaka Mai Ai is a kaupapa that encourages us to return home and create our own Parihaka within our communities and base it on the learnings and teachings of Te Whiti and Tohu. The concept of every backyard being a Parihaka is a powerful movement. Parihaka Mai Ai essentially embraces four pillars/kaupapa (1) Maunga-a-rongo (Peace), (2) Ririkore (non-violence), (3) Manawa nui, manawa roa (resilience) and (4) Whakaruru (sanctuary). Te Whānau Parata ki Waikanae are instinctively applying these pillars for our own uri on Pukehuia through our expressions of tikanga.

Three of our whānau whare (homes) including our parents' homestead are within a five-minute drive from our whenua Pukehuia where the research was based. Brother Shannon and his whānau live in the whare where our father Tutere grew up following the final demise of the main Parata Homestead around 1961. Shannon's home is a 10-minute drive from Pukehuia. That particular whare has stayed in our whānau and is just off Parata Street in Waikanae, where it sits upon whenua tipuna also. Three of the four siblings in our whānau were born in the local maternity unit at what was known as Paraparaumu Hospital. At 14, 12 and 10 days old we returned home to our Parata Street homestead, our tūrangapito to start our lives and to be nourished upon our ūkaipō surrounded by whānau. While we have spent the majority of our lives living within our tūrangapito in Waikanae, most of our whānau have also travelled and lived overseas for periods of time. As children we also resided in Waitohi (Picton) in Te Taihū-o-te-Waka (Te Tau Ihu) where we have whakapapa connections. Our father was drawn to the bounty of the moana available through fishing and diving in the Marlborough Sounds. Our youngest sibling Kristie was born in Te Tau Ihu. We have a whānau holiday home there, retaining a piece of whenua tipuna and enabling us to maintain connection to and have access to areas our tipuna had settled i ngā wā o mua. However, for our whānau, choosing to remain on our tūrangapito in Waikanae as seen here in Figure 10 as ahi kā has been a conscious choice. We have daily reminders of our tipuna as we gaze out to our motu, Kapiti.



(Photographs taken by author).

Figure 10: Views to Kapiti Island from sister Kristie’s whare (left) and Ma and Pa’s whare (right)

Our whānau understands ahi kā to mean the fires of home and those who keep them alive as outlined by Taiapa et al., (2021). The acts of ahi kā keep places warm through human occupation and presence. Literal and symbolic warmth is maintained and claims to whenua for those who are not physically present can be done through the burning of fires. A Parata whānau member who participated in previous iwi research described her brother holding ahi kā for their whānau because he lived local to the Marae while the rest of their immediate whānau were living further away in a nearby city (Parata & Gifford, 2017). As previously mentioned according to Māori customary practice the whenua (placenta) and pito (umbilical cord) of new-born babies are buried in places of significance. For our whānau this cultural practice confirms the belief that our lives are created and born from the body of Papatūānuku and by burying our whenua and pito on ancestral lands this ceremonial practice strengthens our relationships to Waikanae.

Daily life for my whānau includes being on Pukehuia in some way, and if we are not physically on the whenua there is always planning, kōrero and decision-making occurring. Pukehuia is now firmly part of our everyday lives so undertaking ethnographic research where I was able to observe and write about the wholistic approaches and consider and interpret mahi and behaviours relative to my PhD research question was easily accommodated.

Chapter 3 - METHODOLOGY, DESIGN AND METHODS

3.1 Tirohanga Whānui | Chapter Overview

This chapter discusses the methodological approach to the study and why I chose to undertake the research in this way. I explain the kaupapa Māori and hapū led inquiry foundations of the study and provide details of the various methods adopted to collect and interpret information. The limitations of the study are also outlined in this chapter.

Several qualitative research methods were used to help answer the research question including observations, field notes, whānau interviews, photographs, videos, whānau hui, and wānanga. The PhD research question was *“How do contemporary expressions of ukaipō nurture wellbeing for Te Whānau Parata ki Waikanae?”* To normalise ways of being that come naturally for Māori, I prioritised the use of observations within the research. As an observer and interviewer, I used these methods to capture the experiences and engagement of te whānau Parata with the whenua. To understand what I was observing I held interviews and made specific enquiries to help me answer the research question. As a participant and observer, I attended whānau hui to contribute to and hear discussions, planning and observe decision-making about matters relating to the whānau and the whenua. To test the analysis of the collected data, I held whānau wānanga to check, test and evaluate ideas. These methods were anchored by kaupapa Māori and hapū led inquiry.

This chapter lays out clearly why I used a particular methodological approach, and as a whānau and whenua insider, has authority to speak on the kaupapa of our whānau thriving intergenerationally through engagement with whenua.

3.2 Introduction of the Methodological Approach

This study created the Waipunāhau Framework, a multi-method research design which centred kaupapa Māori and hapū led inquiry as the theoretical framework. Kaupapa Māori Inquiry deliberately centres Māori values, Māori worldviews and Māori ways of operating (Cram 2019; Pihama 2015) and it takes a dual approach, exploring mātauranga Māori and the lived realities of Māori, as well as the structural determinants (facilitators, barriers) of Māori vitality and sustainability (Smith G. H., 2012). Hapū led inquiry enabled me to draw on kaupapa that is naturally imbued in the ways of being, ways of living and expressions of tikanga for Te Whānau Parata ki Waikanae.

As the researcher I drew from mātauranga and learnings from previous research experience, my whakapapa, and being an insider researcher to shape and form this multi-method research approach. This, teamed with lived experience and strong Indigenous positioning drew me to adopt this multi-method research design. The elements of the framework are depicted in Figure 11.

Waipunāhau Framework: a multi-method research design

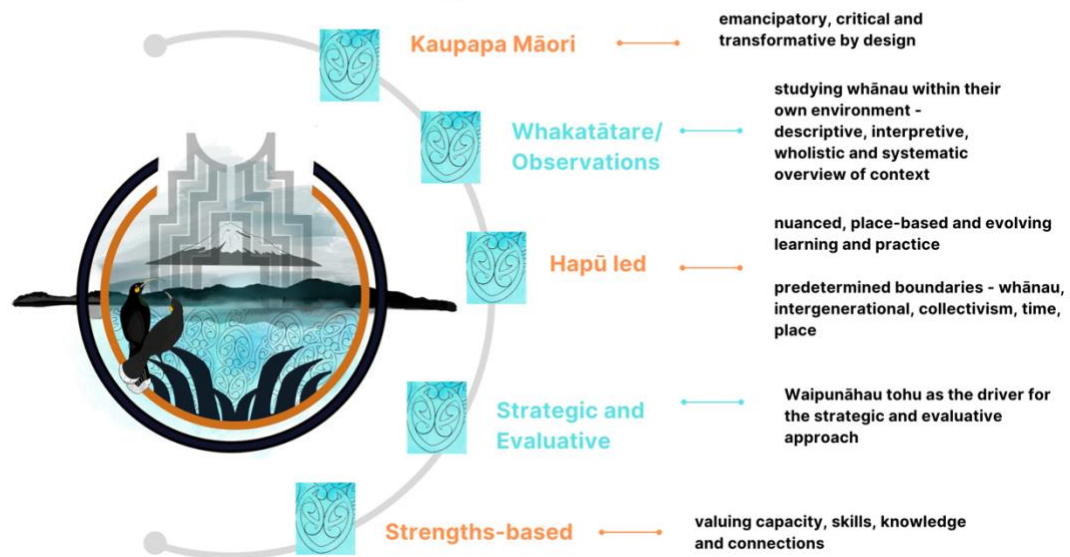


Figure 11: The Waipunāhau Framework: a multi-method research design

The remainder of this chapter will cover the following headings and expand on the processes adopted for the study.

- Kaupapa Māori and Hapū led Inquiry
- Methods
- Waipunāhau Tohu
- Strengths-based
- Indigenous Positioning
- Ethics/Tikanga
- Chapter Glossary

3.3 Kaupapa Māori and Hapū Led Inquiry

3.3.1 Kaupapa Māori Inquiry

The research followed Kaupapa Māori Inquiry (Pihama 2015; Mahuika 2008; Curtis 2016; Smith 2000) which was enhanced by my Indigenous positioning (Curtis, 2016) and my appetite to understand, test and add to the mātauranga continuum. My understanding of the mātauranga continuum recognises that mātauranga is not static but is a living body of knowledge. It evolves through new experiences and connects the wisdom of our ancestors with innovations of the present and potential for the future. Unlike western academic traditions that often separate knowledge into disciplines, the mātauranga continuum acknowledges that all knowledge is deeply connected and is a continuous flow of wholistic entities providing a complete understanding of the world.

Kaupapa Māori Inquiry supported me to focus on relationships between people and places from our Te Whānau Parata Māori world view. In keeping with Māori self-determination, Pihama (2015) states that “the development of Kaupapa Māori theory as a foundation for theory and research has grown from Māori struggles for tino rangatiratanga and mana motuhake”, (Pihama, 2015, p.5). While today the practice of kaupapa Māori theory is increasingly popular, Mahuika (2008) reminds us that it is not a new phenomenon, “Graham Smith (1995) cites the deeds of individuals such as Te Kooti Arikirangi and Sir Apirana Ngata as historical examples of kaupapa Māori resistance in action. Kaupapa Māori theory is seen as a philosophical framework that underpins these resistance initiatives” (p. 2).

Kaupapa Māori Inquiry as a Māori theoretical framework is grounded within te reo and tikanga Māori (Pihama, 2015). Through the application of my growing research and evaluation competencies, I drew on my experiences with Māori communities to improve, share and contribute to Kaupapa Māori Inquiry including theory and practice. Linda Tuhiwai Smith uses the term kaupapa Māori to describe Māori research that is by Māori, for Māori and with Māori (Smith, 2015) and has defined the Indigenous research agenda shown below in Figure 12. The agenda recognises that research promotes Indigenous advancement towards self-determination and is situated within the decolonisation politics of the Indigenous people’s movement (Smith, L., 2012). The diagram illustrates domains of nature like the directions of the wind to depict the four processes: decolonisation, transformation, mobilisation and healing. These processes can be integrated into practices and methodologies.

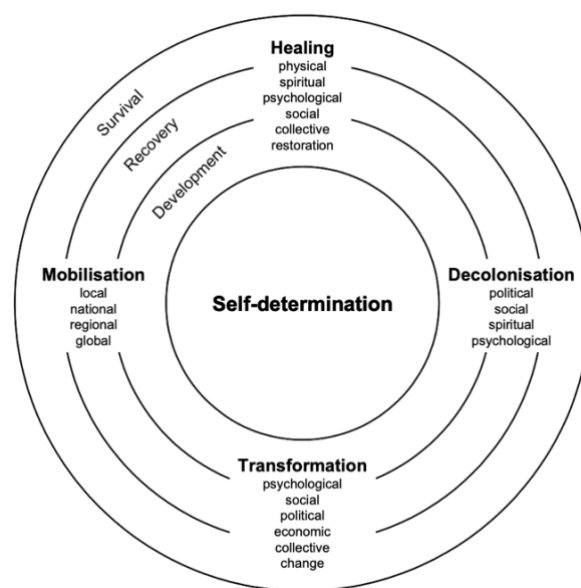


Figure 12: Indigenous Research Agenda, Linda Tuhiwai Smith (2012)

In my view kaupapa Māori research must be beneficial to Māori, be led by Māori and can weave into its practice the application of tikanga and values of Māori. Over a period of 18 years where I have worked as a kaupapa Māori health researcher and evaluator, I have recognised that it isn't sufficient to just work in the field of evaluation and research with kaupapa Māori services or programmes without applying my research skills in a way that supports Māori aspirations and values. Listening, learning and understanding the needs and aspirations of Māori communities and finding ways to support these through evaluation and research has become a commitment I have made to working with Māori (hapū, iwi, communities and health service providers). Ensuring that our voices are leading the investigation and then undertaking mahi that is committing to the advancement of Māori development has become a priority for me. Identifying and adhering to these personal baseline values is a commitment I have made for future work. While working alongside Whakauae Research Services my inspiration comes from wāhine Māori, Drs Heather Gifford and Amohia Boulton, both champions of kaupapa Māori in health research practice. These wāhine have inspired me to undertake this doctoral study, alongside other leading Māori academics like Profs Linda Tuhiwai Smith and Leonie Pihama, who have role modelled how academia is relevant to Māori communities in advancing our cultural aspirations. Kaupapa Māori Inquiry allows us to explore and create evidence-based solutions to build on the culture and traditions we've always had, while taking control of the direction and outcomes. In this fashion, my personal knowledge and professional learnings have come together to frame a research practice that I can share with others, benefitting Māori and explore opportunities for innovation.

3.3.2 Hapū led inquiry

The distinctive feature of this inquiry is that it is hapū and whānau centric with a focus on exploring notions of whenua and hauora using our own whānau experience as an exemplar. Under Kaupapa Māori Inquiry this PhD research favoured a hapū led inquiry of research. This meant a particular focus was made on the application of tikanga and values at a local level, for our whānau and hapū in Waikanae to determine whether we are becoming well because we're turning towards Papatūānuku. I wanted to be cognisant of the outcomes and impacts of this localised focus and show my contribution to growing mātauranga by using nuanced and localised Kaupapa Māori Inquiry in this way. Hapū led inquiry allowed me to drill down to the moemoeā of whānau and explore how our aspirations linked to local hapū and iwi teachings, pūrākau and mātauranga. I was able to draw on previous research I had undertaken with Te Ātiawa ki Whakarongotai in recent years and further explore tīpuna leadership and teachings and how expressions of ūkaipō are understood and turned into action today. Hapū are seeking to restore our practices and our mana whenua by reconnecting with whenua tīpuna.

Terminology and kupu used locally within our rohe has also been favoured throughout the study and are explained in the glossary. An example is the use of the term tūrangapito rather than the more commonly used term tūrangawaewae. Tūrangapito translated means standing in your mana on your whenua. While

both terms are used interchangeably by many of our ahi kā in Kapiti, the term tūrangapito links us directly to our ūkaipō, our place of sustenance and nourishment, our whenua from which we derive and from where we will return to. As mentioned previously our Parata whānau has a practice of burying whenua and pito in significant places, and now that we have reclaimed this parcel of whenua tīpuna, we continue this practice as a tangible expression of ūkaipō and as a connection to whenua. A place of belonging through kinship and whakapapa, and a commonly used term within our whānau. Having ready access to whenua tīpuna where we as a whānau have buried the whenua (placenta/afterbirth) of each of our tamariki creates a connection with the whenua and to our tīpuna who have gone before us. Our tamariki know they belong to this place and can always return here for connection, healing and restoration. One of our legendary rangatira o tēnei wā is Uncle Turangapito also known as Koko Sandy or Uncle Sandy. He is an older brother to my dad Tutere. I have also favoured using the term because of the toto connection and aroha we have for Uncle.

Parihaka Mai Ai as mentioned in the previous chapter has had an influence on hapū in Waikanae through the teachings and legacies passed down from tīpuna and this continues to inspire and have effect today. Being aware of this and the potential outcomes from operating peacefully, non-violently and resiliently means steps are taken to be non-confrontational in our relationships. Observing te whānau Parata on the whenua and seeing how we conduct ourselves with each other, with manuhiri on the whenua and with the whenua itself allowed me to mirror these behaviours when engaging in data collection and presenting material back to the whānau.

Whether Tāwhirimātea is gently blowing or raging intensely across the motu, we will witness many variations to the way tikanga is understood and applied by Māori. How tikanga is recognised and valued today can differ from the days of old, and even from the not-so-distant past. The way in which tikanga is expressed can vary as Māori move from one institutional setting to another, and then to their homes and onto the marae. In recognising these differences across time and place, it seemed appropriate to hone into hapū level tikanga, stories and ways of being for te whānau Parata for this study.

Ngā Kaupapa Tuku Iho, as expressed by Te Wānanga o Raukawa (TWOR), (2016) reflect a set of principles for living that reflect shared values held by Māori. We regularly see these values for living being expressed by Māori across the motu. For the three iwi of the ART Confederation (Ātiawa, Raukawa and Toa), who oversee Te Wānanga o Raukawa, these expressions for living have actively been promoted for more than a decade. Subsequently locally around Kapiti the kaupapa tuku iho of Te Reo Māori, Whakapapa, Manaakitanga, Wairuatanga, Ūkaipōtanga, Pūkengatanga, Kotahitanga, Rangatiratanga, Whanaungatanga and Kaitiakitanga are now widely adopted beyond the wānanga and are utilised by whānau and hapū and associated groupings from the ART Confederation. While these principles are not distinct to the ART Confederation, the way in which they are interpreted and considered and then applied

to both governance and operational ways of working reflect local hapū. A broader understanding of these kaupapa is described further in Figure 13.

Te Reo Māori

Te Reo is a taonga that we have inherited from our tūpuna, an invaluable body of knowledge, enlightenment and innovation. Te Reo is ultimately connected with mātauranga, conveying important messages about the way our tūpuna understood and experienced the world. The acquisition, maintenance, promotion and revival of Te Reo are priorities.

Whakapapa

Whakapapa reinforces the connections between us, and to our tūpuna, atua and tūrangawaewae. Whakapapa guides our efforts to better understand and contribute to the mātauranga continuum that binds us to one another across the generations.

Manaakitanga

Manaakitanga embodies behaviour that is mana-enhancing of those around us. Manaakitanga inspires us to demonstrate generosity, fairness, appreciation, respect and consideration for others in the way that we perform our roles and responsibilities.

Wairuatanga

Wairuatanga acknowledges the spiritual dimension in our lives and in mātauranga. It is embedded in the extensive web of relationships that weaves present, past and future generations together. Wairuatanga is explored, expanded and nourished as we strive to maximise our contribution to the survival of Maori as a people.

Ūkaipōtanga

Ūkaipōtanga speaks to the significance of connection with land and place. Marae are acknowledged as places that sustain and inspire us, connecting us with mātauranga from our own whānau, hapū and iwi. We encourage active participation in our marae while working to create a welcoming environment at Te Wānanga o Raukawa, nurturing a sense of belonging and value among students and staff.

Pūkengatanga

Pūkengatanga challenges us to be bold, imaginative and rigorous in our exploration and expansion of mātauranga. It requires the pursuit of excellence in all our activities demanding the provision of distinctive, innovative and high quality facilities, programmes, publications and services.

Kotahitanga

Kotahitanga flourishes when commitment to a shared vision is built and sustained. It expresses strength in cooperation. Kotahitanga is evident when we pool our talents and energy, working together in order to realise common goals.

Rangatiratanga

Rangatiratanga exemplifies the attributes commonly associated with a rangatira: responsibility, integrity, generosity and the ability to unite people. We are expected to demonstrate and foster these qualities as we determine our collective aspirations and design strategies for their achievement.

Whanaungatanga

Whanaungatanga reminds us that our accomplishments are typically the result of collaborative effort, made possible by developing and maintaining strong relationships. Whanaungatanga creates opportunities for each of us to make our unique contribution to the communal enterprise, enabling shared objectives to be advanced and reinforcing our whānau, hapū and iwi associations.

Kaitiakitanga

Kaitiakitanga urges Te Wānanga o Raukawa to nurture and protect its people and its place. It requires us to preserve and enrich those taonga that we have inherited, which have been created and tended by others. We must employ our resources wisely, ensuring that their use contributes positively to our viability and reputation.

Figure 13: Ngā Kaupapa Tuku Iho, The Principles for Living, Te Wānanga o Raukawa 2016

Te Wānanga o Raukawa, a tikanga Māori tertiary education provider based in Ōtaki, was established in 1981 from a concept developed under the principles of the 1975 iwi development strategy Whakatupuranga Rua Mano: Generation 2000 (Walker, 2011). The premise was that it may take a generation to make a significant ‘shift’ for Māori to maximise their contribution to the survival of Māori. The three iwi behind these developments were Te Ātiawa ki Whakarongotai, Ngāti Raukawa ki te tonga and Ngāti Toa Rangatira, also known as the ART Confederation (TWOR, 2016). I have whakapapa to all three iwi of the ART Confederation. Kaupapa Tuku Iho and their expressions for the ART Confederation are now commonly used by whānau, hapū and iwi from across the confederation in decision-making practices, as an indicator to evaluate progress or developments and in reporting to whānau and interested parties. For me undertaking this research it was important to check how whānau participants recognised these kaupapa tuku iho and then reflect that understanding in the way I conducted the research.

Kaupapa tuku iho provide Māori with emotional, physical, and spiritual security. The expressions of kaupapa tuku iho allow Māori individuals to contribute to the wellbeing of their whānau and hapū and are rewarded by not only social approval, honour, respect and esteem, but by a sense of joy and enrichment that contributes to the individual's own sense of wellbeing, (Winiata, 2021).

It is the application of these Māori values or principles in Kaupapa Māori Inquiry that provide a base for critical thinking, ethical behaviours, capacity building and strengths-based research. Through the expression of manaaki in research practice for example, we are showing respect for our participants, by meeting in places that set them at ease, that allow for traditional practices like karakia to be carried out, for whanaungatanga to occur with other whānau members coming and going, possibly participating or just being present during interviews. Being flexible and allowing for unplanned events or changes can ensure whānau participants are comfortable and ready to participate when the time is right for them. I have found in my practice that many whānau participants like to understand why you are asking certain questions. Having open dialogue about the research process is tika/ethical and can support strengthening the capabilities of the individual or whānau, particularly if whānau are interested in capturing their own oral histories for example. The expression and application of these Māori values have become fundamental to me in my research practice as they are much more than a list to be guided by. For many Māori living by these kaupapa tuku iho set by our tīpuna, is a natural way of living. They support me in my research practice to capture and cultivate mātauranga and be creative and flexible in my practice. They also provide the basis to combine contemporary activities with mātauranga Māori from our tīpuna then discover and develop complementary notions for a modern time.

3.4 Methods

3.4.1 Whakatātare/Observations

Whakatātare or making observations is an element of Kaupapa Māori Inquiry that is a natural way of teaching and learning in Māori culture. The documenting of lived experiences is a commonly used Indigenous research method and includes noting natural phenomena, ecological changes and cultural practices within a community. Observations under Kaupapa Māori Inquiry centres listening and honouring whānau voices while conducting research in place, in this study, on the whenua and recognising what this means to whānau participants. A common approach to learning and sharing can be seen in tuakana-teina mentoring whereby the more experienced or wiser and older person teaches the younger and less experienced person, however there is a reciprocal element to the approach where new learnings are gained by the older person from the younger person. There are elements of manaaki and awhi in the approach where we recognise the skills and strengths of every person. At the heart of this approach is an observational element.

Observations were used in this study for subjective interpretation of what I saw, felt, heard and sensed in the research. Observing the behaviours and whānau interactions through mahi on the whenua or in hui provided a great deal of data in this study. It was used to triangulate for confirmation and sense-making of what I was capturing through other data collection sources. The idea of undertaking long-term participant observation, is usually done by participating fully in people’s lives while simultaneously observing it from a distance. The purpose of this approach is to achieve an understanding of local knowledge, values, and practices from the local’s point of view (Howell, 2018).

For this study, observing whānau within their own environment enabled me to see life and approaches as it occurred, not necessarily from a distance though as explained in the insider researcher section below. On most occasions the formal data gathered for the study was achieved by being physically present on the whenua. Decision-making by the whānau in relation to the whenua often occurred at formal or impromptu hui held by whānau in our own homes or over Zoom and I was able to capture relevant material for the study through observations.

3.4.2 Ūkaipō and Insider Researcher

An insider researcher simply means you share characteristics with the participants of the study. In this case the participants were my whānau, so we have common bonds, aspirations and cultural practices. Being conscious of my insider status made me acutely aware of the position of trust I held with my whānau, and while I took steps to protect my whānau and the data they shared with me, it also enabled me to design the research appropriately knowing what would be acceptable by whānau. As Linda Tuhiwai Smith explains (2012), “Insider research has to be as ethical and respectful, as reflexive and critical, as outsider research. It also needs to be humble. It needs to be humble because the researcher

belongs to the community as a member with a different set of roles and relationships, status and position. The outside ‘expert’ role has been and continues to be problematic for Indigenous communities” (p. 139).

Being an insider researcher meant I was intimately part of the research being undertaken being a whānau member, as well as having the role of principal researcher. It was my responsibility to ensure there was a level of understanding amongst participants about data sovereignty, like who might see the data and how it might be used. I had to be careful that information readily shared with me due to levels of trust and comfort in our relationships didn’t put the research participants at risk. By negotiation with my whānau we were able to discuss if there was information that was ‘whānau only’ for example and shouldn’t be included in the research. I was familiar with the insider role and approach from previous research that I’ve conducted with my iwi. My learnings from these experiences made known the importance of being upfront and having open dialogue with participants during the recruitment phase, ensuring I made time to allow participants to raise any questions and have these answered. Taking research participants through the consent process and explaining the elements of the consent form was important. Drawing on my research and evaluation experience I was able to make informed judgements around the approach I adopted.

For many kaupapa Māori researchers it’s deemed appropriate and tika to be from ‘within’ in order to undertake research with our own people. Often in Indigenous research an outsider is not deemed appropriate due to the lack of responsibility they will have to the kaupapa and to the participants once the research is completed. While an outsider may show other worthy signs like respect and reciprocity, the idea of having responsibility comes naturally as an insider. Having a level of trust with participants is important and knowing context and having respect for context is helpful, if not essential. To be the insider researcher required me to draw on tikanga to help guide the approach, recognising when participants were feeling less comfortable with the formal nature of proceedings, resulting in me instigating manaaki ki te tangata (care for the person) on such occasions. There were a few times when the digital voice recorder came out and suddenly our casual conversations became more formal. At times like these I felt like the outsider researcher bringing in tools to help accomplish the desired research outcomes.

Elements of the Waipunāhau tohu, described in detail in the next section, helped guide me as an insider researcher such as having whakapapa to participants, knowing our links to tūpuna and their connection to the whenua and being part of the aspirations our whānau holds for transformation and wellbeing and seeing the research as a vehicle to support these aspirations.

3.4.3 Phased approach

Utilising the Waipunāhau Framework, the multi-method research design included a literature review, participant interviews, numerous field visits, field notes, participation in whānau Zoom hui,

observations, videos and photographs, testing ideas raised in data collection by conducting participant wānanga, and an evaluation of the process through a capacity building sense-making process/wānanga.

The PhD research was completed over four years beginning mid 2021 following the three-phase approach outlined in Figure 14.

By adhering to the multi-method qualitative research approach underpinned by Kaupapa Māori Inquiry described above the research was conducted by me, Kiri Parata. I am a whānau member and more broadly a member of the iwi who has led the previous research studies that this PhD builds on.

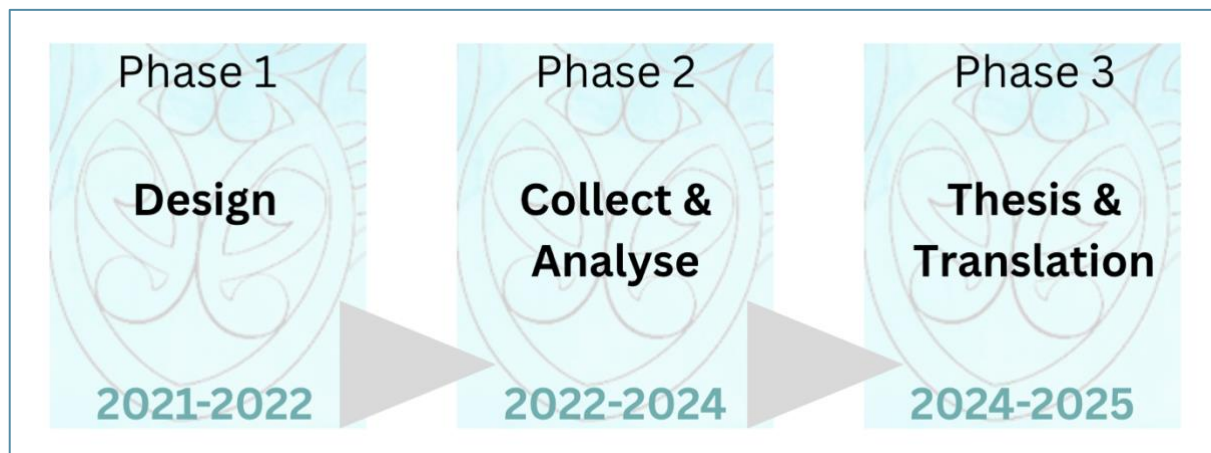


Figure 14: Phases of the PhD research

In summary phase one included PhD enrolment, a literature review, the ethics application, a tikanga wānanga, the development of research tools: interview guides/schedules, and the confirmation of participants and recruitment. Phase two included data collection: undertaking the interviews, field visits and observations, initial data analysis, a wānanga, an additional and final whānau interview held by an external researcher, analysis of this final data collection, the completion of data analysis, and an evaluation of the process through a sense-making wānanga. Phase three included the thesis write up, translation of research results, dissemination and a final wānanga.

3.4.4 PhD enrolment and supervisory team

The design phase included me identifying and confirming a suitable supervisory team of mentors with appropriate expertise willing to commit to supporting my PhD research journey. My supervisory team consisted of Associate Professor Margaret Forster as primary supervisor, Professor Meihana Durie as secondary supervisor and Dr Heather Gifford as an externally located supervisor. In the final two years of my PhD research I added Professor Chris Cunningham, Director of the Research Centre for Hauora and Health, Massey University as an additional supervisor. Professor Cunningham assumed the primary supervisor role as Associate Professor Forster left the university but remained on the supervisory team.

In the first year of enrolment at Massey University, I undertook a series of supervision sessions focused on preparing me for the PhD confirmation event. In July 2022 I submitted a confirmation report, then attended an online confirmation event on 16 August 2022 to present my PhD research proposal. Members of the confirmation panel confirmed that they strongly agreed that I was ready for full registration. I was subsequently accepted into the Massey University Doctoral Programme.

3.4.5 Development of research tools

During this period the draft thesis chapters were identified, and I designed the data collection tools including an Information Sheet (appendix 2), a participant Consent Form (appendix 3), and an Interview Schedule (an open-ended conversational set of questions relative to the PhD research question, appendix 4). The interview schedule was tested prior to undertaking interviews to ensure clarity and flow. A Recruitment Plan (appendix 6) was developed and included eligibility criteria, and the process of identifying and contacting potential whānau participants. A subsequent Interview Schedule (appendix 5) was later developed as a follow up data collection opportunity presented itself.

3.4.6 Data collection

As previously noted, data collection methods included traditional qualitative methods such as face to face open ended in-depth qualitative interviews (Denzin & Lincoln, 2011). In addition, the research adopted methods suitable for whānau participants gaining optimal engagement and data collection opportunities. These included Zoom hui, Video Diary Methods (Gibson, 2005), photography, walking interviews with field notes (these were filmed and photographed), and evaluative sense-making wānanga. Interviews were audio recorded with the permission of whānau participants and later transcribed to assist with data analysis. Interviews were approximately 90 minutes in length. There were occasions when impromptu and less formal opportunities were taken as data collection points. These included whānau discussions that arose over everyday activities or family gatherings and wānanga that I attended that were not specifically related to my PhD research but had whānau participants present and the kōrero shared was relevant to the study. On these occasions consent forms were completed and field notes were taken. Field notes were written directly after engagements with participants to capture my immediate reflections and thoughts. These field notes may have included the timing of events (phase of the maramataka), who was present, what other factors were occurring for the whānau, context for the engagement and how it related to this PhD research. The diagram in Figure 15 depicts the action research cycle followed during this research phase.

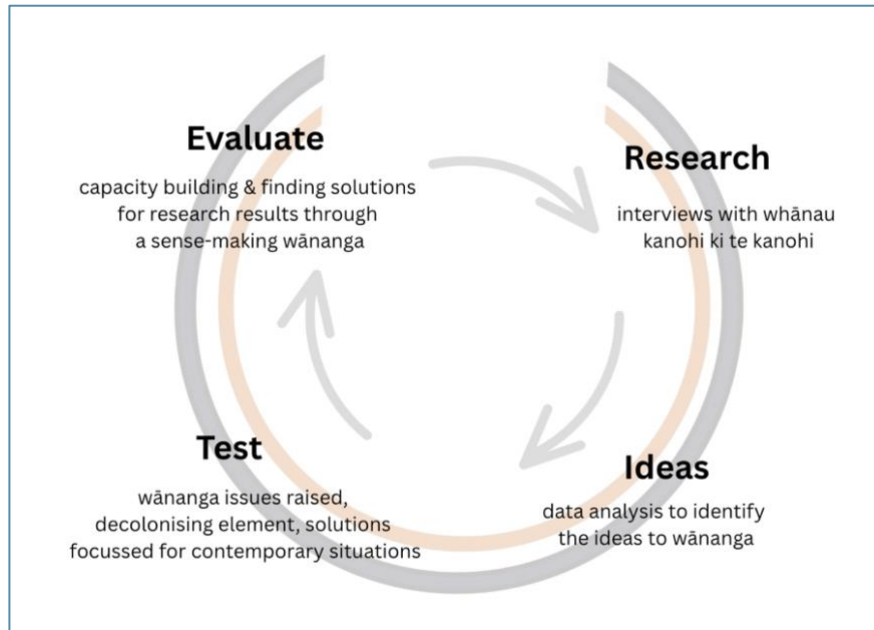


Figure 15: Action Research Cycle

3.4.7 Analysis

Thematic analysis was undertaken by me to translate the key issues and themes from the research data following the methods of Braun and Clarke (2006). A selection of interview transcripts was also shared with my PhD supervisors, and their analysis was useful for guiding our discussions around theme identification. Analysis of qualitative data involved searching for certain themes or patterns across all research participants in relation to their perceived notions of connection to whenua, to ūkaipō and its contribution to enhancing hauora. I discuss how themes were determined in the findings chapter.

3.4.8 Thesis write up

Throughout the study I have considered this PhD an extension of my whakapapa. The focus of the study is deeply engrained in the lives of our whānau as we spend time daily remembering our connection to tīpuna through the whenua, working on the whenua, thinking about the whenua and planning for seasonal maintenance or planting. While other members of my whānau don't necessarily think of Pukehuia and my PhD research as being one and the same, I guess I have come to see it that way. My PhD research will live on beyond the completion date for my whānau. My hope is that it will serve as a storehouse, a pātaka of mātauranga for future generations. As one sibling said to me recently, "Kiri your PhD is a regular reminder for our whānau of our moemoeā for the whenua and for our whānau. It's helpful for us to maintain a focus when we could be just reactive in our approach [on the whenua]".

There are so many elements of connection for our whānau when we are on the whenua at Pukehuia and for that reason, I decided to include chapter two describing Te Whānau Parata ki Waikanae to provide

background and context. Originally, I had thought I might open each chapter of the thesis with a pūrākau relevant to the study, however I decided a small, dedicated chapter was a better option.

About halfway through the study I developed a thesis writing plan, identifying chapters for inclusion and a timeframe to assist with the completion.

3.4.9 Translation

While dissemination of the research results was identified as a final phase task, it has been an important component that has taken place throughout the study, sometimes formally and at times informally. A strong component of the broader Whakauae research programme that this PhD research sits within has focused on the TUI (Translation, Uptake and Impact) Dissemination Action Framework (Allport, 2020). This framework concentrates on knowledge translation for impact pathways to facilitate key systems change. The TUI framework has inspired me to consider multiple dissemination options. I have spent considerable time contemplating how best to translate important messages throughout the PhD research to a wide range of audiences and thinking about the transfer of mātauranga as a capacity building exercise. This has included the preparation and translation of my PhD approach in the earlier stages of the research, and the research results at later stages of the study through wānanga with various whānau, hapū and iwi groups, particularly the ART Confederation, as well as local and international conference presentations.

I am currently planning for the writing and submission of journal papers for publication for the post-thesis submission period. I am also considering the development of some creative pieces for use to inspire whānau towards collective and transformative approaches to hauora. This could be a post-doctoral activity. A table of dissemination items can be viewed near the beginning of the thesis, before the introduction.

3.5 Waipunāhau Tohu

This section outlines the Waipunāhau tohu (symbol) which sits at the centre of the Waipunāhau Framework. I show how the tohu which has become symbolic to te whānau Parata as a guide for strategic intent for whānau interactions and engagement on the whenua, has also been utilised in the research at the heart of the methodological framework. This hapū led inquiry with the Waipunāhau tohu was adopted as a way of restoring and privileging Indigenous ways of knowing and as an expression of mana motuhake.

The Waipunāhau tohu was originally established as a visual tohu to represent the relationship between the elements of the study and was informed by my lived experiences as a kaupapa Māori researcher. It reflects my values and practices and has developed into a framework and now serves as a strategic steer for the whenua and guides the evaluative approach to activities and planning

associated with the whenua. The tohu has evolved to be a practical tool adopted by me, the researcher and our whānau.

The tohu was created working alongside my fellow PhD candidate and friend Tom Johnson, he uri o Te Awa Tupua, from the Whanganui rohe. Tom, working as a digital creator and artist while undertaking his doctoral research has been a mentor and confidant throughout my PhD research journey. Tom's creativity captured visually what I regularly described as we met weekly as a rōpū of Māori doctoral students to discuss and pitch research ideas to each other as part of a PhD rōpū tautoko.

Throughout the study the tohu combined with my lived experiences has aided me to make interpretations of particular cultural nuances in relation to how our whānau see the world. This included how we have adopted and apply tikanga that's been learned and handed down through the generations.

This section (1) conveys the whakapapa of the tohu and the various elements that make up the Waipunāhau tohu, and then (2) describes how the tohu was used as a practical tool to guide the research.

3.5.1 Ngā mea taputapu, elements of the Waipunāhau tohu

This section provides a narrative about the various elements that make up the tohu in Figure 16. The circle represents the reciprocal and customary relationship between the whenua and the hauora of our whānau. Within the circle we see the puna, the spring, named 'Waipunāhau', this being the source of wai-ora, wai-māori, pure and healthy fresh water from the depths of Papatūānuku. Her mauri is depicted through the kōwhaiwhai patterns, and her presence provides the whenua with nourishment as indicated by the harakeke. We believe her sustenance in turn nurtures our whānau wellbeing. Kapiti Island is where our tipuna wahine Metāpere Waipunāhau gave birth to our great great grandfather, Wī Te Kākākura Parata. This research was undertaken in Waikanae on the whenua of Te Kākākura. When standing on our tūranga pitopito, we look directly out to Kapiti Island, and we acknowledge our ties to maunga Taranaki which appears on fine days emerging from the moana.

The pair of huia represent our links i ngā wā ō mua, to the past, as we recall the deeds of our ancestors. They remind us of the intrinsic links we have to te taiao, the natural world. The huia are also represented in the name of our whenua block, Pukehuia.

Towards the top of the porotaka, the circle, you can see the ara, the pathway represented by the poutama staircasing. The poutama staircasing depicts the chevrons that are seen on the ceiling of the whareni at our marae in Waikanae, Whakarongotai. The chevrons are also represented on the surrounds of the marae atea illustrated on the boundary fences.

The smallest and inner poutama represents me as the researcher and my journey of learning, the capturing and creation of mātauranga Māori on my PhD research journey. Poutama two represents the pieces of ūkaipō that we carry in us through whakapapa, memory and experiences as we move through the world – our home connections to whenua and tīpuna move alongside us always. The third staircase represents the relationship and journey our whānau has with the whenua at Pukehuia. The fourth poutama represents the impact of the PhD research on te ao Māori and beyond, while the final and largest poutama represents the unseen potential for health and wellbeing through our relationships with whenua into the future. You'll notice that the porotaka does not end, having the porotaka open symbolises the potential and the linkages to the wider universe.

The visual depiction of Waipunāhau represents how we as a whānau living in Waikanae express our understanding and experiences of hauora through our relationships and engagement with whenua.

Our whānau perspective prioritises the health and vitality of the whānau. Whānau ora supports us to collectively self-manage and to determine our own solutions, enabling participation in te ao Māori and in society more generally. This strategic aspiration is dependent on the health and vitality of whenua and whānau having customary access to te taiao to live reciprocally and sustain a healthy life. Ūkaipō therefore plays a fundamental role in our wellbeing.


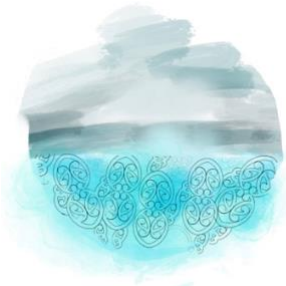





Figure 16: Waipunāhau Tohu

Artist/Designer: Tom Johnson, uri o Te Awa Tupua

3.5.2 Identifying potential use of the Waipunāhau tohu

As I began to explore the various visual elements of the tohu and how they related to my research I chose to critique the various elements as a way of developing a deeper understanding of the impact of the elements on the study. This exercise enabled me to consider the practical utilisation of the tohu such as whether it was appropriate to use as an analytical tool to examine the ethical/tikanga practices of the research, or searching for themes in the data collected. In the case of the tohu we see many elements overlapping. The values and mātauranga associated with each of the elements is interwoven, much like our culture. Taking this critiqued approach allowed me to showcase, discover and understand the implicit assumptions and the mātauranga that we have as a whānau about the various elements. The brief summary of each of the elements of the tohu is shown in Figure 17.

	<p>Whakapapa - Maunga Taranaki and te motu o Kapiti.</p> <p>Kapiti Island and Waikanae rohe – links to where Metāpere Waipunāhau gave birth and raised Wi Te Kākākura Parata (our great great grandfather).</p> <p>Connections to Taranaki - acknowledging the heke from Taranaki to Kapiti and nearby rohe (Porirua, Te Whanganui-a-Tara, Te Tau Ihu) alongside our Ngāti Toa whanaunga.</p> <p>Whakapapa connections underpinning Māori development, where the approach to Māori health is whānau having control and taking an integrated and responsive approach to hauora.</p>
	<p>Puna, Waipunāhau – waiora, wai Māori the spring/puna from the depths of Papatūānuku.</p> <p>We named the puna on our whenua after our tipuna wahine, Metāpere Waipunāhau.</p> <p>Mauri o te puna – kōwhaiwhai nourishing the taiao and whānau.</p>
	<p>Taiao – the harakeke signifies our role as kaitiaki. Kaitiaki of manu, rakau, puna, managing climate changes, erosion, legislation impacting whenua and farm management.</p>

	<p>Huia – links to the past and our ancestors’ deeds. Through whakapapa and the application of kaupapa tuku iho (ancestral values) I explored how we interpret and apply the values in contemporary Aotearoa.</p> <p>The name of our whenua, Pukehuia.</p>
	<p>Poutama staircasing – recognising the stages of acquiring, understanding and sharing mātauranga and our connections to te ao Māori, te ao hurihuri, signifies potential.</p> <p>Smallest inner poutama (1) – my journey and the collation, creation and application of mātauranga on the PhD research journey.</p> <p>Poutama tuarua (2) – represents the pieces of ūkaipō that we carry with us through whakapapa, memory and experience. Connections to whenua and tīpuna remain beside us always.</p> <p>Poutama tuatoru (3) – the relationship and journey my whānau has with our whenua at Pukehuia. Our moemoeā, our decision-making, our application of tikanga, recognising the strengths of the individual and the collective, our evaluative approach to the way we care for the whenua.</p> <p>Poutama tuawhā (4) – the impact of the PhD research on te ao Māori and beyond. What potential there may be and how it can encourage others.</p>


	Final poutama (5) – the unseen potential for health and wellbeing through our relationships with whenua into the future. Finding our own solutions for healing and hauora.
	<p>Reciprocal circles – reciprocal and customary relationships between whenua and whānau wellbeing.</p> <p>Whenua – an underpinning determinant of health, provides healing opportunities for whānau while we care for her.</p>

Figure 17: Overview of Waipunāhau Tohu Elements

3.5.3 Tohu leading the strategic intent and an evaluative tool

Since the creation of the Waipunāhau tohu for my PhD research, our whānau have adopted the tohu as a guide to support us to achieve our aspirations on Pukehuia. Ngā mea taputapu, the elements of the tohu and how we express the values associated with them provided the foundation for planning to achieve our moemoeā. The intersection or relationship between the elements were essential to guide our thinking and our planning to achieve goals. Pairing these aspirations with our expressions of tikanga means we can soundly be guided by the tohu and know our mahi is tika. To reflect how our whānau made use of te tohu, it seemed a logical next step for me to adopt this in the methodological approach of my PhD research also. Given the tohu was a visual representation of the study, the tohu enabled me to stay focused on the research question and not be distracted by political and social events and the implications of these as they were occurring in Aotearoa during the time of my study. While it may have been interesting and seemed relevant to broaden the study to take account of some of the changing dynamics impacting whānau wellbeing more generally, it would have been distracting. The tohu helped keep the focus of the study tight.

Assessing and evaluating the methodological approach of the study was broadly achievable using the tohu also. This was accomplished by considering the meanings underpinning the elements of the tohu and their relationship to our whānau and to the whenua. Examples of this include how the recruitment of whānau participants was guided by whakapapa connections and connection to whenua tīpuna; or how being on the whenua for data collection was prioritised over meeting by Zoom or away from the whenua. This point also supported poutama tuatoru which captured how

my whānau relate to the whenua and the actions and decision-making that occurred in relation to this.

3.6 Strengths-based

From my standpoint, choosing suitable methods to capture the lived experiences and realities of my whānau has been an important component of the research. Adopting methods that mirror the way our whānau operated as a collective unit seemed sensible and appropriate in this study. What tended to come naturally in terms of the way we operated as a whānau was to work collectively and collaboratively. We have a shared responsibility founded on collegiality and shared outcomes. When one member of our whānau is thriving, we all benefit. We operate as a collective unit where the benefits are communally shared. While I offered individual interviews during the data collection phase, the whānau participants always chose to meet collectively to hui. Ideas and extended kōrero bounced off each other as a result.

As a whānau we have always recognised and played to the strengths of the individual. We understand ourselves as a high functioning whānau because we value our relationships with one another and we believe in having a sense of responsibility for our whānau hauora, as a collective. We focus on positive aspects of behaviour and the capabilities we have as a collective. We look for resilient qualities and while we recognise challenges and weaknesses, we tend not to use this as a basis or starting point for finding solutions or decision-making.

It made sense to leverage off this and continue to operate in a strengths-based manner throughout the study. I wouldn't say I formally adopted this as an approach as it tended to come naturally, but I wanted to highlight that this positioning was an integral part of the methodological approach and aligned with the way our whānau operate. As an insider researcher it was important to operate in this manner which supported a positive response from participants.

3.7 Indigenous Positioning

For me Indigenous positioning included having a firm understanding of my own identity and intentionally deciding how I wanted to show up in my research practice. This included me determining whether a project was meaningful and will be beneficial for Māori, and how I engage with research partners and participants. To develop my positioning I have drawn on my lived experiences of being a wahine Māori, and as I have grown in confidence in my practice as a kaupapa Māori researcher, I have been able to hone my skills and understanding in certain areas therefore strengthening my positioning and practice.

Learning, reflecting and evaluating my style and practice has occurred through observing experts in the field and through practical engagement with communities. When I have chosen to engage with kaupapa that is uplifting and supportive of Māori aspirations, I have found my Indigenous positioning has been strengthened.

The lens that I look through to see the world is Māori. The way I look for solutions is from a Māori perspective. The way in which I respond to my mahi is by using whakaaro Māori. As I navigate my way through life's opportunities, challenges and decision-making, I am Māori first. These responses don't seem unique to me as my mind has been tuned to react this way for as long as I can recall. For context, I grew up in a mixed-race household with a Pākehā mother and a Māori father. It was a household where we drew on the strength of our whānau relationships, having both sides of our whānau to share with and learn from. We grew up alongside our marae, Whakarongotai in Waikanae, and the whanaungatanga associated with everyday marae activities was an integral part of our lives. Te whānau Parata have maintained ahi kā for generations, tending to marae and broader iwi community roles across a range of aspects from kai karanga, sitting on the pae, managing the hangi pit, diving and gathering kaimoana, representing iwi on Council committees and important roles associated with the manaaki of tīpuna at the urupā. My kuia, Tapuikura affectionately known to us as Nana Parata or to our iwi as Aunty Mary, came down to Waikanae from Taranaki as a 17-year-old woman, betrothed in marriage to my grandfather Nohorua, their parents arranging the match to keep the iwi relationships strong. We have proudly celebrated everything Māori we are engaged in and have drawn strength from our whakapapa and mātauranga-a-iwi.

Choosing to do kaupapa Māori research as a career path was an easy and rewarding choice as it allowed me to develop my Indigenous positioning in a more definitive way. I leaned into my strengths and found opportunities where I could make a difference for improving the wellbeing of whānau Māori. Health researcher Elana Curtis (2016) encourages emerging Māori researchers to utilise kaupapa Māori or Indigenous approaches in their work drawing on what makes us unique from non-Indigenous peoples. Both Curtis (2016) and Spiller's (2016) work reinforces Smith's (1999) challenge to draw on Māori knowledge to underpin research. Reflecting this thought, the example is given of Māori society believing in the spiritual connectedness between the living and the non-living and the interrelatedness between people, whenua and sea. Pūrākau represent our Māori narratives and are the background to our creation and where many of our belief systems stem, yet in Western culture, pūrākau are often referred to as myths and legends, a colonising practice to discredit and oppress mātauranga Māori. Curtis asserts we can and should use pūrākau as valid and legitimate sources of knowledge.

In her speech about leadership, Chellie Spiller (2018) discusses the use of mātauranga by our navigational ancestors and how like them, we can reach into te kore and step into our rangatira space, a place of deep humility, to embrace leadership and allow others to do the same. Leadership is a key outcome domain in whānau ora and critical for decision-making. Effective leadership can be achieved by drawing on the navigational skills of our wayfinding ancestors to navigate this complex and changing world. Unlike other forms of leadership, Indigenous leadership is based on collaboration by working as a collective. We gain

mana by growing it in others. A good leader will pay attention to relationships and mutual recognition and believes success is succession.

Both Spiller and Curtis use kaupapa Māori theoretical frameworks to highlight the inner strengths of Indigenous peoples and encourage us to utilise these points of difference to advance positive Māori outcomes. Positioning our Indigenous selves and our worldview for context in Māori research provides us with the lens for which we explore. Kaupapa Māori research is an empowering and mana enhancing approach that serves Māori aspirations, is validating and authentic and places Māori at the centre. All these attributes were important in this PhD research as I drew from this rich literature to strengthen my own positionality. Exploring the deeds of other Māori leaders such as the late Ranginui Walker, Te Whiti o Rongomai, Tariana Turia and others provides additional contributions to achieving mauri ora.

I am using the term Indigenous positionality to recognise the relationship I have with the community I'm researching, my whānau. I consider that the term sits well with kaupapa Māori research as they both reject the neutral or objective stance of Western positivism and prioritise my voice as an insider researcher. Western positivism at its core is the belief that knowledge should be derived from observable, measurable facts and experiences (Khanday et al., 2024), which sits contrary to kaupapa Māori theories. While kaupapa Māori is specific to Aotearoa New Zealand and Indigenous positioning has broader global and cross-cultural elements, I do not use the term to dilute elements of tino rangatiratanga associated with kaupapa Māori theories and approaches.

3.8 Ethics/Tikanga

As a practicing community researcher and a HRC postgraduate scholar, I reflected on previous research ethics experiences to consider an appropriate pathway for ethics approval for my PhD research. As part of my research practice, I ask myself what best practice looks like while being aware of the dynamics associated with working with whānau and iwi from previous experience. Upholding safe environments and caring relationships is important so I wanted to ensure the study was regulated by whānau and hapū and led by tikanga. With advice from my supervisors, I applied for ethical approval for the study.

3.8.1.1 Ethics - the questioning and understanding phase

In a bid to centre tino rangatiratanga/Indigenous self-determination in every part of the PhD research, I began discussions with my supervisors asking whether it was essential for me to gain ethical approval from Massey University in order to complete my PhD research. The reason for querying this was that I believed having the support and guidance of my whānau and hapū was important to ensure my research practice was tika. I would remain a part of my whānau well beyond the completion of the research, and therefore requiring their support and ideas about tikanga and appropriate practices was essential in my mind. I was aware of the increasing development of Indigenous ethics frameworks as part of progressing Indigenous research aspirations globally, (Hudson et al., 2010). I also recognised that the university

context for ethics approval was not the all-important element required for my particular study. I had been encouraged during my PhD confirmation event to push the boundaries and challenge the status quo given my kaupapa sat outside of the dominant intellectual traditions of methodologies and communications styles associated with the western discourse of academia.

I considered the research would likely be termed low-risk activity in the assessment by the university ethics committee. This self-assessment was based on previous experiences I had in applying for and receiving research ethics approval for two HRC funded iwi research projects. Furthermore, my positioning on this was informed by discussions had over many years with fellow Māori researchers about the place of externally approved ethics in kaupapa Māori research.

I had questions forming in my mind like, ‘is it necessary or appropriate to seek the approval of the university when ultimately the research, whakaaro and mātauranga that I was to gather from whānau belonged to us, to my whānau and to my hapū?’ I felt conflicted about the role the university ethics committee would have in this, and I additionally had ideas and questions about data sovereignty in my mind.

At the same time, I was considering what role my PhD tohu, Waipunāhau, might have in framing or supporting the ethical process and research practice. I was refining ideas about how best to utilise the tohu in the methodological framework for my research and I struggled to see how the kaupapa and essence of the tohu could adapt and fit an ethical approval process that appeared to be pre-determined and structured to fit a system that seemed disconnected from my research.

I had a strong desire to ensure tikanga and best practice would guide my research methods. Having a sound, ethical and tikanga based approach to the study aligning with our iwi and whānau values was an approach I favoured. While I was questioning whether university ethics approval was necessary, what was front of mind related more to whose approval was more relevant to my research.

3.8.1.2 Ethics - the development of a tikanga-based ethical approach

Learning that the university ethics process was a necessary step to complete my PhD research, my next step was to focus on undertaking two separate tasks to consider more broadly the inclusion of tikanga in my study. As a first step, I considered the ethics of kaupapa Māori research generally and whether these approaches were suitable for my whānau and hapū based study. To assist me in strengthening my own Indigenous positioning, I studied a number of ethical frameworks and guidelines from Indigenous peoples of Canada, (Hayward et al., 2021) and Australia, (Duke et al., 2021) in particular, and then focused on work undertaken in Aotearoa New Zealand (Hudson et al., 2010). I also considered the principles of Te Tiriti o Waitangi to underpin an ethical research framework. This summary below relates

to the first task mentioned above. It was created specifically thinking about my PhD research kaupapa. It identifies ethical considerations over and above traditional western ethics processes:

Tikanga

- Koha mai, koha atu – ideas of reciprocity should be clearly defined and highlighted as part of the tikanga;
- Various stages of the research adhering to and incorporating tikanga as appropriate. Tikanga underpinning and being expressed throughout the entire PhD.

Risks, Benefits, Outcomes, Advancement

- The research kaupapa supports Māori development, Māori advancement and whānau wellbeing;
- Research is whānau driven and self-determining;
- Consider whether impacts to whānau, hapū, iwi and to wider Māori communities will be advantageous. Ensure these are clearly explained to participants;
- Consider what other value there may be to whānau, hapū, iwi and wider Māori communities;
- If there are any potential risks, determine how they will be minimised and clearly outlined.

Te Ao Māori

- The research methodologies are grounded in a Māori worldview;
- Indigenous positioning underpins the research kaupapa;
- The research is Māori led.

Mātauranga Māori

- Consider whether the research will contribute to a growing academy/repository of mātauranga Māori. If it's not clear how, then seek guidance from experts from whānau and hapū;
- Consider how the research will recognise mātauranga that can be readily shared widely, and identify anything that is 'whānau only' mātauranga;
- Develop protocols around the above point.

Whānau Engagement

- Ensure the purpose of the study can be explained plainly to whānau;
- Make space to ensure whānau participants understand their role in the research and any expectations are clearly articulated, by all parties;
- Consider what accountability back to the whānau looks like, and how it can be achieved;
- Create a contingency plan if whānau change their mind and don't wish to participate in the research.

Following this step I then developed a table of ethical/tikanga considerations against the elements of the Waipunāhau tohu (appendix 7).

3.8.1.3 Ethics - the emergence of a dual pathway ethical approach

The considerations described above supported me to embark on a two-part approach to ethics approval for my study. My approach included a:

- Whānau and hapū led tikanga approach, and a
- Massey University Ethics Committee application.

In reaching the decision to undertake a dual approach, I reflected on the value of the university ethics approval process in safeguarding me as the researcher academically, particularly within the expectations of doctoral research. This was something I discussed with academic peers and my supervisors. I have recognised, thanks to the many advocates and activists that came before me, that while we have come a long way to obtain the necessary respect and acceptance of kaupapa Māori research as the correct and appropriate way for Māori to research our own, we can ensure tikanga standards sit alongside the western styled ethics approval processes to ensure safety for all involved.

My basic understanding of the Massey University process was that there were two options for me:

- (1) develop a full ethics application via the Massey University Human Ethics Committee (MUHEC); or
- (2) submit an online MUHEC application, which required me to answer a series of questions, enabling a computer-generated response to determine whether the study was low-risk therefore giving approval, or determining that a full ethics applications would be required.

In the following sections I outline the dual process undertaken with reflections and outcomes from each.

3.8.1.4 Iwi and whānau led tikanga approach

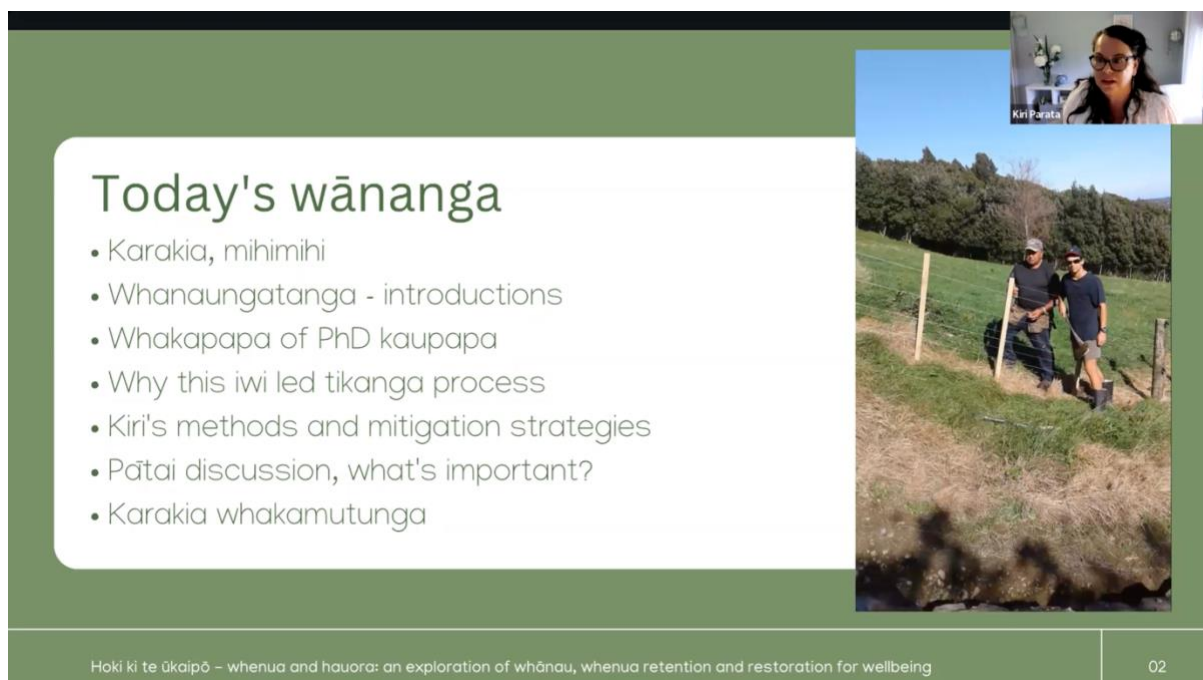
As my research aimed to support Māori and was likely to be of interest to Indigenous audiences, I felt a strong desire to have the tautoko and guidance of my own people. I struggled to grasp how an ethics committee could have the same skin in the game like my whānau and iwi do. I knew that if I had conducted my research in a manner that was tika, meaning it was culturally acceptable and I could show how I had followed tikanga, that would be an appropriate approach. So, I set about arranging a wānanga with my whānau and hapū to test these ideas and hear their whakaaro.

I thought about where to hold the wānanga, with my marae Whakarongotai in Waikanae being my first option. Due to the timing, I was unable to return to Waikanae and therefore I checked with the invited members whether an online wānanga would be acceptable. As it turned out, this was the most suitable option and enabled me to have good attendance as the wānanga was held during a weekday lunch break, ideal for all attendees.

Attendees at the tikanga wānanga held 18 April 2023 included two of my PhD supervisors, and fellow students and researchers from my PhD research host organisation, Whakauae Research Services.

Whakauae is the iwi research company established and owned by Ngāti Hauiti. Ngāti Hauiti were at the time in the process of developing a tikanga based ethics process for research. Members of the iwi were interested in being part of the discussions to support and observe my process. I am fortunate to have a number of whanaunga who have completed or are undertaking post graduate studies, so therefore have an appreciation and understanding of what I was embarking upon. All of the whānau and hapū that I invited to participate in the wānanga have a particular interest or role in maintaining connections to te taiao. They have everyday relationships with marae and iwi life and therefore understand tikanga and its application to living. A representation of attendees can be seen in Figure 19.

The focal point of the wānanga was getting tikanga right and had a strong emphasis on research that maintains healthy relationships and integrity while being open and transparent. Figure 18 below outlines the intent and approach to the one-hour wānanga.



(Photographs taken by author).

Figure 18: A slide from the tikanga wānanga outlining the aims of the event

I spoke of being strong in my Indigenous positioning and I was approaching my PhD research through a kaupapa Māori lens, and even more specifically through a whānau and hapū lens and worldview. I stated that I would be focussing on matters of relevance and importance to us today, in contemporary Aotearoa.

I explained that the study was an expression of our rangatiratanga and was solutions focused as I explored how to optimise hauora and wellbeing for whānau through engaging with whenua tīpuna. I recognised that there was a lot of material to draw on from our whānau and iwi histories in terms of leadership, legacy and entrepreneurship, both historically and in my lifetime. I outlined that I saw this study as an

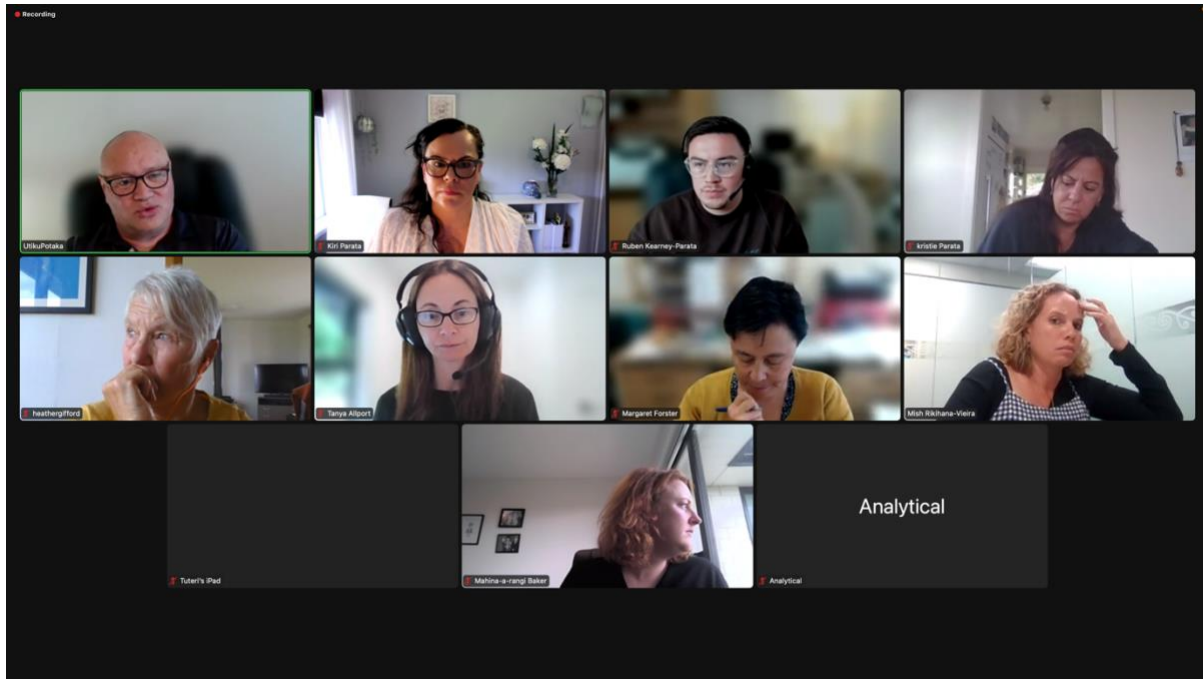
extension of these factors, and created an opportunity to build on these legacies, and generate opportunities for whānau.

I spoke of wanting to develop a methodological process that made sense to me and my whānau and hapū and that I would be using the Waipunāhau tohu to do this. This was also guiding the ethical/tikanga approach of my study.

I provided context around ethics requirements for a doctoral study. For me doing my PhD research through a tertiary institution like Massey University requires a formal ethical process to be followed. I acknowledged that Massey University has taken steps over recent years to improve their ethical process to be more appropriate and inclusive of Māori research. However ultimately the university process has a focus on the protection of the institution rather than the research participants or the mātauranga that was to be generated from the research. In addition to trusting my approach was tika to the kaupapa, I aimed to highlight to students that alternative approaches were possible, while also indicating to tertiary institutions that there are other ways of ensuring our research is tika and that ultimately it's our people who should be determining whether the proposed research about us, by us is tika.

Participation from wānanga attendees was high with everyone making contributions to the kōrero. The whakaaro shared was relevant to the PhD research, and discussions flowed well. While time was limited, we did manage to get through the intended items for discussion, and a number of important points were raised which are covered below. There appeared to be strong interest in the PhD kaupapa with participants feeling like the ūkaipōtanga kaupapa resonated with them and was helpful for Māori right now. One participant described the PhD topic as being an “urgent kaupapa for our people and that our whenua is longing for our reconnection” (KI 05).

Another whānau member stated that there is a need for both the whenua and for whānau to benefit from kaupapa like this, and that tikanga approaches in research that work for whānau are likely to benefit whenua at the same time, and the importance of testing this idea as I progress with the study.



(Photograph used with participants' permissions and taken by author).

Figure 19: Some of the participants at the tikanga wānanga, April 2023

Discussions from the wānanga also included how sometimes despite best intentions, things can go wrong in research. I expressed how I planned to work in an ethical way that would be led by tikanga to mitigate any risks. The Waipunāhau Framework had evolved to include the various elements of my research and how they inter-related and guided my work. The wānanga was a good example to see this in practice. Throughout the wānanga there was opening and closing karakia, whanaungatanga, koha, and manaaki expressed in interactions with research participants.

During the wānanga tikanga principles were discussed and practical examples identified including the idea of whānau and hapū participants feeling empowered by their participation in the research. I gave examples of how I would whakamana participants and the experience they have by maintaining the integrity of the mātauranga that would be shared. I explained to the rōpū gathered, that my PhD thesis would become available publicly enabling it to be read and made use of. So, keeping that in mind, and with a reminder from me at the time of data collection, this would help participants determine what level of sharing they were comfortable with, or at least identify which information might be included in the PhD research and what might be held only for whānau.

I was encouraged by a supervisor to write up my reflections on the tikanga wānanga. It felt like the wānanga was also a data collection moment. There were a number of offerings made during the wānanga to share pūrākau and other written material and sound recordings held by participants, relevant to the kaupapa.

3.8.1.5 Massey University Human Ethics Committee (MUHEC) application

In preparation for developing an ethics application to the MUHEC, I spent time reviewing the principles, approach and approval criteria on the university ethics website (Massey University, 2024).

I found the Code of Ethical Conduct to be comparable with other ethics codes and guidelines that I have adhered to over the years. One such example is the Australian Evaluation Society Code of Ethical Conduct and Guidelines for Ethical Conduct of Evaluations (Australian Evaluation Society, 2025).

I complied with the Human Ethics e-Form Guide for Applicants in preparation for the online application and on 16 March 2023, the Massey University Human Ethics Chairs' Committee and Director confirmed a Low-Risk Notification – 4000027177 for my study, *Hoki ki te ūkaipō* – whenua and hauora: an exploration of whānau, whenua retention and restoration for wellbeing.

3.8.1.6 Ethics - reflections on my ethical approach

On reflection I find myself satisfied with the process and activities I embarked on to find a suitable ethical approach for my study. The questioning and understanding phase was necessary for me to realise that I had the ability to express rangatiratanga around the process. I believe a dual approach that includes a tikanga based method alongside the standard approach to ethics is something other Indigenous PhD students can explore. This aligns with several conversations I've had with kaupapa Māori researchers and evaluators over recent years. I recognise there are other methods, some less formal, for seeking insight from the communities which research may be beneficial, however for me a wānanga style gathering was successful.

The wānanga was planned to fulfil a few different functions including sharing the details of the PhD research more broadly with my hapū and seeking specific input to my approach. It also presented opportunities such as understanding the experiences of other researchers, the identification of additional resources to capture or utilise during my study and some unexpected whakaaro shared that equated to data collection. Examples of this included an urgency around the study for the sake of te taiao, how both whānau and whenua might benefit from the study, considerations for how to make the stories gathered through the study accessible for whānau and what a suitable repository could look like.

3.8.2 Relationship with Whakauae and the broader research programme

This PhD research, *Hoki ki te ūkaipō* has been hosted by Whakauae Research Services. The study has sat under the Kia puāwai ake ngā uri whakatupu: flourishing future generations (Kia Puāwai) five-year programme of research. Kia Puāwai has been investigating 'what Māori knowledge is required to shift system responses to enable better health outcomes for Māori'. *Hoki ki te ūkaipō* as a study had elements of design and kaupapa that aligned with one of the streams of Kia Puāwai called 'Te ngutu awa' which refers to our role as Māori within a predominantly mainstream system, and how we can effect change within

that system, which will lead to equity of health outcomes for Māori. Thus, Te ngutu awa speaks to our relationship as Treaty partners, as citizens of Aotearoa New Zealand, as decision-makers, as users and consumers of health services and to our health status and outcomes as citizens. I have undertaken and completed my PhD research as part of this broader programme of research being led by Whakauae Research Services. The Kia Puāwai research programme will be completed in late 2026. I have worked as an independent Māori health research contractor with Whakauae for over 18 years and followed Ngā Tikanga o Whakauae in my practices with them (Whakauae Research Services, 2025). Ngā Tikanga o Whakauae can be viewed in appendix 1.

3.9 Limitations and Lessons

As a researcher, I'm aware that this section of a thesis is used to highlight academic limitations of a study, resulting in possible critique. In this study the limitations that I identified were by design. I set out to undertake an intimate case study in Kapiti. This was the standpoint from which I wanted to measure the practice of whānau ora.

Our whānau were already well and had the advantage of being able to lift our gaze beyond the immediate and essential matters associated with everyday living. We were poised to be aspirational in our thinking and to test ideas as a collective. This strength was built on in the study.

The study privileged a small whānau cohort in Waikanae therefore the numbers of whānau participants was limited. The representativeness of this small sample size meant the results could not be generalised; however, it did provide a rich insight into what was possible for enhancing wellbeing when whānau share collective mindsets and a shared vision.

The deliberate choice to research the whānau and whenua engagement as an insider researcher resulted in rich data due to trusted relationships already in place. My Indigenous positionality was deliberately highlighted as a strength for the kaupapa Māori and hapū led inquiry that was adopted in the study.

While the geographic scope was limited to Kapiti, and many of the comparisons made were with other whānau and hapū groups within Kapiti, several themes arising from the study are generally accepted and understood by whānau Māori across the motu. Many of the results are therefore transferrable. We recognise that our success doesn't fall on others to do the same thing. If there were alternative ways to enhance hauora through whenua, then others should investigate and write about it to add to the mātauranga and hauora continuum.

At the conclusion of the study there was a large amount of additional material that the study might have included, such as the exploration to increase our expressions of tino rangatiratanga on the land while protecting our toto line to this whenua tīpuna. Papakāinga investigations have taken place, and we went

to the Māori Land Court to determine whether it would be advantageous to put our whenua into Māori freehold land. While this information might have informed others of various options to support whānau rangatiratanga, the choice was made to exclude these investigations from the study. They related but also sat on the periphery of the study.

There have been many lessons learned along the way, and these haven't necessarily been included in the thesis. One example is how important it is to fully explore and think deeply about how a government related 'scheme' that presents well on the exterior, may or may not contribute to our whānau moemoeā. Engaging in activities like this can be beneficial in some regard but lead to complex and burdensome reporting that doesn't serve the collective.

Chapter 4 - FINDINGS

4.1 Tirohanga Whānui | Chapter Overview

The chapter presents and describes the findings of my qualitative analysis as an insider researcher. While the study offered a large amount of rich data, this chapter demonstrates the key themes related to the study's aims and the research question. I have presented this material, sourced from the research data, as several themes and sub-themes and provided a summary at the end of the chapter.

4.2 Introduction to the Findings Chapter

4.2.1 Purpose of research

This study set out to investigate how whānau health and wellbeing can be enhanced through connection to and engagement with whenua tīpuna. The research based in Waikanae explored the benefits to te whānau Parata of being nurtured on te ūkaipō, a place of nurturing and of sustenance. I wanted to know whether the collective whānau approach across three generations of my whānau today was supporting hauora. And if so, what was the relationship between hauora and Papatūānuku? The PhD research question to help this investigation was *“How do contemporary expressions of ūkaipō nurture wellbeing for Te Whānau Parata ki Waikanae?”*

4.2.2 Structure and order of the chapter

I have structured the themes by first identifying the major or overarching theme with a description on how this emerged from the data. Then presented are the sub-themes relating to the main theme, describing what the sub-theme entailed. I then identified what this looked like for te whānau Parata, identifying actions taken by the whānau, or how this materialised on Pukehuia. The sub-themes are then strengthened through data and quotes from research participants who I refer to as whānau participants or whānau members. While te whānau Parata can be easily identifiable by those who know us, in agreement with the whānau participants quotes are anonymised using Key Informant (KI) followed by a number. Figure 20 represents the order of the chapter structure.

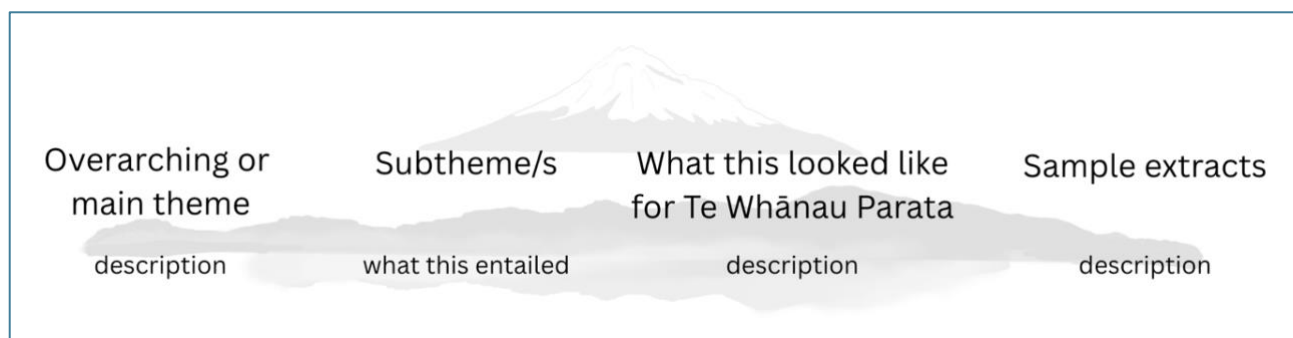


Figure 20: Structure of the theme presentation in the chapter

4.3 Theme 1: Whakapapa Plays a Significant Role in Connection to Whenua for Te Whānau Parata ki Waikanae

In analysing the research data, it was evident that whakapapa played a central role in almost every data collection moment. From interviews, wānanga, field notes, photographs and videos there was mention of tīpuna, grandparents and relations. Maintaining relationships today with whanaunga was prioritised by the whānau and the sharing of stories about the past deeds of tīpuna, and how kaupapa tuku iho, the values of our ancestors have passed down today was a common thread in whānau kōrero. Whakapapa and te taiao were intertwined in most conversations. Several subthemes have been identified that sit underneath the whakapapa theme. These are expressed below.

4.3.1 Subtheme 1: Ahi kā – ensuring the connection of our uri remains strong in Waikanae

There is a strong sense of responsibility amongst the whānau to maintain our connections to Waikanae and to the ancestral lands of the rohe. The feelings of obligation tie the whānau to the whenua and the people of Ātiawa ki Whakarongotai physically, emotionally and spiritually. There was a deep sense of wanting to reclaim, preserve and nourish the whenua, and in doing so providing opportunities for whānau to experience a deep connection to our tūranga pito. Contemporarily the responsibilities today tie the whānau to our ancestors. For Te Whānau Parata ki Waikanae we represent our ahi kā status by choosing employment and activities that directly benefit the people of the rohe and te taiao. Our skills are shared with iwi governance, land claims research, taiao advisory, taiao activities around the rohe, hauora research, with kapa haka at kura, maintaining the urupā, diving and kaimoana gathering to name some of the activities. Brother Shannon is an example of choosing mahi to tautoko our people as seen in Figure 21.

4.3.1.1 What this looks like for Te Whānau Parata

Residing locally for the majority of the whānau has been an intentional choice and supports the whānau to perform duties associated with being ahi kā. Being able to send tamariki to kura with their whanaunga and live near grandparents facilitated whanaungatanga across the generations. Being near the marae Whakarongotai, the whānau urupā Ruakōhatu, the awa Waikanae has enabled our whānau to live and work locally and share our skills with whānau, hapū and iwi by being active in marae and iwi activities associated with being ahi kā. One whānau member expressed how three of the four siblings remain living in Waikanae:

I guess another strength is the fact that three of us live here and the other comes home, you know about every quarter if the world allows. (KI 04)

Here two whānau members described the desire for the tamariki and mokopuna to know their place in the world and be able to return here:

Hopefully we can get it to a point where ... our children, our mokopuna, will be able to see and enjoy all the benefits of knowing they can always come home to their tūrangā pito. That's important to me. (KI 04)

KI 03, you talked about the land being there after we've gone. One of the key aspects of us purchasing the land was about holding it for future generations and providing opportunities for our kids and our future mokopuna to have access to the whenua, to potentially live there and to create papakāinga. (KI 02)

A whānau member shared enabling factors of being local to Waikanae:

The desire to be together, the views, that's also another enabling factor, being outdoors, taiao, wahi moemoeā, the wai, the pūna. You know, these are all things that we love, and you know, are enabling factors, our manu, the taonga of it all. (KI 04)



(Photograph used with whānau permission and supplied by author).

Figure 21: Brother Shannon in his Manaaki Kapiti role, an example of mahi ahi kā

In summary: Being active in marae and iwi activities while having a sense of responsibility for our ancestral legacies is how our whānau ensures ahi kā remains strong in Waikanae for our future uri.

4.3.2 Subtheme 2: Connection to tīpuna

There was a sense of closeness to tīpuna when whānau are on the whenua at Pukehuia. The presence of tīpuna is often felt in this space and the sharing of stories about tīpuna was a regular topic of conversation as the whānau gather to mahi or sit and kōrero over a cup of tea. For example, one brother has a knack for remembering the dates of significant events such as births, marriages and deaths. We think this comes from his many years of tending and mowing the urupā lawns and taking in the information from our tīpuna and whānau headstones. This information has been helpful in piecing together and creating hapū and whānau narratives about our tīpuna and gaining a greater understanding of their lives in Waikanae i ngā wā o mua.

4.3.2.1 What this looks like for Te Whānau Parata

Our father and older brother have actively participated in Waitangi Tribunal claim development, hui and research for tribunal hearings. There has been a large amount of whakapapa research completed over the years by the whānau, and as a way of sharing the mātauranga we have held wānanga, retraced our places of significance through hikoī around the rohe and shared stories amongst us to learn more about our tīpuna deeds. As active participants in marae and iwi activities we learn and share mātauranga through tikanga and the fundamental roles and modes of being on the marae. On Pukehuia te whānau Parata has instigated taunahanaha whenua, naming many of the elements of the whenua with tīpuna names as described below:

KI 03's done a great job and likes to create kupu hou and bring them into our regular vocabulary (laughs) and the taunahanaha whenua too, naming of places on the whenua. He's done that a lot for us. (KI 02)

The puna wai, natural spring on the whenua at Pukehuia was described by the whānau as a source of wai ora, wai Māori, from the depths of Papatūānuku. The puna has been named Waipunāhau after our tīpuna wahine.

There has been whakatauākī reciting from tīpuna and modern-day creation of whakatauākī as an expression of honouring and remembering our tīpuna efforts or developed as a way of remembering an event as described here:

Uncle KI 03's really good at inventing whakatauākī and naming things. Quite often we'll have a hui and go around the room, and we'll all make up a whakatauākī in relation to what we've just seen, or been to, or learnt about. (KI 04)

In summary: Keeping our tīpuna connections, names and narratives strong for future generations was an important way for our whānau to stay connected to tīpuna.

4.3.3 Subtheme 3: Tīpuna leadership and legacies

When we consider the resilience and responsibilities shown by our tīpuna as they expressed their rangatiratanga for their people and for the whenua i ngā wā o mua, our whānau gives solid recognition for these actions. Our ancestors led and joined heke over several generations heading south to Kapiti dealing with many challenges along the way. Once in Waikanae there were many years of turbulence, and our people returned to Taranaki to support whanaunga against the incursions. Despite this our tipuna Wi Te Kākākura, like many leaders of that time, stayed strong and provided leadership and direction for his people. Through our toto we carry the expectations of our ancestors and consequently carry numerous responsibilities today. Our whānau see this as a moral obligation and a way of honouring our tipuna legacies.

4.3.3.1 What this looks like for Te Whānau Parata

We have examined the roles of our tipuna Te Kākākura, which were many and varied. One role that he had was as supporter of the Parihaka peaceful resistance movement. We have noted how the values of the movement were reflected in the way he led his people in Waikanae and represented Māori in parliament. Subsequently many of us have travelled to Parihaka over recent decades to understand this whakaaro, visit the place his whare ‘Tararua’ once stood and adopted the Parihaka Mai Ai whakaaro as described here:

Having visited Parihaka quite a lot, there were times when it was a sad place to visit, because of the mamae, and the reasons that it existed. But having visited it more as an adult, it's really beautiful to see the whānau there turning it into a positive. And they've created this framework called Parihaka Mai Ai. And it's highlighting all the values that Te Whiti and Tobu stood for and created a tono to all the people that go and visit, to go home and create your own Parihaka, create your own sanctuary based on all those values. (KI 04)

As outlined in Chapter Two, both Te Kākākura through his parliamentary role and as rangatira for his people followed his mother's footsteps and fought hard for Māori land rights. We too have made contributions to this ongoing struggle for our people by standing up for our rights in the Environment and High Courts, with local and regional Councils, through representation on boards and committees, through the Waitangi Tribunal Treaty Claims processes and being active in our whānau, hapū and iwi activities. For our whānau today supporting kaupapa taiao occurs across all generations as depicted in Figure 22.



(Photograph used with whānau permission and supplied by author).

Figure 22: Te Ātiawa ki Whakarongotai whānau supporting whanaunga Ben Ngaia and Tihema Baker at the Marine and Coastal Area (Takutai Moana) Hearings in Wellington, May 2024

In summary: We remain active today carrying on the legacy and work of our tīpuna from creating our own sanctuary to fighting for land and other customary rights.

4.3.4 Subtheme 4: Pepeha in full view

A strong repeated theme emerged regularly about the geographical location of Pukehuia with views of the Waikanae rohe and beyond enabling the easy identification of tongi, places of significance for the whānau. For Māori our pepeha serves as a powerful tool to support our identity and connection to whakapapa and enables a deep spiritual connection to our environment. Pukehuia as a place of ecological importance, stands above the Waikanae township on the Tararua Ranges. Nestled under the Hemi Matenga Reserve, it provides panoramic views north to Taranaki, west to te motu o Kapiti and south to Mana Island and Te Tau Ihu beyond that. The elevation of the whenua is noteworthy as you cannot see these significant sites in other areas of the rohe, unless you happen to be tramping the Tararua ranges high above Pukehuia.

4.3.4.1 What this looks like for Te Whānau Parata

As depicted in Figure 23, standing on Pukehuia you can see the whānau homestead, the Waikanae awa, Te Rau o te Rangi, the water passage between the mainland and Kapiti Island, and across the entire Waikanae rohe. One of the whānau members describes the views below:

... another noteworthy point the land is located in the most amazing area with views across our entire rohe, out to our motu, out to Te Mana o Kūpe (Mana Island), down to Te Tau Ihu and up to Taranaki. (KI 04)

The whenua with its views around the rohe and the connection to our pepeha, sometimes referred to as our 'wairua hot spots' has been inspirational for the whānau to develop tikanga for Pukehuia:

There was that feeling inside that we knew we had a special opportunity to be on our whenua, and the views help too, because you look out to Kapiti and Te Mana o Kūpe (Mana Island) and Taranaki maunga, and you feel that connection to our pepeha. We've had lots of hui, where we set our tikanga, as a whānau, our kawa and our moemoeā for this whenua. (KI 04)



(Photograph supplied by author).

Figure 23: Kiri Parata planting trees on Pukehuia with numerous sites of significance from her pepeha in the background. Mana Island can be seen on the far left and Te Tau Ihu behind Kapiti Island

Another whānau participant describes the feelings of closeness to tīpuna when they are on Pukehuia:

I have a sense of nearness or closeness with my tīpuna, with my whakapapa. The landmarks from my pepeha are evident, can be seen - the whenua, the ngahere, the awa, motu Kapiti. They're all surrounding me. But when I'm on Pukehuia I always try to conjure them [tīpuna] in my mind, to bring them home to our whenua. They're probably already there, it feels like they are. I have wondered whether this feeling of closeness to tīpuna is because of the height of the hills and the steepness of the whenua that makes us feel closer to Ranginui. Ranginui and Papatūānuku actually feel very bonded and close together when you're on our whenua. (KI 02)

In summary: We acknowledge and celebrate being on our ancestral lands where the places of significance in our whakapapa and our histories are close to us.

4.3.5 Subtheme 5: Connected to Kapiti Island

As chapter two outlined, Kapiti Island is the birthplace of Wi Te Kākākura, and Pukehuia is located on the mainland directly opposite the north end of the island. This area known as Waiorua Bay is where several descendants of Te Kākākura maintain ahi kā today.

Our whānau consider manu to be spiritual messengers, they are thought of as ancestors and recognised for the vital role they play in the ecosystem. Manu are seen as children of Tane Mahuta, and considered taonga, both alive and in death, as afterwards their feathers are utilised in mahi toi.

4.3.5.1 What this looks like for Te Whānau Parata

The whānau has actively planted native trees for manu supporting a flight corridor between the nature reserve on Kapiti and the mainland. Our whānau collective has made use of the government's 1 Billion Trees Project and so far, planted over 1000 native trees. Pukehuia whenua meeting the Hemi Matenga bush line can be seen in Figure 24. For this whānau member the planting of native trees is seen as a major achievement for the ecosystem and for the whānau:

Hemi Matenga is part of a taiao network that links Kapiti Island with the Tararua Ranges, particularly for birds and plant species, so I think the planting of the 1052 trees... is one of our biggest milestones up there.
(KI 03)

Another agrees with the importance of regenerating the whenua with native plantings:

Today, I saw the kereru flying over. When KI 01 talked about the ngahere, the forestry that cloaked Papatūānuku being removed from our whenua, we're still so close to some original forestry. So, we have big dreams of getting that back on the land. And the connection with the manu remains, they're still there, which is great. (KI 04)



(Photograph taken by author).

Figure 24: The Hemi Matenga Reserve clad in native bush sits just above Pukehuia. The whānau are planting below the reserve to extend the ngahere onto our property

Planting was not only seen as important to attract birdlife, but also as a necessary mitigation strategy for erosion because of the drastic climate changes we are facing, as described here:

One thing I want to flag is after our bus tour yesterday and looking at our climate changes, I think farming sheep is a great 'placeholder'. And I guess if we can get that real steep area covered in trees that's what's going to hold the whenua there. Pastures are not going to do it long term and that's what's going to stop the hill coming down on our houses. That [planting] needs to be a high priority for us. (KI 04)

The planting was considered to be providing variety for the heavily populated birdlife on Kapiti Island as expressed by two whānau members:

... we've done that as a way of encouraging our manu, to provide them that flight path from Kapiti Island, their sanctuary. When they run out of kai over there, I don't know if they ever run out of kai, but they may want a change of scenery, or to rest, mate, whatever and they can and do come over here to the mainland. (KI 02)

Tane Mahuta is present and so are his children, the manu in flight between Kapiti Island and Pukehuia, creating a flight path or corridor to the sanctuary of Kapiti. Knowing this we've planted for the manu, hoping to provide kai and shelter for them. (KI 03)

In summary: The significant role that Kapiti Island has played in our whānau history and continues to do was acknowledged. We are enhancing the relationship through the planting of native trees to form a flight corridor for our native manu.

4.4 Theme 2: Contemporary Intergenerational Mātauranga

Today Te Whānau Parata ki Pukehuia consists of three generations. There is a strong emphasis on ngā mokopuna o āpōpō, the future uri, and the exchange of knowledge between the three generations. Additionally, there is a deep desire amongst the whānau to learn about the actions of our tīpuna and draw from stories about our ancestral mātauranga. Creating an intergenerational moemoeā, an aspirational plan for our whānau into the future provides the opportunity to explore leadership within our whānau and across the generations. It has enabled us to identify and develop tikanga that fits our circumstances and allows for growth and change for ngā mokopuna o āpōpō.

4.4.1 Subtheme 1: Intergenerational knowledge and values exchange today

Recognising the individual abilities and talents amongst the whānau is something the whānau actively do as a way of promoting or encouraging leadership across the three generations. In areas where expertise is recognised amongst one or two members, those individuals will be encouraged to lead projects or more likely they will initiate opportunities to share mātauranga through active engagement. Te whānau Parata has undertaken a number of projects on the whenua that support our moemoeā, our aspirational intergenerational plan for Pukehuia. Projects supporting self-sufficiency and food security include the

establishment of te uru huarākau (orchard), seasonal māra kai, kāinga heihei (free-range chicken run), and the installation of water tanks. Each of these projects has included budget planning, sourcing materials, site preparations, pest control plans, and mahi associated with the fencing, erecting or building of physical structures. There was much to learn and share across these projects, and we take the opportunity to exchange knowledge and skills across the generations.

4.4.1.1 What this looks like for Te Whānau Parata

Our father, affectionately known as Koko Tutere was raised living off the land and fishing and kai moana gathering from te takutai moana. He has extensive knowledge and experience in the bush, tending māra kai and fishing and diving. His mahi expertise, as seen in Figure 25, has spanned a wide range of areas. Known for his extensive planning before beginning a task, means that mitigation strategies for unplanned events are covered and assignments are completed well. All tools are prepared in advance, packed ready for use along with extra equipment should we run into unforeseen issues. Our father has learnt through observation of his father and uncles, his older siblings and through a lifetime of self-employment and training others. Reflecting on his childhood and the necessity to sustain a large whānau, our father spoke of our grandfather Nohorua not only being highly skilled in tending his mara kai and daily mahinga kai practices, but it was also an essential element required to maintain identity. Undertaking these collective engagements with whenua, awa and takutai moana enabled whānau Māori in Waikanae to maintain a sense of connection to their tūrangapito. Growing up with very little in terms of material wealth, what resources, tools and treasures our father has today are well looked after and maintained. He exercises a calm, steady and hands-on teaching approach as he applies his skills and given his methodical and calm nature, the whānau is drawn to him for his humility in the way that he shares his knowledge.



(Photographs used with whānau permission and taken by author).

Figure 25: Three generations of knowledge exchange in chainsaw and tree felling resulted in firewood for kaumātua (left), and erecting fences and straining wire to keep sheep from feeding on the newly planted tree nursery (right)

Another example of knowledge exchange occurred with the development of the māra kai which included planning, sourcing seeds, planting, weeding and harvesting as seen in Figure 26. The whānau had to erect rabbit proof fences around the māra for pest control. The rīwai have been sourced from special places including the māra Te Moeone at Katere-ki-te-moana Marae, a Ngāti Tawhirikura hapū initiative in Taranaki. Creating another connection between Waikanae and Taranaki has been a special element for the whānau. Another source of rīwai came from my father's older sister and her husband, Aunty Miri and Uncle Alan who had thriving māra kai in the Wairarapa as seen in Figure 27. Saving and storing rīwai each year was part of the practice to ensure this taonga can be sustained year on year. Planting and harvesting by the maramataka has been something our whānau have done for generations. Setting up watering systems serviced by the puna Waipunāhau, has required the involvement of several whānau. Nan's rewena bread, a sourdough version made from the rīwai water that comes from the whenua at Pukehuia is something of a whānau favourite.



(Photographs used with whānau permission and taken by author).

Figure 26: Nan and mokopuna Ruben planting Taranaki rīwai (left) and a māra harvest (right)

The puna has provided opportunities for our whānau to explore growing our own safe supply of watercress, free of toxins and pollutants. So far, the whānau have only experimented through one small project, but there is an aspiration to develop a longer term and more sustainable project through the generations directly at the puna source. A whānau member described the possibilities:

... watercress we've tried that in our bath and at the gate. It was seasonal and good to involve the tamariki. There're ways we can actually hold that water by our driveway all year round or let it run through so doesn't dry out. Watercress patches are becoming rare now, clean safe options. (KI 04)



(Photographs used with whānau permission and taken by author).

Figure 27: Dad with our Aunty Miri in her garden in Martinborough on a trip to collect rīwai (left); Dad using an auger in preparation for planting the orchard (centre); one of the many fruiting trees inside the kāinga heihei (right)

The orchard with a range of fruit and nuts trees was an intergenerational project started in 2019 with the whenua being prepped and marked out by Koko Tutere and other two of the sibling brothers. The younger cousins created name plates for each of the species learning what a peacherine and fig trees were along the way. They also helped with the planting, mulching and watering. Once the trees began to establish, we were advised by one of our cousins who worked as a sheep shearing rousie to place left over shorn sheep’s wool around the base of the trees to support moisture retention and aid weed control as it is a natural and biodegradable material. As wool decomposes, it releases nitrogen and other nutrients into the soil acting as a natural fertiliser. A whānau member describes the bounty from a lemon tree cloaked with wool mulch:

... last night I picked 10 massive yellow lemons off our lemon tree. (KI 04)

In summary: Much of the progress and care taken on Pukehuia is a result of our whānau moemoeā which emphasises the importance of intergenerational knowledge exchange and participation.

4.4.2 Subtheme 2: Intergenerational expectations

Within the contemporary whānau setting on Pukehuia, there was an understanding that we all pull together as a whānau and work together. We were raised to pitch in and embrace hard work and to do things even if there was no immediate benefit to the individual. Our experiences of working collectively demonstrate a recognition of collective outcomes. These attitudes and expectations within the whānau bode well for mahi on Pukehuia as it has a challenging and steep landscape where most mahi there requires physical effort.

Other values passed down include looking for opportunities to be challenged and thrive and being prepared to take calculated risks. Alongside this we have been taught to share any wealth or abundance

that we gather and prioritise relationships both within the whānau and outside to hapū and community. These are values that have been instilled from our parents, as they were shown by their parents, which have become normalised in our ways of operating as a whānau.

The expected behaviours of the whānau and how the values of our ancestors are applied result in us always thinking about our future uri. Intergenerational thinking and planning for the whānau with the long game in mind, means we are thinking of multiple future generations enjoying and having access to whenua tīpuna on Pukehuia.

Our mother who comes from a dairy farming background, was raised with everyone in the household pulling their weight for the large family to function well. The expectations of her by her parents were known from a young age so by the time she had started school she was feeding out to cows, driving tractors, helping with the milking and supporting younger siblings in the home. Our father left school at aged 14 after his father died suddenly. He went to work and knew he needed to hand over his pay packet to his mother every week to help keep the household running. These stories were not retold as hardship stories or for us to feel sorry for their personal situations. This was their reality and the expectations and values of their families.

4.4.2.1 What this looks like for Te Whānau Parata

When we purchased the whenua in 2016, from the outset there were high levels of trust amongst the whānau. For reasons relevant at the time, we could only put the land title into two of the four siblings' names, despite the four of us and our partners agreeing to purchase the land. We needed to find a solicitor who understood our tikanga and appreciated the whānau tikanga document we developed as a type of Memorandum of Understanding outlining the way in which we would work as described here:

We've documented all our hui, keeping a record of our conversations so that we can remind ourselves what we agreed on, we've done that pretty well. We also had our guiding document when we purchased the place, we developed a memorandum of understanding/ tikanga arrangement between the four partners and our spouses about how we would undertake decision-making and make financial decisions and that sort of thing. (KI 02)

The whānau recognise that purchasing the whenua would not have been possible if it wasn't done as a collective, as mentioned here:

Yeah, we got across the line because we did it together. And we share the load, we share the good, we share the bad. (KI 04)

Another whānau participant concurred:

We pursued this, yeah. So, we've taken it on as a collective goal, because we want to. So, we're the ones driving this kaupapa. There's already a natural motivation and passion for it. (KI 01)

One whānau member here shares how systems have developed to ensure everyone is part of the decisions on Pukehuia:

There's some regularity in the fact that we kōrero together, as a kōmiti, from there we ascertain what are the key focuses are. For example, the water supply all those aspects that help keep the whenua I guess in working order, because at this point, we're not really developing it. We're just maintaining order as we start the kindling's of our fire for the future. So, we have a system. We have a process, we're joined kaitiaki together. Even part of the kaitiakitanga here is the financial side that KI 04 manages, keeping in order all of our i's dotted and t's crossed in terms of the finances. (KI 01)

General farming maintenance such as moving stock, docking, drenching and shearing of the sheep as seen in Figure 28 usually takes place over a weekend when we would call a whānau working bee. These are good opportunities for reflection, planning, and scheming new ideas particularly if we have younger generations amongst us as described here:

And another strength is that we have future generations to come, who will continue to maintain, improve and dream. (KI 04)

As one whānau member reflects, it's important to ensure we regularly reflect and consider that we're all benefiting from our engagement with Pukehuia:

Our current situation with Pukehuia shouldn't be bringing anyone any stress or worries, because if it is, we're not doing something right. (KI 02)

Having a sense of collective responsibility for the whenua was shared here:

There's a collective ownership, you know when I'm locking that gate, I'm locking it for KI 03, I'm locking it for KI 04, I'm locking it for KI 02 and our wider whānau. I don't just drive out of there thinking I've done my bit. (KI 01)



(Photographs used with whānau permission and taken by author).

Figure 28: Farming activities such as maintaining the health of stock is shared amongst the generations at Pukehuia

In summary: A core tikanga or value for our whānau was working together. The expectations of our parents and grandparents see us working hard together, so we all benefit.

4.5 Theme 3: Collectivism, Mahi Kotahi

Whānau emphasised determination in expressing the core value connecting them, kotahitanga, working collectively. As outlined in section 2.5 there are many back stories with examples of how the whānau came together over several years creating and working on projects together. These stories of collectivism support the strong sense of shared responsibility and contributing to the wellbeing of others amongst the whānau.

4.5.1 Subtheme 1: Goals are more achievable working together

Uniting to achieve goals or aspirations that might be otherwise out of reach for an individual was a strength of the whānau. Following expectations from our parents about sharing what we have, and not focusing on who got a larger piece of the pie has been a genuine lived experience for our whānau. Achieving home ownership was a goal setting exercise for each of us four siblings by our parents when we reached young adulthood. The whānau developed an arrangement whereby everyone made small and even financial contributions to a trust fund in order to grow it to a stage where each of the four tamariki could draw from the fund to help create a deposit for purchasing a home. The fund was additionally supported by looking for projects to boost its growth. Finding bargains and turning trash to treasure by cleaning up items before on selling helped grow the fund. We helped farmers clear paddocks by log splitting, cutting and selling firewood from wind fallen branches. Eventually over a 10-12 year period each of us was able to purchase our own home.

4.5.1.1 *What this looks like for Te Whānau Parata*

Because of the shared collective experiences, the whānau had undertaken, when the parcel of whenua was advertised for sale, it wasn't unusual for us siblings to consider a joint venture as described below:

So, when the whenua became available on the open market, I feel like it was a tohu, it was available and we were in a position to be able to do it together. That's pretty amazing. (KI 02)

It has been hugely significant for the whānau to once again have access to ancestral lands, and this would not have occurred unless we worked together nor without the establishment of values and a financial literacy structure established and modelled by our parents:

We do know that prior to Wi and Hemi succeeding to the land it belonged to their mother, Waipunābau. Isn't it incredible that together we're able to be back here on the whenua! (KI 03)

Following on from the comment above, another whānau member said:

It was actually Te Rangihiroa [Waipunābau's father], so his daughter inherited that land and so it came down through the lines, and now several generations later we're here. (KI 01)

When whānau participants were asked what they believed the strengths of collaboration are, one whānau member responded with “we have strength in numbers” (KI 03). Another said, “Our strength is our whakapapa and our whānau collective” (KI 02).

In summary: Our whānau has a history of coming together collectively to reach goals that benefit everyone. Pukehuia is another example of this.

4.5.2 **Subtheme 2: Consensus decision-making**

As a way of expressing whanaungatanga the whānau value kinship and connectedness and recognise that any decisions made will impact the whānau and the whenua either now or into the future. Te whānau Parata recognise and value of diverse opinions and exploring different approaches to addressing a common issue. Collective agreement forms part of the tikanga associated with the whānau project of being on Pukehuia for the benefit of future uri.

4.5.2.1 *What this looks like for Te Whānau Parata*

Understanding the different personalities within the whānau and how we operate individually prompted us to kōrero before we purchased the whenua about how we'd make decisions. We were warned by many people that going into a venture with whānau can be tricky and may have its challenges. While we were aware of our differences, our whakaaro appeared to be different from this commonly held notion. We had undertaken many projects together over time and we saw our relationships as a strength and as such

have gone to lengths to ensure that our decision-making processes and outcomes leave everyone feeling satisfied. A tikanga document, our intergenerational moemoeā, was developed to guide whakaaro and actions on the whenua, as described here:

We have our tikanga document, our MOU that reminds us to check in with each other before making a call on something or spending pūtea for the whenua. We haven't had anyone go rogue yet (laughs), except for that one time (laughs)... it keeps us all tika (KI 02).

The whānau are very much driven by tikanga, doing what's right for the collective and for the whenua when it comes to making decisions, as one whānau member shares:

We have a joint bank account that we add pūtea to monthly and we have a process around spending. We must get at least one other whānau member's approval before we spend and be reimbursed for expenses at Pukehuia. Our sibling chat on Messenger is great for this, its transparent, everyone sees kōrero and can respond. (KI 02)

Much like our observations of marae decision-making taking place, it comes naturally for us to act collectively in our activities on the whenua, mahi kotahi, taking us all together on the journey. Creating a shared vision collectively is an important aspect for the whānau, as noted here:

I think that's where we're creating a vision for the future has to be, one word, 'shared' and if there's 5% of you that feels something, we speak up. So, we're 100% in on whatever does transpire. What I can get a feel for is that we maintain the status quo over a period of time while we substantiate what we want to do, with a shared vision and create it from that point. (KI 01)

Knowing our particular areas of interest, observing individual strengths and skillsets within the whānau was a strength in decision-making. This knowledge supports our whānau to trust each other and draw mātauranga out from the individual. We recognise situations where one of us has more knowledge than the others on certain subjects and allow for their guidance to influence our decisions.

Decision-making has occurred in many different places as depicted in Figure 29. As whānau we do have dedicated Pukehuia hui on a regular basis with some distinct kaupapa as 'standing agenda items' if you like. Regular discussions occur on whenua maintenance, planning, moemoeā, or by project topic. Hui take place kano ki te kano if we're near each other, or over a video call as seen in Figure 30. Decisions are also made while we're working the whenua, while we sit and kōrero over a cuppa or have a kai. These informal occasions where decisions are made will often draw on the ideas and discussions from across the generations with our parents or the mokopuna adding richness to the kōrero.

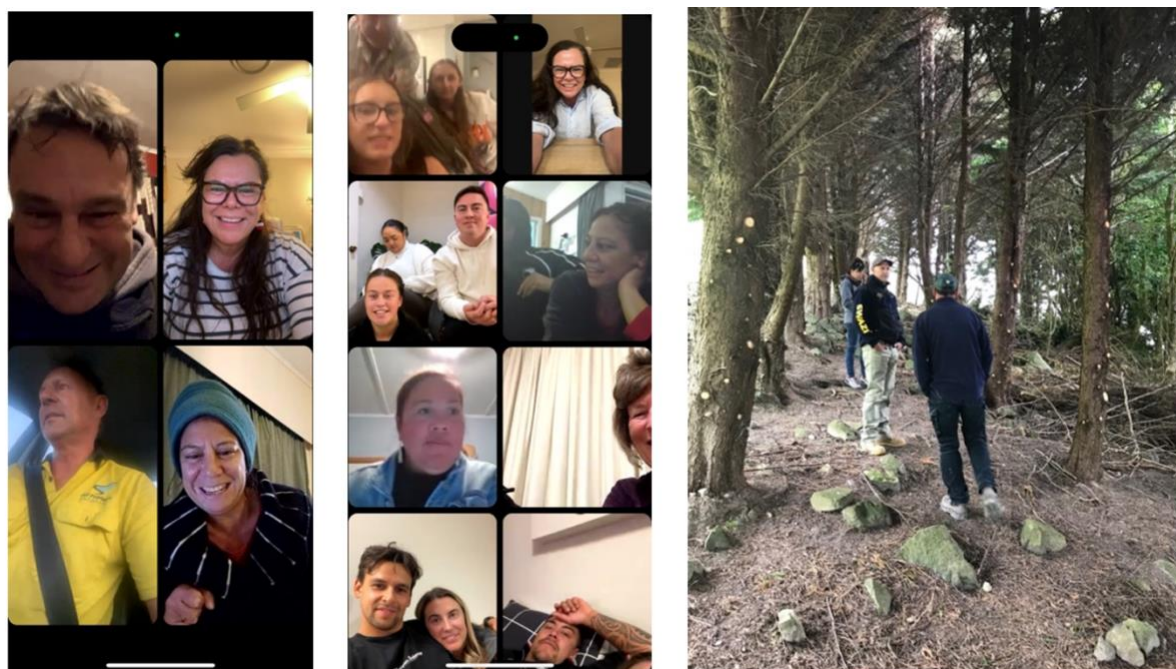


(Photographs used with whānau permission and taken or supplied by author).

Figure 29: The many settings where informal hui and wānanga take place and decisions are made, often taking in generational wisdom

Part of the consensus decision-making process for our whānau includes keeping records of our agreements and discussions. This was seen as an important step to ensure there is a repository of mātauranga available for future uri. Not only will our uri be able to read about the challenges that we faced during this period, but they will also have insights into the way which we as a whānau have applied tikanga in our operations and aspirations on Pukehuia. The repository is discussed here:

We set up a Dropbox account for Pukehuia where all our hui notes, financial records, purchase info, legal info and aspirational moemoeā has been captured and uploaded, not to mention the presentations Aunty Kiri has done over the years to the whānau, they're all in there too. (KI 04)



(Photographs used with whānau permission and taken by author).

Figure 30: Whether decisions are made online or while walking on the whenua, we work through ideas and issues until everyone's satisfied with our collective decisions

In summary: Ensuring everyone was involved in decision-making at Pukehuia and referring to our experts for advice was an expression of kotahitanga. This resulted in everyone being comfortable with decisions made.

4.5.3 Subtheme 3: Kaitiakitanga and mahi mō te taiao

Much of this chapter has already made reference to the environmental stewardship that our whānau does on the whenua. Our puna, Waipunāhau was seen as a taonga for our whānau and for the whenua, the essence of which feeds and nourishes our plantings and our stock. Our commitment to grow Tane Mahuta by adding native trees and protecting what we have with pest management are part of our intergeneration plan. There are elements of self-sufficiency emerging through our kaitiaki roles, and during Covid-19 enforced lockdowns, the whānau was able to retreat to the whenua in isolation and draw on our resources.

4.5.3.1 What this looks like for Te Whānau Parata

Our whānau is committed to our future generations being able to exercise our customary rights within te taiao and te takutai moana. Today our father undertakes advisory kaumātua roles for our mahi mō te taiao within our iwi Te Ātiawa ki Whakarongotai. He has always actively represented our iwi in fisheries kaupapa and taiao mahi, with his lived experience and mātauranga being valued. Our sister and her partner continue to work for our iwi in taiao roles which includes restoration mahi, community education and training, planting and monitoring as seen in the images that follow, Figures 31 and 32.



(Photographs sourced from our whānau courtesy of Mahi mō te Taiao and used with permission – Waikanae Jobs for Nature, 2023).

Figure 31: Whānau involvement with mahi mō te taiao – planting at Takamore, Waikanae (left) and kōrero taiao with school children at Otaihanga (right)



(Image kindly shared with permission for use by Mark Coote, photographer).

Figure 32: Kapakapanui School being hosted at Whakarongotai Marae, Matariki 2024

In summary: Expressing kaitiakitanga on Pukehuia was further enhanced through our mahi mō te taiao in the rohe with hapū, iwi and community.

4.6 Theme 4: Whenua as a Determinant of Hauora

Whenua tīpuna was a vital component of Māori identity as it encapsulates the mauri of our ancestors and provided a deep spiritual connection. Beyond Te Whare Tapa Whā (Durie, 1998) where Taha Hinengaro, Taha Tinana, Taha Wairua and Taha Whānau are interconnected, the whenua at Pukehuia provided additional opportunities for the whānau to practice wellness while maintaining and enhancing our hauora. There was a strong focus on being together in how we engage, operate, make decisions and celebrate the whenua through our actions, all contributing to our collective whānau hauora. Caring for and maintaining te taiao on our ancestral lands brings about feelings of pride, responsibility, a sense of belonging and contribution. Alongside the application of kaupapa tuku iho, our whānau draws strength from the whenua.

4.6.1.1 What this looks like for Te Whānau Parata

Much of what has been outlined in this chapter are examples of how whenua is a determinant of hauora for te whānau Parata. The whenua plays the most vital role for our whānau in developing and creating food security options. Having access to Papatūānuku, to this whenua enabled us to farm sheep resulting in lamb being a substantial addition our whānau freezers. The sheep wool provided a mulch and provided nutrients as it's spread around the orchard trees and used in the māra kai. The free-range chicken run provided an ample supply of eggs for the whānau, and the chickens are fed our household scraps contributing to a sustainable composting cycle. The chicken and sheep manure, eggshells and other compost from the whenua add valuable nutrients to the māra kai. The māra kai and orchard not only provide healthy organic kai for the nourishment of whānau, but it also allows us to share propagating and gardening knowledge across the generations as we test and grow species our ancestors once ate.

Farming activities like sheep care and maintenance has provided opportunities for our sheep shearers and chief rousies within the wider whānau to visit Pukehuia and share their skills with us as seen in (Photograph *used with whānau permission and taken by author*).

Figure 33. Annually we make a day of it and share kai, and kōrero on the whenua with whānau as we get the sheep shearing done. In the photograph below we have a few cousins represented with two uncles who all have expertise in farming, animal care, and gardening. Being able to share our ancestral whenua with our whanaunga is deeply enriching for us and for everyone who has whakapapa to these lands. Taking the time to sit and kōrero with our uncles to learn about their practices and ways of caring for whenua has provided us with insight into how we today can be applying some of this mātauranga on Pukehuia. Days like these have facilitated closer bonds with our whanaunga and have contributed positively to our hauora.



(Photograph used with whānau permission and taken by author).

Figure 33: The end of a successful sheep shear at Pukehuia, with four expert shearers and a wool rousie represented, including our now late Uncles, Alan Styles in his 80s, and Alan Cameron

Knowing our whakapapa connection to the whenua has brought a strong desire to collectively engage with and honour our kōrero tīpuna. To translate this understanding our whānau wanted to be on the whenua and will find multiple reasons to be there, to draw inspiration from it, to beautify it, to enhance it through tree plantings and other kaitiaki activities. What our whānau received because of this engagement was a sense of identity, a closeness to tīpuna and a happiness to see the ngahere growing and the manu return. Here a whānau member describes the physical and social benefits of being on the whenua:

... for me it does fill the whole whare tapa whā, all the elements of that. I love taking the whānau up there [to Pukehuia]. So, as a whānau we will go up. Tutere [aged 6], he quite likes grubbing the thistles, which is one of the ongoing things while it's still in pasture, and we play games. So, the thistles are the deers [sic], and the grubbers are the pū (guns), and he's catching deers. And Pikirangi [aged 3] follows around on the hill as well. So physically, we get a good sweat out. You're not just at the gym doing exercise for yourself, but you're maintaining the whenua. You're having whānau time. You're getting a sweat up, and I'm in that stage of rebuilding my physical hauora at the moment. So small bites, but anything on a hill is good for the cardio.
(KI 04)

From a wairua and hinengaro perspective the same whānau member described the impact on hauora:

Spiritually. Once you've made it up to the top of that hill with those thistles you get to sit down and look down at those tongi, those sites of significance that I mentioned earlier, including the moana and Te Rau o Te Rangi. You're just feeling very at one with nature. Because you're out in the elements, you know, and you feel that. It's good for the wairua, good for the hinengaro hoki. (KI 04)

Another whānau member described ūkaipō in this way:

... when you talk about sustenance, I think we can go up there and plant a tree and turn our tap on that we've run 300 metres from our spring and water that tree. It's planted in our land, knowing that it'll always be there until someone runs it over or chops it down, or we just let it grow. You know? So just to be able to do that means a lot for me. Just to watch things grow and how quickly they grow. And we've got, lemon trees, a whole orchard planted. I'd just like to plant so many more different trees, you know, like nut trees, for sustenance, and just for down the track, for future generations. You know a walnut tree and all that. Imagine that in a hundred years' time. So yeah, I just love planting things up there and watching them grow. (KI 03)

In summary: Beyond this subtheme of whenua being a determinant of hauora, this entire chapter provided examples of how whānau are engaging with whenua to feel connected to tīpuna, to tiaki the whenua and to provide cross-generational learnings. These examples show whenua playing a significant role as a determinant of hauora.

4.7 Theme 5: Whenua for Healing

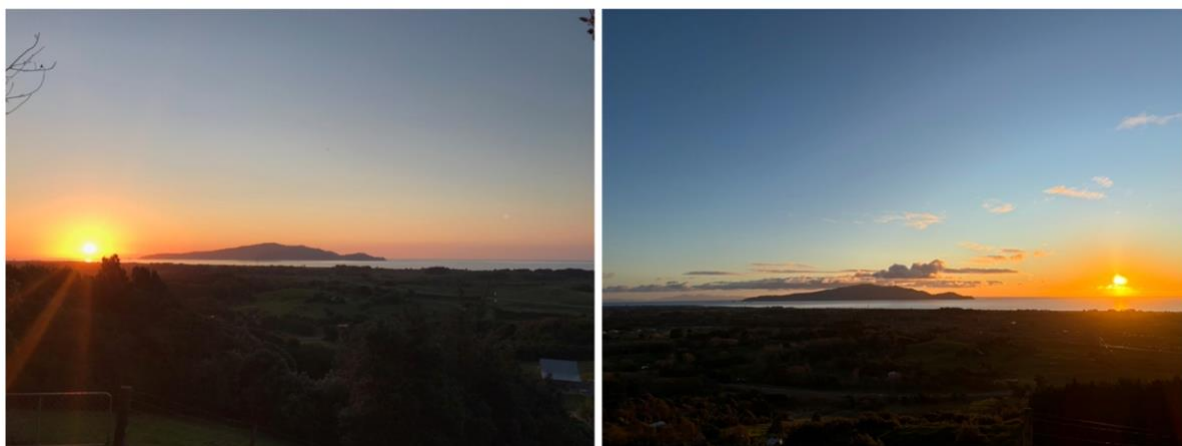
Through wānanga and interviews Te whānau Parata shared a lot of kōrero about the healing nature of the whenua. It was evident that Pukehuia has become a preferred location to seek out in order to recharge ourselves, reflect and to be close to tīpuna. The panoramic views of the rohe, the quiet and calm surrounds and the sites of significance from our pepeha inspire aspirational whakaaro.

4.7.1 Subtheme 1: Mana motuhake, reclamation

Reclaiming this piece of whenua tīpuna has been significant for te whānau Parata, aiding generational healing from being dispossessed from ancestral lands. We now have the prospect of creating positive and different experiences for our future generations, in stark contrast to the experience of our aunts and uncles who had limited access to customary lands. We can now tiaki our whenua every day, we can practice our tikanga upon the whenua and we can create opportunities for whānau growth associated with the whenua. We can do these things as landowners, creating our own vision and having full control and rights over our whenua. Whenua is contributing to healing the wrongs of the past in relation to being alienated from our ancestral lands, these beautiful lands depicted in Figure 34.

4.7.1.1 What this looks like for Te Whānau Parata

While we are subjected to the usual compliance and regulations of local and central government like other local landowners in the area, we have actively created our own ways of operating on the whenua based on tikanga.



(Photographs taken by author).

Figure 34: Mana Motuhake – whether the sun sets to the south or to the north of Kapiti, we’re creating new situations for our future uri, one with tikanga and whenua tīpuna at the centre

In summary: Reclamation of whenua tipuna that we were once alienated from is providing healing opportunities while being able to determine our own ways of operating on Pukehuia is additionally healing.

4.7.2 Subtheme 2: Connection to Kupa

In 2024 our whānau suffered a profound and devastating loss when our son, mokopuna, cousin and nephew Kupa James left us. Kupa Māori or Kupa Man as he was affectionately known, loved Pukehuia and was a small child when we reclaimed our whenua. Kupa loved hard work and was always there helping his Papa and the rest of the whānau when mahi was required. As he grew he and his mates would shoot rabbits, build mountain bike jumps and hang out on the whenua. Because of his love for the whenua, we continue to feel a closeness to Kupa there. Pukehuia will continue to hold the stories, history and mauri of our tīpuna and now Kupa Māori too.

4.7.2.1 What this looks like for Te Whānau Parata

Being able to reconnect with our histories and our roots, Pukehuia provides a great comfort to us all. A deep sense of connection to te taiao promoting inner peace and reflection are some of the expressions shared by the whānau when on Pukehuia and remembering Kupa, as seen in Figure 35.



(Photograph supplied by author).

Figure 35: It's fitting to honour Kupa by placing his surfboard at Pukehuia, he loved the sunsets

In summary: Having suffered a tragic loss, our whānau now know the power of healing from Pukehuia and we can seek out solitude and time for reflection here to aid healing.

4.8 Summary of Themes

The study investigated whether our whānau engagement with whenua tīpuna, and the way we expressed ūkaipō was in fact nurturing our wellbeing and contributing to optimised hauora. The summary of the themes presented here clearly show a link between Papatūānuku and our wholistic understanding of hauora.

Theme one was *Whakapapa plays a significant role in the connection to whenua for Te Whānau Parata ki Waikanae*. This theme was further expressed by the subthemes (a) Ahi kā – ensuring the connection of our uri remains strong in Waikanae, (b) Connection to tīpuna, (c) Tīpuna leadership and legacies, (d) Pepeha in full view, and being (e) Connected to Kapiti Island. Theme two was *Contemporary intergenerational mātauranga*, explored through the subthemes (a) Intergenerational knowledge and values exchange today, and (b) Intergenerational expectations. The third theme *Collectivism, Mahi Kotahi*, was expressed through subthemes (a) Goals are more achievable working together, (b) Consensus decision-making, and (c) Kaitiakitanga and mahi mō te taiao. Theme four was *Whenua as a determinant of hauora*, expressed through caring for te taiao. The final theme, five, was *Whenua for healing*, expressed by the subthemes (a) Mana motuhake, reclamation, and (b) Connection to Kupa.

Chapter 5 - DISCUSSION

5.1 Tirohanga Whānui | Chapter Overview

This chapter interprets and gives context to the research findings from the previous chapter. The findings chapter identified five themes that emerged from the analysis of the research data. This chapter has rationalised the meaning of the themes in relation to the research question, “*how do contemporary expressions of ūkaipō nurture wellbeing for Te Whānau Parata ki Waikanae?*”, and the broader body of mātauranga available to create four core findings. The chapter identifies and offers new perspectives on previous research of this kaupapa.

5.1.1 Structure and order of the chapter

The chapter begins with an introduction and a study outline to revisit the aims and objectives of the research, followed by a brief investigation and understanding of the research question, then concludes with a summary of what the study has found.

The main body of the chapter is broken down into four main headings which represent a summary of what I found in this research. This section emphasises the originality of my work on ūkaipō and highlights the study’s contribution to the mātauranga continuum.

This chapter discusses the implications of the research showing relevance to previous research undertaken within the rohe on the topic of ūkaipō and wellbeing. It also highlights current relatable research. New insights that this research has made are highlighted.

The study’s future direction or further research ideas for this kaupapa are given.

5.2 Introduction to the Discussion Chapter

The study’s aim was to explore how our whānau in Waikanae are thriving intergenerationally through engagement with whenua tīpuna. I undertook this research as a mobilisation of mana motuhake and with the hope of showing a potential pathway for other whānau to create solutions for enhancing their whānau wellbeing. Mana motuhake represents the inherent right and ability of whānau Māori to be self-determining, defining and developing our own affairs, and ways of life in accordance with our own tikanga and aspirations. I completed this research as a whānau and whenua insider. The research question to help guide me on this kaupapa was “*How do contemporary expressions of ūkaipō nurture wellbeing for Te Whānau Parata ki Waikanae?*” I explored and addressed this question using the Waipunāhau Framework multi-method research design which focused on Kaupapa Māori Inquiry; was hapū led with a place-based and evolving practice; utilised the Waipunāhau tohu as a strategic and evaluative approach to the research; and emphasised the strengths of our whānau who

were involved in the research. A diagram of the Waipunāhau Framework can be viewed at Figure 11 in the methodology chapter.

As evidenced in the findings chapter, there were five key themes identified, several sub-themes, and numerous examples showing how our whānau has cared for whenua, engaged with whenua and been recipients of whenua as a way of enhancing our whānau hauora, supporting us to flourish.

5.2.1 The necessity for transformation

A key driver for the study was to look for alternative health and wellbeing solutions for whānau Māori as not only was there a growing sense that current approaches aimed at alleviating health inequities for Māori continue to fall short of success, to evidence this the Waitangi Tribunal found profound colonial system failure resulting in persistent health disparities across all conditions between Māori and other New Zealanders (Came et al., 2020). As proposed in the introduction section, transformation on several levels is required to achieve health equity for Māori and for Māori health outcomes to be optimised. In Aotearoa New Zealand today Māori health is undermined by short-term, politically driven funding that keeps us in cycles of competition, precarity, and failure. True transformation demands sustained, Māori-led investment, not token gestures that shift with each government. This environment has impeded the ability for both local and national level hauora initiatives to achieve long term support and sustainability. One could argue that this is particularly evident and more impactful in this current term of government. Additionally, it could be said that overall health funding has rarely been that responsive to Māori health needs. The transformation required needs to embrace mātauranga Māori and enhance rangatiratanga through decision-making, strategies, governance and solutions that are led by Māori. The whānau-led initiative in this study had the elements required for transformation as it allowed a small whānau group to exercise their autonomy over creating outcomes that align with their aspirations and capabilities.

5.2.2 Understanding the research question

The research question I settled on was both deliberately broad, and intentionally specific to our whānau. Several iterations of the question were considered during the planning and development phases of my PhD research, before I landed on a research question that would enable a wide exploration of kaupapa. The PhD research question was:

“How do contemporary expressions of ūkaipō nurture wellbeing for Te Whānau Parata ki Waikanae?”

The following three sections break down the research question and discuss the meaning of the parts as understood by our whānau.

5.2.2.1 Contemporary expressions of ūkaipō

Our whānau consider ūkaipō to be the sustenance and nurturing we receive from having a connection to our whenua tīpuna. The nourishment received for our wairua, and our tinana was further supported by our connections to te ao Māori, and our relationships with our iwi, hapū and local community. Collectively these elements contribute to our hauora and overall wellbeing as a whānau.

Ūkaipōtanga for our whānau supports our sense of belonging in Waikanae, provides an opportunity to exercise mana whenua responsibilities and was the basis for growth and renewal. Ūkaipōtanga affirms our relationships between our whānau and our kaupapa tuku iho, those values and treasures of our ancestors that have been handed down to us.

We define contemporary expressions of ūkaipō as the way we enact or breathe life into our ancestral values today on the whenua. Charles Royal (as cited in Durie, 2011) describes tikanga as “a revelation and expression of kaupapa where tikanga naturally and organically and spontaneously flow from kaupapa”. Durie (2011) adds that this view from Royal “reinforces Māori oral traditions of Papa and Rangī evident also in relative terms such as whakapapa, kaupapa and Papatūānuku. Rather than descending from the heavens above, tikanga are instead perceived as growing out of Papa”, (pp. 110-111). This was a concept embraced and understood by our whānau. We see Papatūānuku aiding our abilities to receive ūkaipō and to contemporarily express ūkaipō on our whenua at Pukehuia. Our whakapapa connects us to te taiao and beyond. In Waikanae we are connected to our awa, our maunga, our motu, our marae, to the ngahere and all the tamariki of Tāne Mahuta. We are connected to the past, our ancestors who went before us, the present with our whānau collective in Waikanae, and to the future, ngā mokopuna o āpōpō who are yet to make their way here. Our interconnectedness of all things goes beyond human lineage and extends to the natural world. The findings chapter not only provides examples of how the whānau participants describe this interconnectedness, but it also gives examples of how our whānau interpret our tīpuna values and aspirations for future generations and the application of these in the contemporary setting we have today. As a whānau we find strength, comfort and purpose in expressing contemporary ūkaipō on Pukehuia. We have a strong desire today to contemporarily express kaupapa tuku iho like the mahinga kai practices of our father and his father before him, as described in the previous chapter. This is a tangible way to maintain our cultural identity and contribute to the hauora of our whānau by enhancing our attachment to our tūranga pito through ahi kā roa, keeping our home fires burning in Waikanae.

5.2.2.2 Nurture wellbeing

In this research our understanding of the term ‘nurturing’ was inclusive of our ability to awhi, foster, cherish and protect while encouraging growth. The notion of nurturing our whānau hauora or wellbeing means we were actively exploring ways to protect and grow our emotional, physical, mental and spiritual health. Our whānau believed that engaging in te taiao, the natural environment, supported and provided significant scope for us to sustain our wholistic wellbeing.

As concluded in a study with our iwi Te Ātiawa ki Whakarongotai, active participation in marae and iwi activities and having a sense of cultural connectedness as well as being in nature were all contributing factors to maintaining hauora (Parata & Gifford, 2017). In this study participants who identified themselves as ahi kā were active in Marae activities, contributing to at least one iwi activity each week. These participants described their engagement and willingness to do so as a passion and a way of upholding the mana of their ancestors.

Seeking out opportunities for growth, learning and sharing amongst our whānau gave a sense of enhanced hauora as we planned and strived for pae ora. We believed our whānau were thriving intergenerationally through our engagement with whenua.

5.2.2.3 Te Whānau Parata ki Waikanae

Chapter two provided an extensive overview of our Parata whakapapa. As noted previously, when I make mention of Te Whānau Parata ki Waikanae in the research question, I am referring specifically to the research participants. Te whānau Parata in the Kapiti and Porirua rohe is an extensive whānau grouping, descended from Wiremu (Wi) Te Kākākura Parata. Today many of our whānau remain in Waikanae or live nearby and for most of us who have whakapapa and whenua connections to Waikanae, we would identify ourselves as Te Whānau Parata ki Waikanae. It is not my intention to mis-represent any of our wider whānau in this study, and while many whānau may agree with the content and conclusions I draw from the findings or discussion, when using Te Whānau Parata ki Waikanae, I am referring to research participants. I have deliberately centred our lived reality with intention and integrity, inviting the reader in to discover all the small nuances of one whānau grouping.

5.3 Exploring Meaning Within the Findings

To understand the meaning of the key themes identified in chapter four, in relation to the research question, I looked to te ao Māori and the concept of whānau ora as a whānau-centred philosophy and practice. Whānau ora shifts the focus from individual problems to the collective strength and aspirations of whānau and aims to empower whānau to define and determine their own pathways to wellbeing. Te Whānau Parata ki Waikanae like many people across the motu have benefited from the Whānau Ora Framework that was adopted by The Māori Party and championed by the party's former co-leader, the late Dame Tariana Turia in 2010 (Boulton, 2019). Turia served as Minister for Whānau Ora and led the implementation and change that occurred under the Whānau Ora Framework, a framework that can largely be attributed to decades of work by Emeritus Professor Sir Mason Durie. Many whānau today are actively initiating whānau-centred initiatives to determine their own wellbeing, as a strengths-based approach and an expression of mana motuhake. The whānau ora philosophy empowers whānau to recognise their inherent capacity to learn, grow and transform (Reweti, 2023).

The research findings illustrate several commonalities in the whānau-initiated approach to engagement with whenua tīpuna in Waikanae. The ancestral values underpinning the approaches are benefiting the whānau through a mana motuhake approach where whenua is at the heart of the self-determining and transformative style adopted by our whānau. Particularly evident is the concept of mana motuhake being a proactive position adopted by the whānau, not just about being free of external control but our whānau have actively exercised our own capabilities and taken responsibility for our collective hauora through our engagement and care for whenua.

The five key themes identified in the findings chapter emerged from the analysis of research data that I interrogated against the research question. These themes helped me identify the four core findings, each rated equally in importance, and are the main analytical research output from this PhD study. They are depicted in Figure 36 below and include (1) Reclamation of whenua tipuna provided opportunities to access tikanga and tīpuna wisdom; (2) Whānau thrived intergenerationally through engagement with whenua; (3) Operating collectively as whānau enhanced the potential for current and future generations; and (4) Mana whenua relationships operate as a system for change. The next sections will explore these core findings.

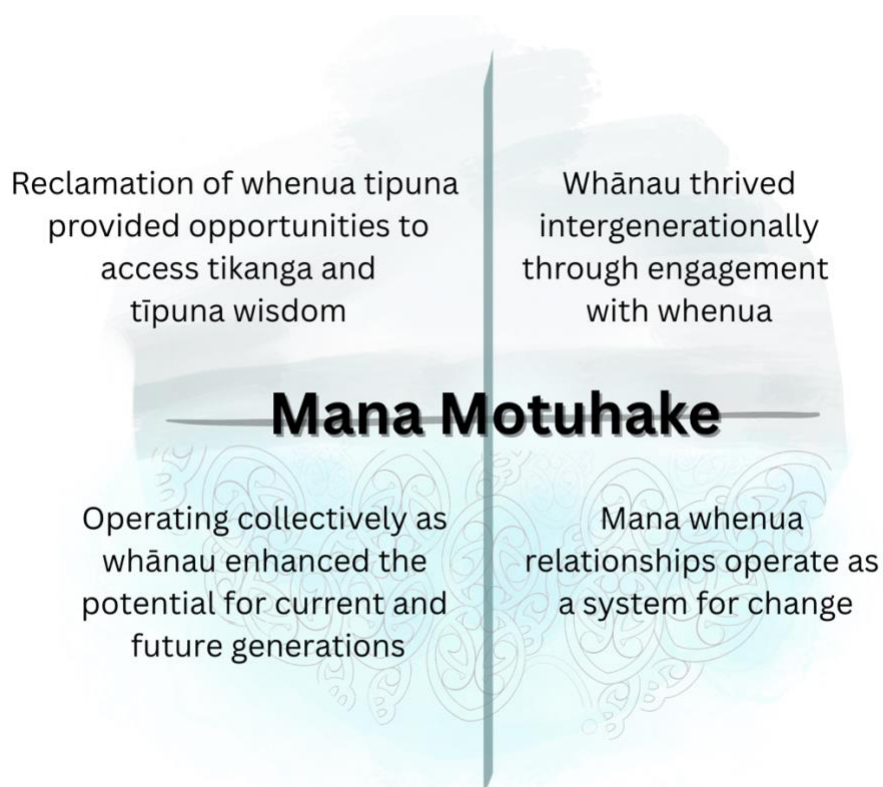


Figure 36: Mana Motuhake: a self-determining process underpins the core findings

5.3.1 Reclamation of whenua tipuna provided opportunities to access tikanga and tīpuna wisdom

A significant agreement made by the whānau when we reclaimed our whenua was to sit quietly with the land for a year before we made any decisions about how we would engage with her or make any changes or improvements. We were particularly interested to notice how te taiao responded and operated within the climate extremes. Noticing where the rainwater ran off and what occurred with the soil were important factors before we started creating inroads to improve our access across the steep terrain. This one-year observation period evolved into two or more years, during which time we were grateful for the lessons and knowledge that appeared in te taiao, informing our responses. We became inquisitive about where the windiest and most calm areas were, which areas needed planting to secure the whenua and mitigate erosion, where would the ideal placement for te uru huarākau be, and whether we had the right conditions to maintain the sheep's wellbeing? One brother referred to the sheep that we inherited with the whenua, as kaitiaki. They're looking after the whenua and keeping down invasive weeds. While we recognised the sheep may not be sustainable in the long term or meet our tikanga for restoring the whenua, for now they provided kai for the pātaka and reduced the work required from us to maintain the whenua. This kōrero was an example of how tikanga and mātauranga are not fixed points, but are part of a living spectrum, part of the mātauranga continuum I spoke of previously. The whānau pragmatic use of sheep shows how Indigenous knowledge adapts, adopts, and endures to care for the whenua with realities that are important now. This show of flexibility was a strength of our whānau – he ao hou, he ao tawhito, he ao hurihuri – a new world, an old world, a changing world.

This deliberate observation period enabled our whānau to further develop our intergenerational moemoeā. This period of deep listening and learning allowed us to step outside of our human needs and connect with whenua, draw on our whānau whakataukī and tune in to the needs and responses of Papatūānuku. From the outset our whānau shared several key principles with the focus being the reclamation of this whenua tīpuna for future generations. How this would practically unfold in terms of a collective arrangement soon became clear as we developed a set of tikanga to guide us at a foundational level. By sitting down to kōrero together about what constitutes being good kaitiaki for our whenua, we covered essential elements including maintenance, decision-making, identifying existing resources through to finances, and how best to manage these important elements as a collective. From these initial whānau hui we were able to start making long term plans for Pukehuia based on tikanga. We purposefully recognised that accessing kaupapa tuku iho, our tīpuna wisdom not only supported us to do things tika, but it would also create learning opportunities for us and create space to build on mātauranga Māori known to us, adding to the mātauranga continuum.

Reclaiming our whenua tīpuna has enabled our whānau to maintain ahi kā roa in a more direct way. While most of us lived in Waikanae and actively engaged in iwi and marae activities daily, having ease of access

to this whenua was something of a new experience for us. Other ancestral lands that are local are landlocked and difficult to access, also requiring a four-wheel drive vehicle. Pukehuia was accessible for all generations as it's not essential to have a vehicle to get there. It's accessible by foot or a short cycle ride from our various whare. This means the younger mokopuna were also accessing the whenua with friends and whānau. The short distance from marae or home was enabling regular visits for us to draw strength from the whenua and to feel close to our tīpuna. Our sense of identity was heightened knowing we were on ancestral lands where our creation stories originate. The mātauranga and principles of our Māori creation stories initiated kōrero within the whānau promoting hauora, wellbeing, consciousness raising and healing as identified by Kopua et al., (2025). We were embraced by Papatūānuku as we look out and view our pepeha like a panoramic portrait in front of our eyes. Pukehuia provided the physical space for our whānau to practice tikanga not only in our everyday maintenance of the whenua, but also in the way we engaged with whenua. The planting of rīwai which has been sourced from tribal lands in Taranaki where we have deep whakapapa connections means we were able to tiaki this taonga in Waikanae, thus strengthening our connections to Taranaki through the bounty of Rongo-mā-Tāne, atua of cultivated foods such as kumara and rīwai. These taonga provided sustenance for our whānau and have created knowledge exchange amongst generations as the gardening practices of planting and harvesting by the maramataka have been exercised.

As found in a Taranaki study on the establishment of māra kai (Hond et al., 2019), the motivations for our whānau also supported the contribution to whānau and community through the production and sharing of fresh kai, enhancing hauora and connectedness. Participants in Hond's study similarly identified positive connections and relationships when planting and engaging with ancestral lands. Both studies identified whānau feeling a sense of control in being able to establish their own māra creating purpose and self-management in their own wellbeing and lives. Creating māra kai for our whānau not only created physical activity for our tinana, but there was also knowledge exchange across the generations from grandparent to mokopuna, and opportunity to learn more about the maramataka as planning, planting, tending and harvesting took place. There has been a deliberate focus on place based experiential learning. Like the Elders involved in the Taranaki study, my parents were able to draw on childhood and lifelong gardening knowledge, applying traditional techniques from my Koro Jumbo who operated a market garden in Waikanae where he supplied the greater Kapiti and Wellington rohe. This involvement was empowering as it enabled the transmission of language, knowledge and skills across generations.

Maramataka revitalisation amplified the importance of whakapapa, whanaungatanga and connection to te taiao. As acknowledged in the Maramataka Insights Report (2021), the maramataka movement has advanced throughout the nation with the resurgence of mātauranga, Māori practices and philosophies signalling a growing demand for alternative and wholistic approaches to managing hauora. Our whānau

has embraced the restoration of this ancient mātauranga and like many Māori, we are contemplating how to extend our knowledge and apply it in contemporary settings. For our whānau undertaking activities like eeling, fishing, gathering kai moana, and planting by the moon have always been part of our practice. We have been guided by vital knowledge handed down in our whānau. The cultural renaissance in Aotearoa which began in the 1970s with the likes of Māori Lands Rights Movement and subsequent land march in 1975 that marched the length of the North Island (Walker, 2004), was instrumental in Māori reclaiming our rightful ability to practice cultural activities as an accepted and functional part of life. Kaupapa Māori initiatives or understandings like mātauranga maramataka was another important component and ancestral practice that contributes to whānau wellbeing.

In summary – having rightfully returned to our whenua, a place of deep significance for our whānau we have been motivated to engage with our whānau pūrākau. Learning the stories about our ancestors and their practices has supported us and helped us engage with Papatūānuku today and will continue into the future. The whenua is providing the opportunity for us to draw on our whakapapa connection to tīpuna and promote tīpuna wisdom. We consider the leadership displayed by our ancestors to have ignited a fire within us, encouraging us to assert expressions of ūkaipō today on Pukehuia and in relation to our moemoeā.

5.3.2 Whānau thrived intergenerationally through engagement with whenua

Whenua tīpuna is the source for our three living generations of Te Whānau Parata ki Waikanae to come together and share knowledge. Our whānau are sharing knowledge as an act of reclamation. This source and place of deep connection presented a landscape for projects to spring forth and for whānau to flourish. We have actively looked for new ways to enhance our hauora based on the resources of whenua and whānau that we have unrestricted access to. Engagement with whenua and leading kaupapa that aligned with our skillsets has enabled knowledge exchange across the whānau. We've engaged with whenua in so many different ways like naming our special places - taunahanaha whenua, composed and practised karakia, written pūrākau, developed whakatauākī, shorn sheep with the cousins, planted native trees for the manu, built tree huts, dug channels for water drainage, and built mountain bike jumps. We've built a chook house and created a free-range area, planted an heirloom orchard, created māra kai, developed pest control measures, bought a digger, enhanced our watering systems, deconstructed a deer shed, and built a relaxing space with a firepit to rest after the day's activities. We've held birthdays and other celebrations on Pukehuia, and we've found solitude and restoration after the loss of loved ones. For this abundance of activities to occur on whenua tīpuna and to hold our whānau so protectively in a place of connection has been described by one whānau member as “better than winning lotto”. Our whānau have reclaimed whenua and are generating mātauranga Māori simultaneously.

For Te Whānau Parata ki Waikanae engaging with whenua and whānau across the generations was mana enhancing and continues to bring joy to the whānau. We decided this was important and have created

opportunities for everyone to be actively involved. The knowledge that Pukehuia will be a place for our future uri to engage, live and thrive brings us hope and ultimately contributes positively to our wellbeing as a whānau today.

Transforming the whenua through ecological restoration was described by one whānau participant as “like us breathing life into the whenua”, and by another whānau participant as “our tīpuna breathing life into us through the whenua”. Whichever way we look at it, we have revitalised the reciprocal and customary relationships and enhanced the mauri between whānau, whenua, and tīpuna through the application and expressions of ūkaipō on Pukehuia.

The broad range of events and activities that have taken place since the reclamation of whenua tīpuna have been an intergenerational collaboration. We have created Pukehuia to be an environment that is nourishing for our hauora, one where we can feel replenished by Papatūānuku and have fun while we’re there. There is always a lot of mahi associated with running a small farm, so ensuring it’s not just a place to gather for work has been important.

We have witnessed the birdlife returning, the trees we planted only six years ago are now thriving and the orchard has produced fruit. Our whānau is now turning our attentions to building sustainable and potentially off-grid homes to realise the next phase of our whānau moemoeā. To do this we are exploring the aspirations of the youngest generation of our whānau and will harness energy and skills across the generations.

Strengthening our connections to our Taranaki whakapapa has been important to us as we remember our kuia, Tapuikura, our dad’s mother and the quiet, nurturing and subtle influence she had on our lives. Of Ngāti Ruanui descent, we have always been close to our whānau in southern Taranaki. Our Uncle Turangapito was one of two tamariki in our dad’s whānau to be a whāngai, returning to Taranaki to be raised by his grandmother. Showered with aroha he was the envy of his Waikanae siblings. As a boy Turangapito would holiday down at the homestead in Waikanae and feel all the richer for the relationships he would experience with his siblings and cousins. We are honouring our Taranaki links through having Uncle’s presence on our whenua, having him share karakia, whakaaro and whakapapa with us, by planting the Taranaki rīwai mentioned earlier and through writing pūrākau, singing waiata, learning te reo Māori through Taranaki tutors and physically looking out from Pukehuia to see Taranaki maunga in the distance. These connections have contributed to our whānau thriving intergenerationally today and add a special layer of connection to our Taranaki tīpuna, acknowledging the generations of whānau who’ve gone before us.

In summary – whenua has been the source for elements to flourish. As we have witnessed te taiao and its elements flourishing, so too do we as a whānau flourish. We grow in strength as we realise mana motuhake and express our rangatiratanga upon our own whenua tīpuna. We have and will continue to connect to our ancestral home through engagement with whenua. We’ve recognised the intergenerational relationships that exist today, have gone before us, and the potential for our future uri to carry on the generational engagement with whenua. Whānau will thrive when they have a deep sense of connection to culture and to place.

5.3.3 Operating collectively as whānau enhanced the potential for current and future generations

A key factor that has assisted growth, development and future planning within our mana whenua initiative was a collective alignment of our values and our whānau moemoeā, our intergenerational plan. As a collective there was less need to debate our priorities due to the shared understanding which also means less disagreement amongst us. Our decision-making was relatively simple due to having fewer numbers to reach consensus, and these smaller numbers also mean we were agile and able to pivot and adapt when plans needed to change.

As whānau we share a higher accountability and commitment to our whānau moemoeā as our vision for the future is intergenerational, sustainable, and we make decisions today that will positively benefit our future uri. We not only have our immediate whānau to think of today, but we also remember our tīpuna who were responding to challenges i ngā wā o mua, while thinking of our future. Due to a shared value system, based on tīpuna wisdom and tikanga, the responsibilities to care for whenua and care for our whānau at the same time has been spontaneous and intuitive. Our whānau has the added benefit of learning from previous projects prior to the land reclamation, where we’ve come together with collective goals and seen the rewards of our efforts. Adopting a mindset of collectivism has contributed to richer information for decision-making due to our combined knowledge and expertise. Ideas are critiqued and improved through multiple perspectives. The collective mindset has enabled us to reach our goals quicker as we have all made contributions to a larger whānau vision.

Our whānau hui when we need to plan and address matters pertaining to Pukehuia. We wānanga when we have ‘take’ that require deeper levels of thinking. Wānanga is generally known as a place where shared visions emerge and knowledge is co-created. Charles Royal (2012) discusses the purpose of wānanga as enabling the creative mind or mahara (conscious awareness) to emerge. Wānanga are safe spaces where decisions and pathways can be determined through the participation and engagement of the whole whānau. We like to prepare for wānanga as we draw on mātauranga from experts to help inform our decisions. If we’re in Waikanae, we tend to meet ā-kanohi (in person) to kōrero about our approach to a situation. We also meet via video conferencing as we like to see each other’s faces to gauge the feelings of each other. Our particular style of meeting allows all perspectives and solutions to be put on the table and

debated while expressing tikanga throughout. For example, we open and close our gatherings with karakia, we express whanaungatanga by checking in with each other, we rotate the role of chairing between siblings, and we set the kaupapa of our hui together. We make decisions by consensus or if appropriate by referring to the most knowledgeable amongst us. For practical and less contentious elements we tend to make decisions by text in a sibling group chat. For ease of decision-making we agreed at the outset of our whenua reclamation that each couple was to bring one voice to the table, that voice being a blood sibling in recognition of our whakapapa to the whenua. We've found that it's relatively easy to adapt tikanga to support whānau development in our contemporary settings. Our whenua tīpuna is the mechanism which brings us together and as such provides a calming and secure environment for us to address difficulties as they arise. We've had the gift of our solid whānau relationships to carry us through hard times like planning for unexpected tangihanga where we've drawn strength from our whenua tīpuna and our associated tīpuna. On occasion where there was disagreement or raru between us, we've been able to draw on the strengths of our whenua, our tīpuna and our mana whenua initiative on Pukehuia to guide us through. Having strong foundational values within our whānau and a focus on whānau development for our future uri has helped us.

We are fortunate to have parents and whanaunga role modelling business collaborations with whānau that have been beneficial for all parties, made possible by partnering with whānau who have shared values and goals. Inspiration comes from four of our Koro Jumbo's siblings who established a local whenua-based company in Waikanae in the 1960s working successfully together for a number of years. One aunt undertook meticulous bookkeeping for the whānau operations. This information is now a taonga and inspired our whānau collective to keep records of our discussions for future generations. There are a number of collaborations within the whānau which we have drawn from including our whanaunga on Kapiti Island who have run a whānau-led and kaupapa Māori eco-tourism business for several decades. We've witnessed the drive of whānau leaders growing their own capabilities within the whānau, sharing resources and succession planning, all with the wellbeing of te taiao, the manu and whānau being paramount. These examples of collaboration have similar elements to our whānau initiative at Pukehuia. They are all mana whenua led within our rohe. They largely focus on the whenua and te taiao and have whānau working alongside each other.

While we don't look upon our initiative at Pukehuia as business, some of the elements that enabled us to collectively achieve our goals have required high trust amongst the whānau, a dependence on bank loans, and engagement with external operators. Undertaking business arrangements for developments at Pukehuia has at times been testing, made difficult due to systems and processes outside of our control. Recognising as a whānau that we are solid in our endeavours and approach, and drawing on our expressions of ūkaipō has helped us. In difficult times we have maintained a strong focus where whānau wellbeing and whenua restoration and tiaki is forefront in our minds.

It can be overwhelming to look at our whenua tīpuna and contemplate the number of options we could embark on. It's easy to dream but it's more difficult to execute the aspirations and turn them into real life projects. Having a solid foundation with a shared vision has enabled us to meet our obligations, tiaki the whenua and think of our whānau wellbeing. The enormity of possibilities has been offset knowing we don't have to achieve everything within the current whānau dynamic. Given the longevity of the moemoeā we want to leave opportunities for future generations to nourish and tiaki the whenua in ways that appeal to them and will benefit whānau and whenua within their contemporary timeframe.

Hauora research undertaken with our iwi Te Ātiawa ki Whakarongotai in 2015, *Whāia te ahi kā – ahi kā and its role in oranga*, showed strong responsibility and commitment to fulfil the wishes of tīpuna as a motivator for participating as ahi kā in marae and iwi activities. Several participants spoke of the benefits of working as a collective and the growth that occurs from this being significant (Parata & Gifford, 2017). Others spoke of a collective responsibility to manaaki and care for our people's health and wellbeing and the importance of promoting connection with people and with place and the subsequent responsibilities as ahi kā that we carry. As we saw across the motu during the Covid-19 pandemic, many iwi rallied in collaboration to support and respond to those isolating due to illness (Devine et al., 2022). Highlighting the success of these iwi responses was use of tikanga and culturally appropriate information and communications. Our iwi in Waikanae mobilised with Manaaki Kapiti responding with important safety and wellness information, social services, kai and other essential household items required to maintain hauora during that period. These examples of kotahitanga show that working collaboratively was a natural response and have left a positive and lasting impact on our people in Kapiti. A secondary hauora iwi research project, *Whāia te manaaki – Manaakitanga and hauora for Te Ātiawa ki Whakarongotai*, highlighted collectivism through the expressions of manaaki having a positive impact on the wellbeing of individuals participating and of uplifting the mana of the iwi and manuhiri. (Parata, 2020). The core values of manaaki and collaboration were acknowledged by iwi participants as a lifestyle attribute with no known barriers as it's done to enhance the wellbeing of others, as well as having a positive impact on your own whānau and oneself. The marae was seen as a facilitator for intergenerational interchanges where learning and expressing manaaki comes naturally. Role modelling and skill sharing were seen as strategies for promotion of manaaki to enhance hauora. This focused research on manaakitanga, and the example of Manaaki Kapiti highlight our iwi support and understanding of collectivism and achieving better outcomes by working together. This understanding is also evident in the PhD research at whānau level.

In summary – opportunities where whānau grow up with instilled expectations and encouragement to mahi tahi, work together, and collaborate for collective impact and outcomes can influence positive whānau wellbeing. For us it feels like a whakapapa of practice and has been something that has renewed with each generation as we pass the mātauranga and expectations on. Our whānau have identified that

collectivism was an important value for us, it's one that has been role modelled for generations and as a result has become an expectation for collective success. The collective approach nurtures resilience and readiness within the whānau unit, and when difficult matters arise, we respond together. We have shown that a collective mindset helped us to plan for our future and enabled us to share responsibilities and respond to matters today.

5.3.4 Mana whenua relationships operate as a system for change

Whatu ngarongaro te tangata, toitū te whenua
People disappear but the land remains

This whakataukī is often spoken by our brother Shannon, particularly since we have reclaimed our whenua tīpuna. It speaks to the temporary nature of human life, we are born, we live and we die. Papatūānuku however remains strong, is a constant foundation and will be there for future generations. This concept is understood by Indigenous folk around the world and has been the source of writing and creative expressions for decades, including the Indigenous collaboration called Whenua Ūkaipō Connectedness which focused on the United Nations 17 Sustainable Development Goals (Coexist Wellington, 2020).

Derived from whakapapa and ancestral occupation, mana whenua is inherent and endures so it cannot be severed. This inheritance has withstood colonisation. Mana whenua grants the right to make decisions, host and exercise authority over particular territory and its resources. Customary rights and responsibility go hand in hand with mana whenua due to the deep spiritual connection between whānau or hapū over specific whenua and its resources.

For our whānau, mana whenua was deeply intertwined with our Māori identity. We have a profound and unbreakable connection to Waikanae, to its history, to our tīpuna and the living descendants from those ancestors. Mason Durie (1998, pp.1-20) identified seven various sources of mana including (1) Mana atua – mana derived or inherited from Rangī and Papa through whakapapa, where whakapapa is the link between atua and the people; (2) Mana tupuna – refers to mana that is derived from our tīpuna where uri are obligated to continue the mahi of our tīpuna through tikanga and ahi kā; (3) Mana tangata – inherited through one's ancestors and parents and gives the authority to control and direct the human activities of the hapū or iwi; (4) Mana whenua – the power to claim a territory defined by whakapapa through occupation or ownership with the right to rule that land and hold it in trust for the iwi, hapū or whānau; (5) Mana moana – our relationship with Tangaroa to maintain survival and wellbeing of both Tangaroa and the people; (6) Mana tiriti – Te Tiriti o Waitangi as a vehicle for reform enabling Māori to assert rangatiratanga; and (7) Mana motuhake – Māori autonomy, sovereignty and self-determination. With all of these states of mana in place, mana whenua and the associated rights are optimal and obtained.

The whenua and hauora based kaupapa initiated by Te Whānau Parata ki Waikanae since the land was reclaimed signifies at its core, a focus shaped by mana whenua and the associated responsibilities and authority we have over the land. The practices we've adopted align with this distinctive right to protect, nurture, enhance and sustain the resources for our present whānau and future uri.

Mana whenua was a crucial expression of mana motuhake as it empowers our whānau to lead, develop and manage our own affairs and resources in ways that align with our kaupapa tuku iho, and our contemporary expressions of ūkaipō. It provided a nuanced and detailed opportunity for our whānau to deliberately purpose our kaupapa based on whānau aspirations, needs and capabilities.

Mana whenua initiatives and collaborations are most notably done with iwi or hapū groupings. For generations now our whānau has engaged in kaupapa at iwi and hapū level. This commitment was largely facilitated by the fact that we live locally. When working with iwi we are familiar with working alongside a broad range of diverse understandings, priorities and capabilities. Challenges and rewards go hand in hand in this environment.

The demands of working within iwi and hapū domains can play out in different ways, not least being the difficulties around meeting the expectations of others. Today we see many generations of Māori experiencing a level of mistrust in authority, particularly towards mainstream agencies.

In current times in Aotearoa, we are witnessing declining regard to the principles of Te Tiriti o Waitangi. At times we see this lack of trust inadvertently spill over into the iwi domain and play out negatively amongst Māori. For decades I have seen many iwi representatives volunteer their time to iwi developments. While it has been incredibly rewarding to see iwi capacity grow and to serve our own people accordingly, it can also be trying and difficult at times to manage other people's expectations. My previous research with Te Ātiawa ki Whakarongotai identified the need for iwi to promote healthy and supportive approaches to reduce burnout of our office bearers, and to promote collective responsibility and tautoko-a-iwi rather than leaving an elected few to carry the load (Parata & Gifford, 2017).

Unlike kaupapa-a-iwi where matters of an iwi are at play and Māori should consider the wide ranging and diverse hapū and whānau whakaaro, by comparison, in our unique whānau experience, mana whenua within our domain on Pukehuia, has enabled us to move at a pace that suits us, unimpeded by additional numbers. While we remain deeply committed to our iwi as ahi kā, mana whenua has enabled us to create systems appropriate to our needs and to make progress relevant for our collective. Mana whenua provides the basis for resisting external control and asserting our own rights to manage our lives and future. It provided the social structure to sustain the continuity of whānau kōrero, pūrākau and

mātauranga that was directly linked to the whenua. I argue that whānau level initiatives are easier to progress due to the smaller scale with less barriers and people involved.

Systems thinking is a methodological framework for applied research and used for transformational change. It can be incredibly complex due to the need for a range of explicit agents being in place. Resources, policies and practices are the explicit agents, however other conditions such as relationships, connections and power dynamics are also required to make change (Kania et al., 2018). For many Māori feeling disenfranchised by current government policy whereby inequities are being perpetuated through systems that are not serving us, alternative avenues to health and wellbeing are being explored. Simply put, whānau Māori in a state of mauri oho (Durie, 2004) can create alternative systems utilising tikanga based around known mātauranga and the application of kaupapa tuku iho. These systems such as the simple yet complete system we have adopted based on mana whenua can be built on and adapted as our knowledge base and aspirations come to fruition. Durie describes mauri oho is an activated state of engagement and awakening, usually as a result of some intervention.

As identified in the Maramataka Insights Report (2021) mātauranga Māori systems like maramataka provide more than the application of a practical function. Maramataka, a traditional time measurement system used by Indigenous communities operates on the lunar phases and incorporates a sensory understanding of the environment. Contextualised for contemporary settings maramataka is a mātauranga Māori system that provides health prevention opportunities as it encourages whānau to consider their hauora earlier, towards preventative practice and amplifies the importance of whakapapa and connection to te taiao.

Whether we are identifying systems that operated in te ao Māori i ngā wā o mua, and adapting those systems to meet contemporary experiences, or creating new systems that show how we see the world through our unique Māori lens, we are witnessing a movement as communities are looking for alternative solutions to health and wellbeing. The focus is on prevention rather than intervention as Māori recognise and prioritise the importance of identity, and connection to place, and particularly the importance that te taiao plays in maintaining our hauora.

In summary – essentially, the command of mana whenua lies in its widespread scope – it's a spiritual, cultural, social, political, and economic authority that defines Māori identity, underpins our responsibility to the environment, and enables our self-determination. For our whānau in Waikanae we are using mana whenua as a Māori wholistic system for change. It has been the foundation of our existence as tangata whenua.

Our whānau reflect how fortunate we are to have created a system for change via our mana whenua initiatives, particularly with the whenua at the heart of our Pukehuia engagement. We see mana whenua, mana motuhake and our whānau wellbeing being connected as we see an evident proportionality between our whānau ability to exert mana motuhake and our wellbeing.

5.4 Implications of the Research and Future Research Opportunities

Running concurrently to this study has been the Kia puāwai ake ngā uri whakatupu: flourishing future generations programme of research led by Whakauae Research Services. I have mentioned the relationship between this PhD study, *Hoki ki te ūkaipō*, and Kia Puāwai in the methodology chapter of this thesis. Whakauae Research has hosted my PhD research under the Kia Puāwai programme. One of four research projects sitting within Kia Puāwai has been Tō mātou kāinga, tō mātou ūkaipō: supporting flourishing home environments (Tō mātou kāinga). Tō mātou kāinga has focused on whānau conceptions of home related to connectedness, people, place and space, supporting flourishing home environments. A symposium titled ‘Re-imagining Māori and Home’ was held in July 2025 at Auckland University of Technology as part of the Tō mātou kāinga research project and spotlighted four key themes: Climate and Sustainable Futures, Rangatahi and Home, Māori Housing Solutions, and research reflections from the project (Allport, 2025). The Tō mātou kāinga project has captured Māori experiences of home and place from various regions of Aotearoa and has highlighted Māori resistance to colonising narratives that associate place and home with economic wealth and power. Instead, it has showcased ideas of identity, belonging, relationality and self-determination as lived realities of resistance (Lindsay-Latimer et al., 2024).

As with the Tō mātou kāinga project, this PhD study has found resonance with whānau resistance as a result of being alienated from our ancestral lands. Home ownership has not benefited a large portion of the Māori population, making us minorities in what was our previous home-spaces. A combination of social, economic and government factors post-World War II resulted in what is commonly referred to as the urban drift. A mass migration of Māori left their ancestral lands to seek work opportunities in the larger urban centres and cities. Before the war approximately 80 per cent of Māori lived in rural communities, however by the mid 1970s, the numbers had shifted drastically with nearly 80 percent of Māori living in urban areas. In 2013, 84 percent of Māori still lived in urban centres (Te Ara Encyclopedia of New Zealand, 2025). It is timely and urgent that Māori now explore areas such as the Tō mātou kāinga project as Māori re-imagine what home scapes should look and feel like for safety, for prosperity and for wellness, now and into the future. The Re-imagining Māori and Home Symposium identified several key strategies moving forward including that “Māori already hold the tools, knowledge, and vision to shape the future of home and housing. The challenge is to elevate these solutions, honour Te Tiriti o Waitangi, and shift systems to support Māori-led approaches” (Allport, 2025).

The yearn for Māori to return to our ancestral lands for connection, identity and closeness to tūpuna has been highlighted in this research as an approach to enhancing whānau wellbeing. The baseline of Māori

identity and wellbeing, defined by our interactions with the land and its resources, connects us to each other, and to te reo and tikanga Māori (Walker, 2004). Reclaiming the opportunity to plan for our own futures is centred on relationships with the whenua. The potential to replicate traditional iwi and hapū collective decision-making and engagement from days past, allows whānau Māori to aspire to wellbeing goals of their making. Deliberate colonial strategies have commodified land ownership and forced urbanisation leading to the erosion of intergenerational living. Our whānau now have land, freedom and autonomy to decide what future living options we wish to create for ourselves across the generations. This is groundbreaking both literally and metaphorically and grows the mātauranga continuum significantly by creating achievable frameworks such as that being embraced by Te Whānau Parata ki Waikanae.

While our whānau has the fortunate situation of having reclaimed whenua tīpuna, not every whānau Māori may be able to achieve this or have the contributing factors to do so. Either way, the linkages between whenua and homes remain and there are options for whānau Māori to consider how their home spaces can contribute to wellbeing. I believe there is further research exploration to be done where Māori are proactively responding to broader systems of change required to benefit wellbeing and prosperity.

5.5 Reflexive Discussion

It is appropriate that as I conclude this research, I reflect on the insights that I have discovered as an insider whānau researcher. Firstly, I feel honoured to have been trusted by my whānau to bring this study to realisation. I look upon this as a snapshot in time, where our whānau has provided knowledge for our next generation and future uri. My hope is that someday the next generations will be inspired by our efforts and direction and feel a sense of commitment to contribute to the wellbeing continuum of our whakapapa.

I have asked myself throughout the study whether my insider advantages have in fact influenced the research, and if so in what ways. My aim was to have acted according to tikanga and in an ethical manner despite the close relationships I had to the participating whānau. I can state sincerely that the expressions I have captured in this PhD thesis are representative of our collective whānau approach. I took steps to ensure my methods could be critiqued by sharing voice recordings and interview transcripts with my supervisors and took the additional step towards the end of the study of bringing in a researcher from outside of our whānau to interview the whānau participants as a rōpū. These measures ensured I had accurately reflected the discussions that occurred over the course of the study.

As my research career has progressed, I have recognised that my contributions and skills can positively influence and be impactful for whānau. I have created partnerships with Māori health researchers like those at Whakauae Research Services who have in turn supported my development as a kaupapa Māori researcher. In my work as a consultant to Whakauae Research, I have been exposed to and have

supported local level Māori solutions whereby hapū and iwi have brought their insight and knowledge to health and wellbeing issues of importance. My work in the Taranaki rohe over several years has highlighted iwi leadership and solutions for whānau wellbeing based on local mātauranga. Building research and evaluation capacity within community and iwi and alongside Māori health providers means they are best placed to lead their own investigations by developing frameworks, enabling them to undertake iterative and reflective practice themselves rather than relying on external experts.

A key element that I have reflected on throughout the study was the recognition that Te Whānau Parata ki Waikanae was fully activated in the mauri oho phase and therefore had enabling elements to create successful collaborative initiatives. We had the benefit of functioning and loving relationships and could see strength in embracing the diversity amongst us. As a whānau we have been influenced by our parents' expectations, by our tīpuna deeds, and for me by other scholars who have shown leadership through research. The whenua has provided a comforting and solid embrace for us during challenging times, particularly with the unexpected and deeply sad loss of our son, cousin, nephew and mokopuna in 2024. Despite the devastation of this loss, as a whānau we have been equipped to focus on things above an essential level of existence. For this we are grateful and recognise our situation as an advantage supporting us to focus on achieving collective potential, sense of purpose and supporting whānau pursuits including creative activities.

For mana whenua there is an important distinction between whānau acquiring whenua by choice and whenua Māori held by a collective under Māori land court systems. There are two relevant characteristics. Whenua Māori is often owned by many shareholders, numbering hundreds and sometimes thousands with complex whakapapa connections that can lead to challenging conditions for decision-making. Whenua Māori also carries historical contexts of past events, aspirations and challenges, and disputes from the past can sometimes influence contemporary decisions to retain and protect the whenua.

In contrast, reclaiming or acquiring whenua tīpuna like te whānau Parata has in Waikanae has supported aspirational intentions. We have been able to retain a sense of connection to Waikanae and to return to whenua once owned by Wi Te Kākākura Parata. This has been realised through conscious decisions of acknowledging visual connection with tongi in the rohe as pepeha, and naming features on the whenua with explicit reference to prominent tīpuna.

Reflexivity throughout the study led me to believe that there are elements of this study that can be replicated and transferred across iwi, hapū and whānau. The principle of whānau collaboration or collectivism is a unique strength for whānau Māori and for Indigenous peoples around the world. Thinking, planning, and acting for the collective good while recognising the interconnectedness of all living things, provided a conducive environment for whānau and whenua to flourish. Whānau is a core

entity that's survived through colonisation, modernisation and urbanisation, and in spite of these things, whānau continue to survive. This PhD study has been a case study on the practice of whānau ora, by a whānau in Waikanae.

Something that has left an impression on me is that as a whānau we tend to be evaluative in our approach to the decisions and progress we make. As a practicing evaluator this made sense for me, and it was interesting to note this occurring across the whānau. There appeared to be reflections and adjustments made regularly to suit our goals and outcomes. I believe these qualities attributed to the broader wellbeing outcomes that we have benefited from as a whānau.

Throughout my PhD research I have been asked several times whether I found that whānau wellbeing can be enhanced through engagement with general whenua, particularly if you didn't have access to whenua tīpuna. Often people have commented that this project appears to have multiple success factors, and comparisons and differences have been made with Māori land handed down through succession via the Māori Land Court system. While I didn't study these as comparisons explicitly, the literature surrounding whenua engagement did highlight a deep sense of gratification when whānau can mahi and connect to whenua tīpuna specifically, whether through māra kai operations or as outlined in this study.

There is no doubt that collectivism can result in multiple benefits including enhanced hauora for communities or whānau working together in this way. In our case it appears that having successful outcomes leading to improved hauora has been greatly enhanced by having an agreed moemoeā or vision. Many whānau from outside of our rohe who have ancestral land interests through succession rights have shared with me the challenges of working together with uri on whenua tīpuna. The challenges largely related to gaining collective agreement across large numbers of beneficiaries. I recall one fellow researcher commenting, “Kiri the difference between your situation and our wider whānau collaboration, is that your whānau made a conscious decision to reclaim this whenua, you haven't inherited it through whakapapa and succession, you've purchased the whenua by agreement, with clear goals in mind. The success you describe is obvious because your whānau were all on the same page”.

I would argue that when you're on whenua where there is no ancestral connection, it is possible that enhanced hauora can be achieved. There's the option to implement and express kaupapa tuku iho on that whenua. As Māori we carry these inherited values in our toto, and these can be expressed in a variety of settings. However, the one missing element would be the lack of whakapapa ties to that whenua. While a relationship can be developed and sustained with general whenua, the sense of connection through whakapapa will be void. Literal ownership of land without ancestral connection drives a different agenda.

A key argument of this research is that the whenua was the enabler for enhanced hauora to occur. While our whānau had other examples of collaboration to draw on, the deep connection through whakapapa to our whenua tīpuna on Pukehuia has provided additional elements such as a sense of commitment to tīpuna to enable our whānau to thrive through intergenerational engagement with whenua. An important change that's occurred because of our whānau engagement with whenua is that whenua has been transformed and hauora has flourished. This transformation for both whenua and whānau has been recognised by our whānau and embraced. As a way of recognising this we remain committed to our moemoeā and hope our story of reclaiming our ūkaipō will inspire other whānau to explore options for enhancing their hauora collectively.

The final reflexive comment I wish to make is in relation to the Waipunāhau tohu. The tohu has become a taonga and a symbol of our relationships between whānau and Papatūānuku in relation to Pukehuia. I had thought of a range of ways to utilise the tohu including, analysing and expressing my research findings, or to create a model of evaluation using it, or as a strategic symbol for our ūkaipō reclamation. Having trialled each of those things throughout the study, I decided to use it as a visual motivational tool to keep me on track with my PhD research. Having the visual elements of the PhD research in the form of the tohu on my desk alongside my research question assisted me to stay inspired and focused.

In terms of future research and exploration of this kaupapa, I believe this story of recovery and reclamation should continue. Ideas that come to mind are further exploration of a whānau centred collectivism framework for wellbeing, digging deeper into the concepts I have covered here. Another idea is looking at additional or more specific ways to connect with ūkaipō for wellbeing and for healing, for example rongoā Māori and ūkaipō. A helpful and productive piece of research would be for strengths-based models for kotahitanga in land succession. As a whānau we will continue to evaluate and adapt our learnings on Pukehuia as we move into papakāinga exploration in the near future.

Chapter 6 - CONCLUSION

6.1 Thesis Statement and Why This Research Was Done

The study was undertaken as an exploration of a contemporary and strengths-based approach to whānau health and wellbeing being led by whānau. I examined a particular case on whenua tīpuna in Waikanae where my whānau were actively enacting ancestral values in the way we work and operate on the whenua. Throughout the study there were many occasions where I thought to myself, “this is an example of witnessing the application of whānau ora in action”. When planning for the study, there was a sentiment amongst the whānau that we were becoming increasingly well because we were turning towards Papatūānuku. Our aspiration was to thrive intergenerationally through our engagement with whenua tīpuna.

Embarking on this doctoral research was an opportunity to explore the research question, *how do contemporary expressions of ūkaipō nurture wellbeing for Te Whānau Parata ki Waikanae?* and determine whether that was true. The moment was opportune to undertake the study as there appeared to be a sense of urgency developing to find real solutions for whānau Māori to experience the levels of wellbeing and enhanced hauora that were equitable to other New Zealanders. Not only was there a growing sense, but also evidence (Waitangi Tribunal, 2019), that current approaches aimed at alleviating health inequities for Māori were continuing to fall short.

6.2 Summary of Key Themes and Core Findings

The core finding from this research was that contemporary expressions of ūkaipō were able to nurture wellbeing for our whānau. Purchasing whenua tīpuna and becoming ‘owners’ and ‘ratepayers’ while transactional outcomes nevertheless has led our whānau on the pathway to collective wellbeing.

In sum my research identified four connected themes which demonstrate the practices of whānau ora in action.

The first theme was that **whakapapa plays a significant role in connection to whenua** for Te Whānau Parata ki Waikanae. Whānau wanted to ensure that our uri remain strong in Waikanae and by being active, ahi kā can be maintained. Connection to tīpuna while we are on our whenua was a significant drawcard and provided a sense of purpose and closeness to our ancestors providing the opportunity to remember them, recall their deeds and the legacies they left for our futures and those uri still to come. The wide expanse and views from Pukehuia mean our pepeha is always in full view. Standing on this tūrangapito looking out to tongi, the significant sites of our whakapapa, our histories and pūrākau is breathtaking. It is difficult to describe in words the feelings associated with being on the whenua, to physically feel like you’re being enveloped by the awa, the maunga, the ngahere, Taranaki

maunga, te motu o Kapiti and more. One whānau participant described this as a feeling of closeness with her tīpuna. The closeness and connection to Kapiti Island was seen as significant for several reasons including whānau mahi that saw the planting of over 1000 native trees on the whenua so far, creating and enhancing the flight corridor between the mainland and Kapiti Island for thousands of native birds.

The second key theme related to **contemporary intergenerational mātauranga**. Our whānau appreciate the important connection of enhancing oranga by maintaining our culture and identity through enacting kaupapa tuku iho practices. Our father has modelled this through our lifetime with his mahinga kai practices, as he continues to engage with ūkaipō just like his father did before him. Recognising the capabilities of individuals within the whānau and actively encouraging leadership within a domain of interest resulted in knowledge and values exchange across the generations. This approach also supported practical outcomes resulting in a lot of productivity on the whenua. This was empowering for the individual and developed shared pride across the whānau. Also associated with this theme was a sense of expectation to work hard together and deliver on the shared behaviours and values that have been instilled across the generations.

A third key theme related to **collectivism, mahi kotahi, working together**. Whānau emphasised determination in expressing a central value connecting them, kotahitanga. We identified that goals were more achievable when we worked together. Coming together as a collective to purchase and create opportunities on the whenua, Pukehuia, for whānau wellbeing was an extension of several other projects where the whānau had come together previously in this way for shared outcomes. Having shared whakapapa and working as a whānau collective was seen as a strength for our whānau. Creating opportunities to express tikanga in our collective decision-making has ensured we arrive at a position where everyone feels comfortable with resolutions. Valuing kinship and connectedness was seen as a strong reason to ensure consensus decision-making occurred. The whānau were guided by a tikanga document that sets out agreed understandings amongst us. Environmental stewardship occurred through the expression of kaitiaki and mahi mō te taiao. A commitment to serve Papatūānuku as a collective through a range of activities both on Pukehuia and our beloved Whakarongotai Marae and extending beyond these areas to the Kapiti rohe was another example of applying skills to serve the whenua.

Theme four was **whenua as a determinant of hauora**. Whenua tīpuna being a vital component of Māori identity holds the mauri of our ancestors, provides a deep spiritual connection, a sense of belonging and responsibility and contributes to pride. For te whānau Parata engaging with ūkaipō moves well beyond having ownership of land and supports a sense of belonging, a relationship with ūkaipō where we actively have a reciprocal and customary relationship when whenua. Sharing the whenua with wider whānau through farming activities and encouraging engagement with the whenua through planting

native trees have been some ways our whānau have recognised the wellbeing benefits of being on whenua tīpuna.

The final key theme identified in the study was **whenua for healing**. Pukehuia has become a place of choice for whānau restoration and to recharge. Successfully reclaiming the whenua through an intentional collective purchase has aided generational healing from the impacts of being dispossessed from ancestral lands. The desire of te whānau Parata to enhance a sense of connection to Waikanae and to return to whenua previously owned by our tipuna Wi Te Kākākura Parata is aiding our healing. Being free to express mana motuhake on the whenua and determine our own ways of operating additionally aids healing.

These five key themes derived from the research data analysis were then interrogated against the research question to determine four core findings in this study. These equally rated core findings were all seen to be underpinned by mana motuhake as a foundational aspect of each finding. These core findings from the study are my main analytical output, and are that:

- reclamation of whenua tipuna provided opportunities to access tikanga and tīpuna wisdom;
- whānau thrived intergenerationally through engagement with whenua;
- operating collectively as whānau enhanced the potential for current and future generations; and,
- mana whenua relationships operate as a system for change.

6.3 The Study's Contribution to the Mātauranga Continuum

This research extends the mātauranga continuum and encourages further research to take place. Pae ora is sometimes seen as a lofty goal, however there were several elements highlighted in the study that made contributions towards pae ora. The research produced a number of examples of whānau led and strengths-based expressions of whānau ora in action. Whānau ora is not new to Māori and is a concept that adopts a wholistic view of hauora. It addresses all aspects of whānau life including cultural, social, economic and spiritual elements consecutively. Whānau ora can be life changing and contributes to flourishing whānau. In te ao Māori relationships are foundational for wellbeing, identity and community. Lived experience and imbued values has supported our whānau to apply several tikanga frameworks that were known to us and seen as tools to guide behaviour and progress. Aroha ki te tangata, respecting people to determine their own outcomes, was a fundamental expression required for nurturing relationships. The study underscores whānau ora as a necessary element to reach pae ora.

The research shed light on contemporary ways to apply tikanga that was relevant to this Waikanae setting and specifically to one whānau. It has meaningfully unpacked a range of local mātauranga and showcased what these look like in a present-day setting with contemporary needs, understandings and realities for Te Whānau Parata ki Waikanae. Examples of tikanga in action or how tikanga was expressed has been

outlined and the application of values-based frameworks relevant for the ART confederation has been described. Having this material articulated within the research with examples was encouraging for other whānau. It also provided elements for discussion and further exploration.

Mana motuhake, a primary factor throughout the research, has provided the driving force for the way the research was undertaken and then presented in this thesis. As a doctoral student who has worked in kaupapa Māori research and evaluation for two decades, it made sense for me to push the boundaries and not follow the well-trodden path of western academic paradigms. Given the doctoral kaupapa was nuanced and rohe specific, it was logical to explore elements relevant to my ways of knowing and being, pushing deeper into kaupapa Māori and exploring mana whenua and whānau based kaupapa. The door remains wide open for future students to showcase their knowledge systems as acts of self-determination and decolonisation. With mana motuhake comes a deep sense of responsibility and this is one way we can express control over our resources, our culture and our lives within academia.

As described in the findings and discussion sections, mana motuhake has underpinned all elements of our whānau expressions of ūkaipō. Derived from whakapapa and long-standing ancestral rights, mana motuhake is not something that requires external permission to be conveyed. It already exists and is available rightfully to be expressed by whānau Māori. Mana whenua being a critical expression of mana motuhake supports whānau, hapū and iwi to lead, develop and manage their own affairs and resources in ways that align with their kaupapa tuku iho. Opportunities for further exploration into mana whenua designed and led research will purpose kaupapa based aspirations to flourish. This thesis contributes to the dialogue and academy by providing examples of how mana motuhake has been expressed on whenua tīpuna by Te Whānau Parata ki Waikanae.

6.4 Fulfilling the Research Aims and Objectives

This qualitative research using a multi-method design as outlined in the Waipunāhau Framework (Figure 11), set out to understand how engagement with whenua and the application of kaupapa tuku iho was understood by the whānau research participants and whether it was contributing to improved hauora and whānau wellbeing. The study has generated mātauranga through exploring evidence and knowledge around optimising hauora for whānau who were intergenerationally engaging with whenua tīpuna for wellbeing, identity and connection. An examination of how kaupapa tuku iho were understood and expressed by Te Whānau Parata ki Waikanae was undertaken. The thesis provides learning opportunities for whānau Māori beyond the research participants.

6.5 Reflections on the Research Process

Undertaking qualitative Kaupapa Māori Inquiry with a hapū led research lens was supported by the development of the Waipunāhau Framework (Figure 11). Creating the tohu and then later the framework surrounding it and then choosing to place this at the centre of the methodological approach provided

visual guidance to help keep me within the scope of the research. The elements of the tohu represented by our tongi gave me direction for focus and a foundational baseline throughout the PhD research. Being an insider researcher and using a framework bearing the name of our matriarch provided a sense of closeness and guidance from a mana wahine whose mātauranga still holds a significant place within our whānau. The Waipunāhau tohu was adopted as a way of restoring and privileging Indigenous ways of knowing and as an expression of mana motuhake. The intersection between the elements of the tohu have become essential to guide our whānau in our thinking and our planning to achieve goals. This was evident in the data analysis and highlighted that shaping the research design and approach around the Waipunāhau tohu was a positive experience. Not only did it provide for wide ranging conversations to occur during the data collection phase, but it also supported me to assess and evaluate the methodological approach. I achieved this by considering the meanings underpinning the elements of the tohu and their relationship to our whānau and to the whenua.

As the research had a particular focus on the application of tikanga and values at a local level, the research focus was easily conveyed to whānau participants as they responded with descriptions of their own lived experiences in enacting elements necessary to achieve our whānau moemoeā. This resulted in producing research data that was rich in that it clearly linked to local iwi and hapū teachings, pūrākau and mātauranga.

6.6 Final Words

Inherently as Māori we think collectively and inter-generationally rather than individually, recognising the roles and actions of our tīpuna, and our responsibilities for continuing to maintain important aspects of tikanga. We reflect deeply how our actions today will have an impact on ngā mokopuna o āpōpō. With the wellbeing of my whānau being paramount, a key motivator for undertaking this PhD related to the roles and responsibilities I have during my lifetime to contribute to the wellbeing of my whānau into the future. Our whānau having secured our rightful place on whenua tīpuna once again, through the purchase of land in 2016, has now created opportunities to flourish, optimising our hauora through engagement with whenua. This PhD research explored developments and decision-making on the whenua, captured mātauranga and built on knowledge for future generations, and highlighted how our whānau contemporarily express ūkaipō to nurture our whānau wellbeing. With the focus being on our whenua, Pukehuia in Waikanae, the direct contribution I have made to my own community will contribute to wider Māori development by way of showcasing a particular model that has operated for our whānau. There may be lessons and new mātauranga developed that is transferrable to other whānau.

As mana whenua our whānau found ourselves contemplating what means or tools we had access to, that would aid our journey to be a flourishing whānau. Our relationship with Papatūānuku from the time we are born when we choose to return our whenua (placenta) back to our Earth Mother, until the time that we pass and our tūpāpaku returns to her also, our relationship is enduring. While we don't think of

Papatūānuku as an instrument in our toolbox of life, she does hold strength and healing and provides so many opportunities for us to harness vitality. As mana whenua in Kapiti, and with the foresight and strength to reclaim our rightful place on whenua tīpuna, we have found ourselves turning towards Papa for enhanced hauora. Tihei mauri ora!

REFERENCES:

- Allport, T. (2020). *TUI – Dissemination Action Framework*, [Unpublished paper]. Whakauae Research Ltd., Whanganui.
- Allport, T. (2025, August 11). *Re-imagining Māori and home – a symposium on home and housing*. Kia Puāwai ake ngā uri whakatupu.
<https://www.kia-puawai.whakauae.co.nz/latest-news/re-imagining-maori-and-home---a-symposium-on-home-and-housing>
- Auckland Art Gallery. (2025). *Wi Parata Te Kākākura*. [Photograph].
<https://www.aucklandartgallery.com/explore-art-and-ideas/artwork/333/wi-parata-te-kakakura>
- Australian Evaluation Society. (2025). *Code of Ethical Conduct and Guidelines for Ethical Conduct of Evaluations*.
<https://www.aes.asn.au/evaluation-resources/ethical-guidelines>
- Baker, M. (2019). *Te Kete Tua-ātea, Māori modelling of the future and the kaitiakitanga of water*. [Doctoral dissertation, Massey University]. Palmerston North: Massey University Online.
<https://mro.massey.ac.nz/handle/10179/15367>
- Boulton, A. (2019). Whānau Ora: A culturally-informed, social policy innovation. *New Zealand Sociology*, 34(2), 23-48. <https://search.informit.org/doi/10.3316/informit.901114827368735>
- Boulton, A. (2020). Implementing Indigenous Research Ethics at the Interface. In G. Lily, T. Juan, & M. Lindsey Te Ata o Tu (Eds.), *Indigenous research ethics: Claiming research sovereignty beyond deficit and the colonial legacy* (Vol. 6, pp. 163-175). Emerald Publishing Limited.
<https://www.emerald.com/books/edited-volume/13025/chapter-abstract/83439160/Implementing-Indigenous-Research-Ethics-at-the?redirectedFrom=fulltext>
- Boulton, A., Allport, T., Kawai, H., Potaka Osborne, G., & Harker, R. (2021). E hoki mai nei ki te ūkaipō - Return to Your Place of Spiritual and Physical Nourishment. *Genealogy*, 5(2), 45.
<https://doi.org/10.3390/genealogy5020045>
- Braun, V., & Clarke, V. (2006). Using thematic analysis in psychology. *Qualitative Research in Psychology*, 3(2), 77-101. <http://doi.org/fswdxc>

- Burgess, H., Cormack, D., & Reid, P. (2021). Calling forth our pasts, citing our futures. *MAI Journal*, 10(1), 57-67.
https://journal.mai.ac.nz/system/files/MAI_Jrnl_2021_V10_I1_Burgess_FINAL.pdf
- Came, H., Aspin, C., Coupe, N., McCreanor, T. (2024). Pae Ora (Disestablishment of Māori Health Authority) Amendment Act 2024: further Crown breaches of Te Tiriti o Waitangi. *The New Zealand Medical Journal (Online)*, 137(1595), 94-98. https://nzmj.org.nz/media/pages/journal/vol-137-no-1595/e7546587fe-1727649241/nzmjv137i1595_17may2024.pdf - page=94
- Came, H., McCreanor, T., Haenga-Collins, M., & Cornes, R. (2019). Māori and Pasifika leaders' experiences of government health advisory groups in New Zealand. *Kōtuitui: New Zealand Journal of Social Sciences* 14(1), 126-135. Retrieved from <https://doi.org/10.1080/1177083X.2018.1561477>
- Came, H., O'Sullivan, D., Kidd, J., & McCreanor, T. (2020). The Waitangi Tribunal's WAI 2575 Report: Implications for Decolonizing Health Systems. *Health and human rights*, 22(1), 209-220.
<https://pmc.ncbi.nlm.nih.gov/articles/PMC7348423/>
- Coexist Wellington. (2020). *Whenua Ūkaipō Connectedness*. <https://whenuaukaipo.nz/exhibition>
- Coote, M. (2024). *Kapakapanui School being hosted at Whakarongotai Marae, Matariki 2024*. [Photograph]. Waikanae Jobs for Nature.
- Cram, F. (2014). *Improving Māori Access to Health Care: Research Report*. [Report]. Examination of literature on interventions and key informant interviews. Auckland: Katoa Ltd.
- Cram, F. (2019). Measuring Māori children's wellbeing. *MAI Journal*, 8(1), 16-32.
<https://www.journal.mai.ac.nz/content/measuring-māori-children's-wellbeing-discussion-paper>
- Curtis, E. (2016). Indigenous positioning in health research: The importance of Kaupapa Māori theory-informed practice. *AlterNative: An International Journal of Indigenous Peoples*, 12(4), 396-410.
<https://doi.org/10.20507/AlterNative.2016.12.4.5>
- Curtis, E., Jones, R., Tipene-Leach, D., Walkers, C., Loring, B., Paine, S.J., & Reid, P. (2019). Why cultural safety rather than cultural competency is required to achieve health equity: a literature review and recommended definition. *International Journal for Equity in Health*. 18(1) 174.
 Doi:10.1186/s12939-019-1082-3.
<https://equityhealth.biomedcentral.com/articles/10.1186/s12939-019-1082-3>

- Denzin, N. K., & Lincoln, Y. S. (2011). Introduction: The discipline and practice of qualitative research. In N. Denzin & Y. Lincoln (Eds.), *The Sage handbook of qualitative research* (pp. 1–20). Los Angeles, CA: Sage.
- Derrida, J. (2020). *The Truth in Painting*. United States: University of Chicago Press.
<https://press.uchicago.edu/ucp/books/book/chicago/T/bo27619982.html>
- Devine, T., Allport, T., Walsh-Tapiata, W., & Boulton, A. (2022). Equity, Public Health Messaging, and Traditional Māori Knowledge: The Te Ranga Tupua COVID-19 Response. *Journal of Humanistic Psychology*. 0(0). <https://doi.org/10.1177/00221678221139013>
- Duke, D., Pricor, M., Ekinici, E., Hachem, M., & Burchill, L. (2021). Culturally Adaptive Governance – Building a new framework for equity in Aboriginal and Torres Strait Islander health research: Theoretical basis, ethics, attributes and evaluation. *International Journal of Environmental Research and Public Health*. 18(15), 7943. <https://doi.org/10.3390/ijerph18157943>
- Durie, M. (1998). *Te whaiora, Māori health development*. Palmerston North. Dunmore Press.
- Durie, M. (1998). *Whaiora: Māori health development (2nd ed.)*. Oxford University Press.
- Durie, M. (2004). *Mauri-ora, the dynamics of Māori health*. Auckland: Oxford University Press.
- Durie, M. (2006). *Measuring Māori Wellbeing. New Zealand Treasury Guest Lecture Series*. [Discussion Paper. Lecture]. Wellington. New Zealand Treasury.
<https://www.treasury.govt.nz/sites/default/files/2007-09/tgls-durie.pdf>
- Durie, M. (2009). *Pae Ora: Māori Health Horizons*. Te Mata o Te Tau Lecture Series. The Paerangi Lectures. Māori Horizons 2020 and Beyond. [Electronic resource. Lecture]. Massey University. New Zealand.
https://ndhadeliver.natlib.govt.nz/delivery/DeliveryManagerServlet?dps_pid=IE1365446
- Durie, M. (2017). *Pūmau tonu te mauri, living as Māori, now and in the future*. [Discussion Paper]. Te Puni Kōkiri.
- Durie, M. H. (1998). *Te Mana, Te Kāwanatanga: the politics of self determination*. Auckland, Oxford University Press.

- Durie, M. H. (2016). *Mauri Ora. Indigenous human flourishing*. [Video File]. Ngā Pae o te Maramatanga 7th Biennial International Indigenous Research Conference. Auckland, New Zealand. Retrieved from <http://mediacentre.maramatanga.ac.nz/content/professor-sir-mason-durie>
- Durie, M. K., (2013). Tikanga in Changing Worlds. In A. Mikaere & J. Hutchings (Eds.), *Kei Tua o Te Pae Hui Proceedings*. (pp. 77-86). Te Wānanga o Raukawa. Ōtaki.
https://ndhadeliver.natlib.govt.nz/delivery/DeliveryManagerServlet?dps_pid=IF22359981
- Durie, M. (Meihana). (2011). *He kawa oranga, Māori engagement in the 21st century*. [Doctoral dissertation, Massey University]. Palmerston North: Massey University.
- Forster, M. (2019). He Tātai Whenua: Environmental Genealogies. *Genealogy*, 3(3), 42.
<http://dx.doi.org/10.3390/genealogy3030042>
- Gibson, B. E. (2005). Co-producing Video Diaries: The Presence of the “Absent” Researcher. *International Journal of Qualitative Methods*, 4(4), 34-43. <https://doi.org/10.1177/160940690500400403>
- Gurney, J., Stanley, J., McLeod, M., Koea, J., Jackson, C. & Sarfati, D. (2020). Disparities in cancer-specific survival between Māori and non-Māori New Zealanders, 2007-2016. *JCO Global Oncology*. 2020(6), 766-74. <https://ascopubs.org/doi/full/10.1200/GO.20.00028>
- Hayward, A., Sjoblom, E., Sinclair, S., & Cidro, J. (2021). A New Era of Indigenous Research: Community-based Indigenous Research Ethics Protocols in Canada. *Journal of empirical research on human research ethics: JERHRE*, 16(4), 403–417. <https://doi.org/10.1177/15562646211023705>
- Health New Zealand Te Whatu Ora. (2024). *Life Expectancy in Aotearoa New Zealand: An Analysis of Socioeconomic, Geographic, Sex and Ethnic Variation from 2001 to 2022*. [Report]. Wellington. Health New Zealand Te Whatu Ora.
<https://www.tewhatauora.govt.nz/assets/Uploads/Technical-Report-Life-Expectancy-Nov-2024-printable.pdf>
- Health New Zealand Te Whatu Ora. (2025). *Cancer web tool*.
<https://www.tewhatauora.govt.nz/for-health-professionals/data-and-statistics/cancer/data-web-tool-key-findings>
- Health New Zealand Te Whatu Ora. (2025). *Virtual Diabetes Register and web tool*.
<https://www.tewhatauora.govt.nz/for-health-professionals/data-and-statistics/diabetes/virtual-diabetes-register-web-tool>

- Hond, R., Ratima, M., & Edwards, W. (2019). The role of Māori community gardens in health promotion: a land-based community development response by Tangata Whenua, people of their land. *Global health promotion, 26*(3), 44-53.
- Howell, S. (2018). 2023. "Ethnography". In F. Stein (Ed), *The Open Encyclopedia of Anthropology*. Facsimile of the first edition in *The Cambridge Encyclopedia of Anthropology*.
Online: <http://doi.org/10.29164/18ethno>
- Hudson, M., Milne M., Reynolds, P., Russell, K., & Smith, B. (2010). *Te Ara Tika: Guidelines for Māori Research Ethics: A framework for researchers and ethics committee members*. Health Research Council of New Zealand on behalf of the Pūtaiora Writing Group.
<https://www.fmhs.auckland.ac.nz/assets/fmhs/faculty/tkhn/tumuaki/docs/teara.pdf>
- Hudson, M., Milne, M., Russell, K., Smith, B., Reynolds, P., & Atarua-Carr, P. (2010). *The Development of Guidelines for Indigenous Research Ethics in Aotearoa/New Zealand*.
<https://researchcommons.waikato.ac.nz/entities/publication/6c014288-b379-4a46-a18c-d1728f716b36>
- Hutchings, J., & Smith, J. (Ed). (2018). *Te mahi oneone hua parakore: a Māori soil sovereignty and wellbeing handbook*. AgResearch.
- Jansen, P., Bacal, K., & Crengle, S. (2008). *He Ritenga Whakaaro: Māori experiences of health services*. Auckland: Mauri Ora Associates.
- Johnson, T. (2022). *Waipunāhau Tohu*. [Artwork]. Kiri Parata.
- Johnson, T., Allport, T., & Boulton, A. (2024). Te Ruru: Co-creating an Indigenous systems change framework. *Journal of Awareness-Based Systems Change, 4*(1), 49-75.
- Kania, J., Kramer, M., & Senge, P. (2018). *The water of Systems Change*. FSG Reimagining Social Change.
https://www.fsg.org/wp-content/uploads/2021/08/The-Water-of-Systems-Change_rc.pdf
- Kapiti Island Nature Tours. (2025). *Our Place on Kapiti Island*. <https://www.kapitiisland.com/about-us/>
- Kawharu, M. (2009). Ancestral landscapes and world heritage from a Māori viewpoint. *The Journal of the Polynesian Society, 118*(4), 317–338.

- Khanday, S., Mahaboob Vali, K., Junaid, M., & Ahmad, M. (2024). Understanding Positivism: A Qualitative Exploration of Its Principles and Relevance Today. *European Journal of Theoretical and Applied Sciences*. 12. 531-543.
- King, P., Cormack, D., & Kōpua, M. (2018). Oranga Mokokopuna – a tāngata whenua rights-based approach to health and wellbeing. *MAI Journal*. 7(2), 186-202.
<https://www.journal.mai.ac.nz/tags/youth>
- Kopua, M., Kopua, D., & Cherrington, L. (2025). *Mahi a Atua / Mark Kopua, Diana Kopua and Lisa Cherrington*. Huia Publishers.
- Lindsay-Latimer, C., Allport, T., Potaka-Osborne, M., & Wilson, D. (2024). Belonging to the Land: Indigenous Māori Narratives of Home and Place. *Folk, Knowledge, Place*, 1(2), 23-41. <https://doi.org/10.24043/001c.125729>
- Mahi mō te Taiao. (2023). *Planting at Takamore, Waikanae*. [Photograph]. Waikanae Jobs for Nature.
- Mahuika, R. (2008). Kaupapa Māori theory is critical and anti-colonial. *MAI Review* 3(4), 1-16. [PDF Version](#)
- Manaaki Kapiti. (2022). *Introducing our Kaimahi - Shannon Parata*. [Photograph].
<https://www.facebook.com/ManaakiKapiti1>
- Mark, G. T., & Lyons, A. C. (2010). Māori healers' views on wellbeing: The importance of mind, body, spirit, family and land. *Social Science & Medicine*. 70(11), 1756-1764.
<https://www.sciencedirect.com/science/article/abs/pii/S0277953610001231>
- Marsden, M., & Royal, T.A.C. (2003). *The woven universe: selected writings of Rev. Māori Marsden*. Estate of Rev. Māori Marsden.
- Massey University (2017). *Code of Ethical Conduct for Research, Teaching and Evaluations Involving Human Participants*. [Guideline Report]. Palmerston North. Massey University.
https://www.massey.ac.nz/documents/1590/Code_Ethical_Conduct_Research_Teaching_Evaluations_Involving_Human_Participants.pdf
- Massey University. (2024). *Human ethics, Matatika tangata*.
<https://www.massey.ac.nz/research/ethics/human-ethics/>

- Ministry of Health. (2019). *Achieving Equity in Health Outcomes – Summary of a discovery process*.
<https://www.health.govt.nz/publications/achieving-equity-in-health-outcomes-summary-of-a-discovery-process>
- Ministry of Health. (2023). *Pae Ora Strategies*.
<https://www.health.govt.nz/strategies-initiatives/health-strategies/pae-ora-strategies>
- Moewaka Barnes, H., & McCreanor, T. (2019). Colonisation, hauora and whenua in Aotearoa. *Journal of the Royal Society of New Zealand*. 49(S1), 19-33. DOI: [10.1080/03036758.2019.1668439](https://doi.org/10.1080/03036758.2019.1668439)
- New Zealand History. (2025). *Wiremu Parata*. [Photograph]. <https://nzhistory.govt.nz/people/wiremu-te-kakakura-parata>
- Parata, K. (2018-2025). *Various photographs from authors' own collection*. [Photographs]. Kiri Parata.
- Parata, K. (2020). *Research Brief: Whāia te Manaaki: Manaakitanga and hauora for Te Ātiawa ki Whakarongotai*. [Report]. Te Ātiawa ki Whakarongotai.
- Parata, K., & Gifford, H. (2017). It's good for me and my whānau: Marae participation as a “Springboard” for oranga. *MAI Journal*, 6(1). DOI: [10.20507/MAIJournal.2017.6.1.3](https://doi.org/10.20507/MAIJournal.2017.6.1.3)
- Parata Whānau Collection. (2024). *Te Ātiawa whānau attending Marine and Coastal Area (Takutai Moana) Hearings, Wellington, May 2024*. [Photograph]. Kiri Parata.
- Pihama, L. (2015). Kaupapa Māori Theory: Transforming theory in Aotearoa. In L. Pihama, S-J. Tiakiwai & K. Southey. (Eds.), *Kaupapa rangahau: A reader. A collection of readings from the Kaupapa Rangahau workshops series* (2nd ed., pp.5-16). Te Kotahi Research Institute.
[https://moodle.unitec.ac.nz/pluginfile.php/490153/mod_resource/content/2/Pihama Kaupapa Rangahau - A Reader 2nd Edition 2015.pdf - page=7](https://moodle.unitec.ac.nz/pluginfile.php/490153/mod_resource/content/2/Pihama%20Kaupapa%20Rangahau%20-%20A%20Reader%202nd%20Edition%202015.pdf-page=7)
- Pihama, L., & Cameron, N. (2012). Kua Tupu Te Pā Harakeke: Developing Healthy Whānau Relationships. In M. Y. Bird (Ed). *For Indigenous Minds Only – A decolonization handbook* (pp.225-244). Santa Fe, New Mexico: SAR Press.
<https://researchcommons.waikato.ac.nz/bitstream/handle/10289/13268/Pihama.pdf?sequence=16&isAllowed=y>

- Porter, J., & Ratima, M. (2014). Ngāi Tai vitality: ka pōioi i te tihi o ngā kahikatea – measuring Ngāi Tai iwi vitality. *MAI Journal*. 3(3), 268-285.
<http://www.journal.mai.ac.nz/content/ka-p%C4%ABoioi-i-te-tihi-o-ng%C4%81-kahikatea-measuring-ng%C4%81-tai-iwi-vitality>
- Reid, J., Varona, G., Fisher, M., & Smith, C. (2016). Understanding Māori “lived” culture to determine cultural connectedness and wellbeing. *Journal of Population Research*. 33(1), 31-49.
<https://link.springer.com/article/10.1007/s12546-016-9165-0>
- Reid, P., Paine, S. J., Curtis, E., Jones, R., Anderson, A., Willing, E., & Harwood, M. (2017). Achieving health equity in Aotearoa: strengthening responsiveness to Māori in health research. *New Zealand Medical Journal*. 130(1465), 96-103. [https://www.auckland.ac.nz/assets/fmhs/about-the-faculty/tkhn/Responsiveness to Maori Reid-1.pdf](https://www.auckland.ac.nz/assets/fmhs/about-the-faculty/tkhn/Responsiveness%20to%20Maori%20Reid-1.pdf)
- Reweti, A. (2023). Understanding how whānau-centred initiatives can improve Māori health in Aotearoa New Zealand. *Health Promotion International*. 38(4),1-13. <http://doi.org/10.1093/heapro/daad070>
- Royal, T. A. C. (2009). *Mātauranga Māori: an introduction*. Mauriora-ki-te-Ao/Living Universe Ltd.
- Royal, T. A. C. (2012). Politics and knowledge: Kaupapa Māori and mātauranga Māori. *New Zealand Journal of Educational Studies*, 47(2), 30–37.
<https://search.informit.org/doi/10.3316/informit.446746674901479>
- Schubert-McArthur, T. (2014). *Walking the Talk? An Ethnography of Biculturalism at Te Papa*. [Doctoral dissertation, Te Herenga Waka, Victoria University of Wellington].
<https://doi.org/10.26686/wgtn.17006314.v1>
- Selby, R., Moore, P., & Mulholland, M. (2018). *Māori and the Environment: Kaitiaki*. Wellington. Huia Publishers.
- Shelling, M., & Leonard, C. (2024). *The impact of Ka Ora te Whenua, Ka Ora te Whānau: Evaluation for Ngāti Rangī – Ngā Waibua o Paerangi and Sport NZ (Ihi Aotearoa)*. [Report]. Ihi Research.
https://assets.prod.ngatirangi.com/PAGES_Ka_Ora_Report_5_33b2d3e550.pdf
- Solomon, H. (1993). *Parata, Wiremu Te Kākākura Waipunāhau*. Te Ara – the Encyclopedia of New Zealand.
<https://teara.govt.nz/en/biographies/2p5/parata-wiremu-te-kakakura-waipunaahau>

- Spiller, C. (2018, August 27). *Wayfinding Leadership: Wisdom for Developing Potential* [Video]. YouTube. <https://www.youtube.com/watch?v=d1-gmU04jhs>
- Spiller, C., Barclay-Kerr, H., & Panoho, J. (2015). *Wayfinding leadership: Ground-breaking wisdom for developing leaders*. Huia Publishers.
- Smith, G. (2012). Kaupapa Māori: The dangers of domestication. Interview with Te Kawehau Hoskins and Alison Jones. *New Zealand Journal of Educational Studies*. 47(2),10-20.
- Smith, G. H. (2000). Māori Education: Revolution and Transformative Action. *Canadian Journal of Native Education*. Edmonton. 24(1), 52-72.
- Smith, L. (2012). *Decolonising Methodologies: Research and indigenous peoples*. 2nd edition. Dunedin: University of Otago Press.
- Smith, L. T. (2015). Kaupapa Māori Research – Some Kaupapa Māori Principles. In Pihama, L. & South, K. (Eds.), *Kaupapa Rangahau A Reader: A Collection of Readings from the Kaupapa Māori Research Workshop Series Led* (pp.46-52). Te Kotahi Research Institute.
- Smith, L. T. (2018). The Art of the Impossible - Defining and Measuring Indigenous Research? In: Spooner M, McNinch J, Editors. *Dissident Knowledge in Higher Education*. Regina, Canada: University of Regina Press.
- Smith, T. (2019). *He Ara Uru Ora: Traditional Māori understandings of trauma and well-being*. Te Atawhai o Te Ao. [Report]. Te Atawhai o Te Ao. <https://teatawhai.maori.nz/wp-content/uploads/2020/04/He-Ara-Uru-Ora-1.pdf>
- Taiapa, K., McCreanor, T., & Moewaka Barnes, H. (2021). Mārakai as sites of ahi kaa and resistance. *MAI Journal*, 10(2), 148-158. <https://www.journal.mai.ac.nz/content/mārakai-sites-ahi-kaa-and-resistance>
- Taiapa, K., & Moewaka Barnes, H. (2021). Mārakai: healing across time, place and space. In L. Pihama, & L.T. Smith (Eds.), *ORA: Healing Ourselves – Indigenous Knowledge, Healing and Wellbeing*. Huia Publishers.

- Te Ara: Encyclopedia of New Zealand. (2025). *Urban Māori*. <https://teara.govt.nz/en/urban-maori/page-1-~:text=However, in 2013, one in,within their own tribal districts.>
- Te Ātiawa ki Kapiti. (2025). *Te Ātiawa ki Kapiti History*. <https://teatiawakikapiti.co.nz/iwi-history/>
- Te Ātiawa ki Whakarongotai Charitable Trust. (2019). *Whakarongotai o te moana, Whakarongotai o te wā: Kaitiakitanga Plan for Te Ātiawa ki Whakarongotai*. [Strategic Plan]. Te Ātiawa ki Whakarongotai Charitable Trust.
- Te Oranganui, Healthy Families Whanganui Rangitikei Ruapehu, He oranga whānau. (2021). *Maramataka Insights Report: Reclaiming wellbeing through an Indigenous division of time 2020-2021*. [Report]. Te Oranganui. Whanganui. <https://www.healthyfamilieswrr.org.nz/maramataka>
- The Royal Australian and New Zealand College of Psychiatrists. (2021). *Whānau Ora Position Statement*. <https://www.ranzcp.org/clinical-guidelines-publications/clinical-guidelines-publications-library/whanau-ora>
- Waitangi Tribunal. (2008). *Te Tau Ihu o te Waka a Maui: Report on Northern South Island Claims*. WAI 785. Vol(1). [Report]. Ministry of Justice. [https://forms.justice.govt.nz/search/Documents/WT/wt_DOC_68199155/Te Tau Ihu Vol 1.pdf](https://forms.justice.govt.nz/search/Documents/WT/wt_DOC_68199155/Te%20Tau%20Ihu%20Vol%201.pdf)
- Waitangi Tribunal. (2019). *Hauora: Report on Stage One of the Health Services and Outcomes Kaupapa Inquiry* WAI 2575. [Report]. Ministry of Justice. <https://www.health.govt.nz/maori-health/wai-2575-health-services-and-outcomes-inquiry>
- Waitangi Tribunal. (2022). *Waikanae – Report on Te Ātiawa/Ngāti Ava Claims*. Waitangi Tribunal Report 2022. WAI 2200. [Report and Images]. Ministry of Justice. [https://forms.justice.govt.nz/search/Documents/WT/wt_DOC_192315563/Waikanae W.pdf](https://forms.justice.govt.nz/search/Documents/WT/wt_DOC_192315563/Waikanae%20W.pdf)
- Walker, P. (2011). *Whakatūpuranga Rua Mano 1975-2000. He Tirohanga Whakamuri*. Te Wānanga o Raukawa, Ōtaki.
- Walker, R. (2004). *Ka Whāwhāi Tonu Matou Struggle Without End* (Revised ed.). Auckland. Penguin Group NZ Ltd.
- Wellington NZ. (2025). *Kapakapanui Hut Track*. [Photograph]. <https://www.wellingtonnz.com/visit/trails/kapakapanui-hut-track>

- Whakauae Research Services. (2025). *Kia puāwai ake ngā uri whakatupu: flourishing future generations*.
<https://kia-puawai.whakauae.co.nz/>
- Whakauae Research Services. (2025). *Ngā Tikanga o Whakauae*. <https://www.whakauae.co.nz/our-values-nga-tikanga>
- Whakauae Research Services. (2025). *Project update: Rapua te ara rangatira kia hikitia ai te oranga tangata*.
<https://www.kia-puawai.whakauae.co.nz/latest-news/project-update-rapua-te-ara-rangatira-kia-hikitia-ai-te-oranga-tangata>
- Williams, D. V. (2011). *A Simple Nullity? The Wi Parata case in New Zealand law & history*. Auckland University Press. New Zealand.
- Winiata, W. (2021). *The Survival of Māori As a People: A Collection of Papers by Emeritus Professor Whatarangi Winiata*. Huia Publishers, Wellington.

APPENDIX 1: NGĀ TIKANGA O WHAKAUAE

Ko te Rangatiratanga te Kaupapa Nunui

Rangatiratanga: We will uphold the right of Māori to determine their own aspirations and the pathways for achieving them. As an iwi-owned entity, Whakauae is accountable to the Ngāti Hauiti Rūnanga, through our own governance board.

Ko te Hauora Tangata te Kaupapa Matua. Ko Ētahi o ngā Āhuetanga nui e pā ana ki te Kaupapa nei ko te Tinana, te Wairua, te Hinengaro me te Oranga o te Whānau

Hauora Tangata: Whakauae embraces a holistic understanding of what constitutes good health for all. We acknowledge the dimensions of the physical body, spirituality, knowledge and understanding, along with the wellbeing of the entire whānau as the key principles of wellbeing.

Ko te Mātauranga e Āheitia ana te Whanaketanga mō Ngāi Tātou, mo te Iwi Māori

Mātauranga: We acknowledge that knowledge in itself encompassing academic achievement, excellence and mātauranga Māori is the key enabler of Māori growth and development.

He mea nui ko te Manaaki Tangata i roto i ngā Mahi Katoa. Ahakoa ko Wai, Ahakoa Kei Hea

Manaaki Tangata: In all of our activities, programmes and relationships, we will uphold high standards of care and respect for each other and all the people and organisations with whom we interact.

Ko te Ngākau Tapatahi me te Aurere te Waka Kōkiri

Ngākau Tapatahi Aurere: It is through professionalism, integrity, diligence and genuine passion that we aim to build our reputation and maintain true progress as a research service.

APPENDIX 2 – INFORMATION SHEET



INFORMATION SHEET

PhD Title - Hoki ki te ūkaipō – whenua and hauora: an exploration of whānau, whenua retention and restoration for wellbeing

16 May 2023

PhD Research Question : How do contemporary expressions of ūkaipō nurture whānau wellbeing?

An Invitation

The study is being undertaken by PhD student Kiri Parata, enrolled with Te Pūtahi a Toi, Massey University. Kiri's PhD is hosted by Whakauae Research Services, a Ngāti Hauiti owned health research centre in Whanganui. Kiri was awarded a Māori Health Research Doctoral Scholarship from the Health Research Council of New Zealand (ref 22/109) to assist with the PhD study.

Kiri has whakapapa to Te Āti Awa ki Whakarongotai, Ngāti Toa Rangatira, Ngāti Raukawa, Ngāti Ruanui and Ngāi Tahu. Kiri has approximately 17 years' experience working in kaupapa Māori research mainly in the area of improving health and wellbeing for whānau.

You are invited you to take part in this PhD research study about connections to, and engagement with whenua tīpuna for wellbeing and supporting whānau to flourish. At a later stage Kiri may invite you to whānau wānanga about the key themes that emerge from the research.

What is this research about?

This study explores whānau relationships with whenua tīpuna, and the benefits to whānau of being nurtured on te ūkaipō, a place of sustenance and the impacts on the hauora of whānau. We'll investigate how kaupapa tuku iho (ancestral values) are understood and whether they are being activated today in a contemporary manner and what this means for whānau wellbeing.

Why are you being invited to participate?

Kiri has identified you as having a close relationship with whenua tīpuna in the Kāpiti rohe and having whakaaro that will be of value to this kaupapa. Kiri recognises you as someone who contributes to Māori wellbeing and development, and has pae ora aspirations for whānau.

How can you participate in the research?

Taking part in the research is your choice (voluntary). You will be invited to participate in an interview at a time and place that suits you. Interviews will take a maximum of two hours. A koha will be provided to acknowledge your time and expertise. Should you change your mind and wish to withdraw from the study at any point, there will be no disadvantage to you.

What will happen in this research, and when will it occur?

If you choose to participate, together we'll arrange a time to interview you during 2023. You may wish to have other whānau present at the interview. Kiri will ask you a set of open-ended questions relating to whakapapa, whenua, whānau wellbeing, what and how you and your whānau engage with the whenua. The interview questions can be shared with you in advance if you'd like to prepare, otherwise it will be a semi-casual kōrero between whānau. The interview will be recorded with a digital audio recorder and will be later transcribed. A copy of the interview transcript will be provided to you to check for accuracy and to give you a chance to review the content for inclusion in the study.

Once a series of interviews are complete, Kiri will review the data to see what themes are emerging and invite you to participate in a whānau wānanga to further discuss ideas.

What are the risks?

The research has been identified as being low-risk by the Massey University Human Ethics Committee (ref 4000027177). Kiri held a whānau and iwi wānanga around *tikanga in research* in April 2023. The wānanga did not highlight any risks.

What are the benefits?

Your contribution will help improve the knowledge and understanding of how whānau engage with whenua tīpuna so whānau can flourish. It is hoped that the study will encourage other whānau to explore ways to flourish utilising the resources that are available to them.

Will your involvement in the study be identifiable?

This research study is intimate, whānau centred and rohe specific to Kāpiti. Your identity will only be shared with your approval. Whakaaro and stories you share could lead to your identification due the size of the study, however data will only be included with your permission. The aims of the research are mana enhancing to provide evidence for the promotion of whānau to flourish.

If you complete a group interview or participate in wānanga, we will ask all participants not to share outside of the study. We will check in to ensure everyone is comfortable with the material that has been captured.

What are the outputs and outcomes from this study?

As well as contributing to the academic academy in Aotearoa and beyond, the research aims to produce mātauranga Māori that will define how whānau in Kāpiti are enhancing their wellbeing through connections to whenua. There will be a range of dissemination opportunities taken including conference presentations both locally and internationally, at least one academic paper published about the study, a PhD thesis produced, a lay summary report for whānau who participated in the study, reports to scholarship funding bodies such as the Health Research Council of NZ, website updates through Whakauae Research Services and presentations within the ART¹ Confederation of iwi.

What are the costs of participating in this research?

Kiri will be asking you to contribute one or two hours for an interview and approximately two hours for wānanga. A koha will be offered to acknowledge your contribution.

Receiving feedback of the results of the research

During the data collection phase there will be wānanga where key themes will be tested and shared. This will be your first glance at emerging research results. At the completion of the PhD, Kiri will provide you with a summary of the research findings. There could be other forms of dissemination developed such as short videos and PowerPoint presentations.

Any concerns about the research?

Any pātai or concerns about the research please contact Kiri directly in the first instance.

Kiri Parata | [REDACTED] | Ph + [REDACTED]

PhD Supervisors Contact details – Assoc Prof Margaret Forster | m.e.forster@massey.ac.nz |

Ph +64 6 350 5701 Ext 84359

Dr Heather Gifford | hylandgifford@gmail.com | Ph + [REDACTED]

Prof Meihana Durie | m.k.durie@massey.ac.nz

¹ *ART Āti Awa, Raukawa, Toa Rangatira confederation of iwi

APPENDIX 3 – CONSENT FORM



CONSENT FORM

Whānau Interview

PhD Title: Hoki ki te ūkaipō – whenua and hauora: an exploration of whānau, whenua retention and restoration for wellbeing

Research Question : How do contemporary expressions of ūkaipō nurture whānau wellbeing?

PhD Student: Kiri Parata

PhD Supervisors: Assoc Prof Margaret Forster, Dr Heather Gifford, Prof Meihana Durie

- I have read and understood the information provided about the PhD research in the Information Sheet dated 16 May 2023.
- I have had an opportunity to ask questions and to have them answered.
- I understand that notes will be taken during the interview and that the interview will also be audio-taped and transcribed.
- I understand that taking part in this study is voluntary (my choice) and that I may withdraw from the study at any time without being disadvantaged in any way.
- I understand that if I withdraw from the study then I will be offered the choice between having any data that is identifiable as belonging to me removed or allowing it to continue to be used. However, once the findings have been produced, removal of my data may not be possible.
- I agree to take part in this research.
- I wish to receive a summary of the research findings (please tick one) Yes ___ No ___
- I am happy to be contacted for the future stages of this research.

Whānau participant's signature _____

Participant's name _____

Participant's contact details (if relevant) _____

Date _____

Interviewer Kiri Parata Signature _____

APPENDIX 4 – INTERVIEW SCHEDULE

Questions to answer my PhD research question:

Q: How do contemporary expressions of ūkaipō nurture whānau wellbeing?

Understanding whenua tīpuna and engagement

1. **Please tell me about the whenua tīpuna (e.g. Pukehuia) that you feel a strong connection to. Why do you feel particularly connected to this whenua?**
(Prompts: where is it located? how do you access it? how is the connection maintained amongst whānau?)
2. **Can you tell me what engaging with your whenua tīpuna looks like?**
(Prompts: what range of activities are you involved in? – work, play, maintenance, planning, kaitiaki, other? was this always the case or has it changed over time? what does caring for the whenua look like - who's involved? is there a planned approach to expressing kaitiaki? active expression of kaupapa tuku iho? was this always the case or has it changed over time?)
3. **What is the motivation for engaging with the whenua in this way?**
(Prompts: can you describe what drives you to spend time on your whenua? a sense of responsibility, planning for future generations, upholding the values of tīpuna, other ideas? was this always the case or has it changed over time?)

Ūkaipō and wellbeing

4. **Do you have a sense that by being on the whenua, this nurtures and enhances whānau wellbeing?**
(Prompts: please share any whakaaro you have about this. how can we connect with whenua in a way that will whakapiki/whakapai her? what's our koha to Papatūānuku?)

Exploring collaboration, enablers and challenges

5. **Is there a story behind the whenua, how it came to you, how your whānau have retained/or acquired the whenua?**
(Prompts: what do you know about the history of the whenua?)
6. **If there are multiple whānau involved in maintaining your whenua tīpuna, have you adopted strategies to work collectively? If so, what are they and how were they agreed upon?**
(Prompts: what are the strengths of the collaboration? What are the challenges? What are the highlights of your whānau being together on the whenua?)

- 7. What are the enabling factors for you and your whānau to be on the whenua?**
(Prompts: accessibility of the whenua, economically achievable to maintain, kotahitanga/collectivity, other?)
- 8. What are the challenges associated with maintaining the whenua and how do you overcome them?**
(Prompts: how do you and your whānau overcome the challenges? is there tikanga that guides you in decision making and working through hard situations? are you concerned about climate change implications?)
- 9. Have there been unexpected benefits for you and your whānau from being active on your whenua tīpuna? If so, what are they?**
(Prompts: whānau resilience being built, responsiveness, adaptability, sustainability factors for example?)

Exploring wider context, contemporary Aotearoa, aspirations for future

- 10. How relevant and important is the relationship you and your whānau have with the whenua today in contemporary Aotearoa?**
(Prompts: please explain why this is important or not)
- 11. What would be helpful to enable you and your whānau to achieve your goals in relation to your whenua tīpuna?**
- 12. Do you have any other comments or thoughts to share before we conclude the interview?**

APPENDIX 5 – FOLLOW UP INTERVIEW SCHEDULE

Follow up Interview / Wānanga questions:

Heather to speak to our relationship, bringing someone else in is useful to get robust data. Will ask a number of questions you've already had from Kiri and explore them more deeply.

1. Kiri and I have talked about the opportunities for whānau transformation as a result of owning this whenua. For example, when I talk to Kiri this feels different from the other developments you've done. The scale and the scope are so much bigger, and it feels like there's opportunities for tino rangatiratanga. That's Kiri's idea but I'm really interested in what the rest of you think?

Do you agree that it has been or has the potential to be transformative in your lifetime, for you and your whānau?

2. I've known Kiri for 20 years and I'm fully aware of the values base that I've seen and experienced in my interaction with your whānau. I'm interested in you telling me what you think has been the key values that you collectively hold that has got you to where you are today and has got you to this whenua? e.g. the influences of your parents, the influences of the rangatira line of your whakapapa.

Can you describe those values and how have they developed in each of you as individuals and in you all as a collective?

3. In the previous interview Kiri explored with you how the reclamation of Pukehuia came about, how you do collective decision-making regarding the whenua. I'm interested in the tikanga framework that you are using to realise the transformation that we talked about before?

How would you describe the tikanga?

- For instance, how do you bring people into this space? How do you keep people safe in this space? How do you treat people? How do you expect others to behave in this space? How do you behave in this space?

4. How has the whenua helped you all manage difficult situations e.g. disagreements about development opportunities, who can access the whenua and in what way, or more personal situations, someone might be unwell. What role has the whenua had in helping or overcoming the particular challenge?

5. Kiri has asked you before about ūkaipō – your connection to this place, its origins, how it nourishes you and the nourishment of the whenua. Is there any further kōrero you'd like to offer on this?

- Can you tell me if your hauora or wellbeing has been enhanced since you've had Pukehuia? Is it different from before? In what ways? Are there examples you can share?

APPENDIX 6 – RECRUITMENT PLAN

Recruitment Plan April 2023 (and updated November 2024) Research Participants, Eligibility and Recruitment

1. Whānau Recruitment

I will recruit eligible participants in the study by identifying whānau who have a direct relationship with our family's whenua, Pukehuia. Other whānau / iwi members may be recruited who have a relationship with their whenua tipuna around the Kāpiti rohe.

Those who are eligible to participate will:

- Self-identify as Māori and have whakapapa to Te Ātiawa ki Kāpiti;
- Be over 18 years of age; and
- Have a direct relationship with whenua tipuna in the Kāpiti rohe.

Kiri, the PhD candidate will directly contact the potential participant and provide them with information about the study. This information will be provided verbally, by mobile phone / Zoom or FaceTime or in person. Written information will be provided in the form of a research information sheet.

Whānau and iwi will be invited to take part in an interview kanohi ki te kanohi. Whānau can choose to have joint or group interviews with additional whānau members present if they prefer. The invitation won't come as a surprise as most whānau participants are expecting to be interviewed this year as they have been kept informed of my PhD developments and progress.

I am aiming to recruit five to eight whānau participants. Written informed consent will be sought from all participants, subsequent to reviewing the information sheet with them, answering any queries and prior to interviews commencing.

Interviews will be conducted at a time and place determined by the participants. This could include the homes of participants, on the whenua, Pukehuia, or on other areas of te taiao or on the Marae. Interviews will be approximately two hours in duration including karakia. Kai, appropriate for the timing of each interview, will be provided by the researcher e.g. afternoon tea to follow an early afternoon interview or light supper to follow a late afternoon interview. Participants can choose a koha of up to \$200 in value such a gift card or voucher, a meal out or some other appropriate gift of their choosing, as a token of recognition of their contributions to the research, subsequent to their participation in each phase of the research as outlined above.

2. Research Procedure Overview

This research is being conducted over four years from July 2021 through until June 2025.

Three Phase Project

By adhering to a hapū led and Kaupapa Māori paradigm, and using the Waipunāhau Framework: a multi-method research design, the study will adopt action research methodology throughout phase two. The research will be conducted by me, Kiri Parata. I am a whānau member and more broadly a member of the iwi who has led the previous research studies that this PhD is building on. These phases will support the approach and completion of the PhD study.



Table 1: *PhD Phases*

Phase 1 – PhD enrolment, literature review, ethics application, tikanga wānanga, development of research tools: interview guides/schedules, confirmation of participants and recruitment;

Phase 2 – data collection: undertaking the interviews, field visits and observations, initial data analysis, wānanga, completion of data analysis, evaluation of the process through a sense-making wānanga;

Phase 3 – thesis write up, translation of research results, dissemination and wānanga.

3. Recruitment Timeline

Task	Timeframe
Develop tools and information for recruitment and interviewing (Info sheet, consent form, etc)	By end May 2023
Kiri to share data collection tools with supervisors for feedback	Send at end of May
Recruitment plan finalised	By mid June 2023
Engage transcriber, provide dates to expect digital recordings	By mid June 2023
Identify equipment and secure system for recording, transcribing and storing data	Before commencement of interviews
Recruitment of whānau participants includes securing interview times– goal is 5-8 whanau	Commence 7 July complete by 21 October
Transcribing of all interviews complete and summaries or feedback provided to participants	By end of October 2023

APPENDIX 7 – ETHICS TABLE FOR TOHU



PhD Question: How do contemporary expressions of ūkaipō nurture whānau wellbeing for Te Whānau Parata ki Waikanae?

Kaupapa Māori guides how I will conduct the research; my dissemination processes; and how I will use the results from the research to influence better outcomes for Māori. Equity of Māori health outcomes is not only achievable but essential for the wider social and economic advancement of Aotearoa. My overall aspiration is the realisation of wholistic health and wellbeing through flourishing whānau.

The table below is under development. I have attempted to consider each of the design elements of the tohu Waipunāhau and the associated ethical considerations. Some of the points I’ve written are challenges and not necessarily ethical considerations.

Element	Representation – symbolic of	What ethical considerations come to mind?
Name 'Waipunāhau'	Tipuna wahine of ours, matriarch in our whānau	Are we (our whānau) happy to have her name shared through my PhD research? Should I consult with wider whānau on the matter? Is consent from kaumātua in the whānau sufficient?
Circles	The symbiotic and customary relationship between the whenua and our whānau wellbeing	This project deliberately centres Māori values, Māori worldviews and Māori ways of operating to drive the research inquiry (Pihama, 2015). How do I bring contemporary issues, realities, opportunities to light through this research to provide solutions for improved whānau wellbeing? If I highlight the challenges (access to whenua, economic

		<p>barriers) then is my solution of kotahitanga, shared and intergenerational approach idealistic and not achievable for most?</p> <p>How far do I dig into the taiao aspects around kaitiakitanga and our responsibilities without straying into territory that's beyond my expertise? Or is this necessary to make the link to hauora?</p> <p>The PhD research presents an opportunity to explain practical applications around some of the pae ora concepts, how whenua and hauora are inter-related. Opportunity to create a point of difference.</p>
Puna	The spring within and upon our whenua, Pukehuia. Named Waipunāhau after our tipuna wahine	Kia tupato – important to protect our puna, it's mauri when highlighting the role it has contributing to our wellbeing. I don't want to expose our use and care of the puna resulting in detrimental outcomes.
Kapiti Island	<p>Where Waipunāhau gave birth to our G-G-Grandfather Wi Parata Te Kākākura.</p> <p>Whānau active kaitiaki of whenua on the north end and bird sanctuary and breeding programme, and an award winning intergenerational whānau eco-tourism venture</p>	<p>Current Treaty of Waitangi claims/hearing process underway. Is there any chance highlighting the significance of Kapiti could support or hinder any whānau claims?</p> <p>Much written about Kapiti, shouldn't have a problem evidencing material to support whatever I write.</p> <p>An example of whānau entrepreneurship (Kapiti Island Nature Tours), kaitiaki example over many generations</p>

<p>Maunga Taranaki</p>	<p>Where our people have whakapapa / links to, migration kōrero, iwi returned during land wars, marae and Parata homestead role in manaaki to Taranaki iwi</p>	<p>Te Kākākura’s role at Parihaka, supporting Te Whiti and Tohu, his whare at Parihaka, carrying the pacifist teachings on today as iwi and whānau.</p> <p>Close connections to all Taranaki iwi</p>
<p>Huia</p>	<p>Our links to the past, the deeds of our tīpuna, links to te taiao, the natural world</p>	<p>What evidence do I have to make claim to past deeds? Is the use of Hansard Reports (Te Kākākura’s parliamentary speeches) relying on Pākehā accepted evidence and not in keeping with a traditional kaupapa methodology?</p> <p>Can I use the Waitangi Tribunal Report 2022 as evidence?</p> <p>Do I need to defer to ‘general’ Māori knowledge that’s already evidenced rather than using our own? Is it a mix of both?</p>
<p>Poutama staircasing</p>	<p>Connections to our marae, Whakarongotai in Waikanae</p>	<p>Should I seek iwi consent for writings in my PhD research? Or do we all own our tribal histories?</p> <p>I can use the two previous iwi hauora research projects I did to build on concepts here</p>
<p>Poutama staircasing</p>	<p>Smallest step - my journey of learning and creation of mātauranga through the PhD research</p>	<p>I have chosen in the past to conduct all research relating to our iwi under the korowai of the iwi, rather than as an individual. This was done to reciprocate & provide opportunities for iwi to grow research capability as well as have their overarching tautoko.</p>

		<p>The iwi is the owner of the mātauranga that came out of those projects.</p> <p>This PhD comes under a university structure, is more individual, and I wonder what ethical considerations occur regarding the creation of mātauranga? Also, what's a humble way of describing the creation of new mātauranga? Perhaps I'm just contributing to the mātauranga continuum.</p>
Poutama staircasing	Second step - pieces of ūkaipō that I carry with me throughout my lifetime - whakapapa, memory, experiences	How do I describe these innate and personal matters in a way that's meaningful, important and contributes to the research? Am I happy to share these personal parts of myself in my PhD research? What's the alternative?
Poutama staircasing	<p>Third step - the relationship my whānau has with the whenua on Pukehuia</p> <p>History of this being whenua tīpuna</p> <p>How our whānau engage with and care for our whenua today</p> <p>Whānau are the key informants</p>	<p>Are my whānau enriched, empowered, enlightened from being part of the research? (Hirini Moko Mead 2003)</p> <p>Same question as above, are the whānau happy to include their personal reflections in my PhD research?</p> <p>Kaupapa Māori theory validates the deliberate centring of Māori values, worldviews, and ways of operating to drive the research that will guide how I will conduct the project. It is strengths-based (rather than problem or deficit-focused) and centred on obtaining solutions, directions, and leadership from Māori participants (whānau key informants), to optimise the impact effectively and positively on health outcomes for Māori.</p>

		By operationalising kaupapa Māori theory, I will adopt an inclusive, whānau-focused, and collaborative approach with the aim to privilege whānau voice and leverage these to influence processes, structures, and systems.
Poutama staircasing	Fourth step - the impact of my PhD research on te ao Māori into the future	Kia mahaki (Cram F) - how can I share, disseminate with grace and humility? (a) he kanohi kitea, be seen, (b) manaaki ki te tangata, be generous in the sharing (c) kia tupato, be confident with what whānau have agreed and are willing to share If I want the research to be impactful & contribute to positive change, who do I target in my dissemination?
Poutama staircasing	Final Poutama - the unseen potential for health and wellbeing through relationships with whenua into the future	The fourth step leads into this... Benefits – (a) create opportunities for whānau voice in decision-making to ensure health & wellbeing is enhanced for Māori; (b) the creation of mātauranga Māori; (c) the potential for Iwi to translate the findings into Māori health gains.

I've been thinking about how to address the university's ethics questions from the standard ethics application process - why the research is important, who benefits, methodologies and procedures (recruitment, consent, data storage, location etc), dissemination etc.

Options could include:

1. I follow usual process, complete the standard ethics application form and sit this table (or whatever it transpires to look like once refined) alongside or within the ethics process; or
2. I challenge the existing process by developing a comprehensive ethics model that somehow covers off all the required ethical components but aligns with a kaupapa Māori model and centres my Waipunāhau tohu and methodological approach.