



Hōmai te Waiora ki Ahau

He rangahautanga tuatahi

Paper Version

Tūmana Research
027 4846 875
stephanie@tumana.org.nz
www.trt.masse.ac.nz

Index

Te Rangahautanga Tuatahi is a survey about the meaning of waiora for contemporary Māori. This survey is made up of 10 separate concepts or items:

- Te Ao Tawhito
- Te Ao Hou
- Te Aronui
- Te Wairua
- Te Mauri
- Te Hinengaro
- Te Tinana
- Te Whānau
- Te Whenua
- Te Mana

There are iwi specific differences in the meanings behind these concepts but there are also common themes. This survey is trying to understand the common themes. This information will help the development of Hōmai te Waiora ki Ahau, a tool for the measurement and conceptualization of waiora among Māori. The development of this tool will benefit Māori in a number of ways.

The following pages present statements about the meaning of these 10 concepts. We are interested in your perceptions about the importance of these statements in terms of their relevance and ability to describe the meaning of each concept for you. **All information will be kept totally confidential. Only accessed by myself and no other.**

Please rate the relevance of each statement on the following scale:

4 = tremendously important, 3 = very important, 2 = important, 1 = not very important, 0 = not at all important.




This project has been reviewed and approved by the Massey University Human Ethics Committee, WGTN Protocol 03/136. If you have any concerns about the conduct of this research, please contact the Secretary, ph 04 801 2794, ext 6792, email humanethicswn@massey.ac.nz


Te Ao Tawhito

also called

Te Ao Kōhatu, Ngā Taonga Tuku Iho, Iho Matua, I te Wā o Mua

1	<p>Te Ao Tawhito describes whakapapa, our origins and genesis, the establishment of a world from which all things have descended:</p> <ul style="list-style-type: none"> Δ everything has a whakapapa; Δ whakapapa explains the purpose of existence and being. 	<p>The diagram shows a horizontal flow from left to right. It starts with 'Te Kore' (no form), followed by 'Te Pō' (dark, night), then 'Te Ao Mārama' (light, day), and finally 'Te Ao Tawhito' (the world of the ancestors). Each stage is represented by a box with a number (1, 2, 3, 4) and a description. The boxes are connected by arrows, indicating a sequential process.</p>
2	<p>Creation and the unfolding of our universe is presented in three main stages, each stage has intrinsic levels and planes:</p> <ul style="list-style-type: none"> Δ Te Korekore is the womb from which all things proceed, it is a pre-conceptual period, a phase of potential being, the stage before conception and fertilisation; Δ Te Pō is the long and lengthy period of gestation, a period of gradual differentiation and progression towards becoming, the establishment of shape and form; Δ Te Ao Mārama is the point of emergence, achievement, enlightenment and being. 	<p>The diagram shows a horizontal flow from left to right. It starts with 'Te Kore' (no form), followed by 'Te Pō' (dark, night), then 'Te Ao Mārama' (light, day), and finally 'Te Ao Tawhito' (the world of the ancestors). Each stage is represented by a box with a number (1, 2, 3, 4) and a description. The boxes are connected by arrows, indicating a sequential process.</p>
3	<p>The universe is pure energy and ongoing process i te kore, ki te pō, ki te ao mārama.</p>	<p>The diagram shows a horizontal flow from left to right. It starts with 'Te Kore' (no form), followed by 'Te Pō' (dark, night), then 'Te Ao Mārama' (light, day), and finally 'Te Ao Tawhito' (the world of the ancestors). Each stage is represented by a box with a number (1, 2, 3, 4) and a description. The boxes are connected by arrows, indicating a sequential process.</p>
4	<p>Te Ao Tawhito identifies a number of intersecting, overlapping, interrelated realms, in particular:</p> <ul style="list-style-type: none"> Δ the material world proceeds from the spiritual, the spiritual inter-penetrates the material; Δ there are three orders of reality, authenticity and truth – the natural or physical, the psychic and the spiritual; Δ there is connectedness and continuity between te ao tawhito, te aronui and te ao hou – the past, the present and the future. 	<p>The diagram shows a horizontal flow from left to right. It starts with 'Te Kore' (no form), followed by 'Te Pō' (dark, night), then 'Te Ao Mārama' (light, day), and finally 'Te Ao Tawhito' (the world of the ancestors). Each stage is represented by a box with a number (1, 2, 3, 4) and a description. The boxes are connected by arrows, indicating a sequential process.</p>

5	<p>Tāne-nui-a-rangi received three baskets of knowledge to assist understanding of human experience and phenomenon:</p> <ul style="list-style-type: none"> Δ Te Kete Aronui holds knowledge about the natural, material and physical world, it explains the world that is before us, the world that can be perceived by human senses; Δ Te Kete Tuauri contains knowledge about whakapapa and complex patterns of psychic and cosmic energy that cannot be apprehended by normal sense perception; Δ Te Kete Tuaatea holds knowledge about the dwelling place of Io-matua-kore, a realm that lies beyond space and time and can only be experienced in ritual. 	 <p>The diagram shows three baskets labeled 4, 3, 2, 1, 0. Basket 4 is labeled 'lower material', basket 3 is labeled 'middle', basket 2 is labeled 'upper material', and basket 1 is labeled 'divine'. Basket 0 is empty.</p>
6	<p>Only a few special people have access to all of the knowledge contained in ngā kete e toru:</p> <ul style="list-style-type: none"> Δ each level or category of knowledge is separated by a hierarchy of boundaries and divisions; Δ access is defined by special rituals and accomplishments; Δ he kauwae raro is available for general use and distribution; Δ he kauwae runga is safe-guarded and protected. 	 <p>The diagram shows three baskets labeled 4, 3, 2, 1, 0. Basket 4 is labeled 'lower material', basket 3 is labeled 'middle', basket 2 is labeled 'upper material', and basket 1 is labeled 'divine'. Basket 0 is empty.</p>
7	<p>Te Ao Tawhito contains conceptual paradigms that help humanity to understand the meaning and purpose of existence, it is, for example, firmly centred upon notions of:</p> <ul style="list-style-type: none"> Δ omnipotence, intrinsic origins, primal source Δ hierarchy, distinction and relative difference Δ purposeful, sequential, progressive movement from passivity to arousal, awakening, activity and growth; Δ dynamic cycles of replenishment, perpetual engagement in creation and re-creation; Δ two-way flow of psychic and spiritual energies. 	 <p>The diagram shows three baskets labeled 4, 3, 2, 1, 0. Basket 4 is labeled 'lower material', basket 3 is labeled 'middle', basket 2 is labeled 'upper material', and basket 1 is labeled 'divine'. Basket 0 is empty.</p>

8	<p>Te Aronui is normally subject to physical laws but these can be modified, changed and influenced by higher order energies:</p> <ul style="list-style-type: none"> Δ the natural world is not a closed system, it can be infiltrated, diffused and penetrated; Δ there is interaction between the physical, psychic and spiritual worlds; Δ travel between the various realms is possible. 	
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9	<p>Rangi-tūhāhā is the dwelling place of wairua:</p> <ul style="list-style-type: none"> Δ wairua is the spiritual principle; Δ the rangi-tūhāhā is a hierarchy of increasingly complex levels; Δ each level has its own wānanga of knowledge and learning. 	
10	<p>The spiritual principle travels across the hierarchy of heavens to join with the physical principle in Te Ao Mārama:</p> <ul style="list-style-type: none"> Δ each human entity has its own special link to the primal source; Δ human beings have a particular role to play in the ordering of this universe. 	
11	<p>Wairua have inherent qualities which permeate te ira tangata during the formation of each new life:</p> <ul style="list-style-type: none"> Δ through te ira ātua the infant is endowed with essential qualities and energies; Δ mauri, mana, tapu, wehi, ihi, aio, ngao and ihi rangaranga are essential energies; Δ each child is born with their own genetic, spiritual and psychic qualities. 	
12	<p>There is interaction between the various sites of te tuakiritanga, the inner being, which includes the whatumanawa, hinengaro, ngākau and pūmanawa:</p> <ul style="list-style-type: none"> Δ these sites are like spirit receptor-transmitters, they are the dwelling place for essential energies; Δ the strength, weakness or quality of each person's iho matua, spiritual essence, is determined by the condition of their spirit-receptor transmitters. 	
13	<p>Spiritual energy is responsive to nourishment through teaching and learning:</p> <ul style="list-style-type: none"> Δ the location of wairua can change; Δ human beings have qualities and attributes that assist the evolution of wairua; Δ spiritual energy is sustained by social, cultural, environmental experiences. 	


14	<p>Te Ao Tawhito contains psychological concepts and mechanisms that have an important role to play in the socialisation world views, values, attitudes, beliefs as well as the transmission of kawa and tikanga, for example:</p> <ul style="list-style-type: none">△ childbirth is portrayed as a virtue, a rite of passage, it is firmly associated with the birth of Te Ao Mārama, the world of light and dwelling place of human beings;△ the purpose of te whare tangata is creation, this is collective obligation and experience;△ the story of Te Wehenga provides a frame of reference for understanding human motivation and behaviour.	<table><tr><td>4</td><td>3</td><td>2</td><td>1</td><td></td></tr><tr><td>not relevant</td><td>neutral</td><td>total relevant</td><td>relevant</td><td></td></tr></table>	4	3	2	1		not relevant	neutral	total relevant	relevant	
4	3	2	1									
not relevant	neutral	total relevant	relevant									
15	<p>Within Te Ao Tawhito, we learn that the single most important goal of humanity is the establishment of whakapapa:</p> <ul style="list-style-type: none">△ whakapapa is the formation of essential levels;△ whakapapa is the placing of layers one upon another;△ whakapapa is the construction of foundations upon which we can personally and collectively build;△ whakapapa is an analytical tool for preserving and recording the trail towards emergence;△ whakapapa is the basis for organisation of knowledge.	<table><tr><td>4</td><td>3</td><td>2</td><td>1</td><td></td></tr><tr><td>not relevant</td><td>neutral</td><td>total relevant</td><td>relevant</td><td></td></tr></table>	4	3	2	1		not relevant	neutral	total relevant	relevant	
4	3	2	1									
not relevant	neutral	total relevant	relevant									

Please tick the box which best represents your feelings about this description of Te Ao Tawhito:


<input type="checkbox"/> this description is acceptable	<input type="checkbox"/> a little more work is needed	<input type="checkbox"/> a lot more work is needed	<input type="checkbox"/> this description is unacceptable	<input type="checkbox"/> I don't know
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Can you add any comments that may help us to understand the meaning of Te Ao Tawhito?



Te Ao Hou

1	Te Ao Hou contains our hopes and dreams and aspirations. It is our vision for the future, the world we are striving towards, the objectives and pathways that will lead us there.	<table><tr><td>4</td><td>3</td><td>2</td><td>1</td><td></td></tr><tr><td>total marks</td><td>mark</td><td>total marks</td><td>mark</td><td></td></tr></table>	4	3	2	1		total marks	mark	total marks	mark	
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total marks	mark	total marks	mark									
2	The symbolism of Te Ao Hou is implicitly radiant and underpinned by optimism, transformation, advancement, ability to overcome challenges, activation of possibility, the realisation of potential.	<table><tr><td>4</td><td>3</td><td>2</td><td>1</td><td></td></tr><tr><td>total marks</td><td>mark</td><td>total marks</td><td>mark</td><td></td></tr></table>	4	3	2	1		total marks	mark	total marks	mark	
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3	Conceptually, Te Ao Hou is located in the future and it's boundaries can be contrasted against those of Te Ao Tawhito, ngā taonga tuku iho, the revered realm of ancestral treasures, the lessons we have learned from the past.	<table><tr><td>4</td><td>3</td><td>2</td><td>1</td><td></td></tr><tr><td>total marks</td><td>mark</td><td>total marks</td><td>mark</td><td></td></tr></table>	4	3	2	1		total marks	mark	total marks	mark	
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total marks	mark	total marks	mark									
												
4	Te Ao Hou is a wholistic construct, it has spiritual, emotional, intellectual, cultural, physical, philosophical, political and material properties.	<table><tr><td>4</td><td>3</td><td>2</td><td>1</td><td></td></tr><tr><td>total marks</td><td>mark</td><td>total marks</td><td>mark</td><td></td></tr></table>	4	3	2	1		total marks	mark	total marks	mark	
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total marks	mark	total marks	mark									
5	The conceptualisation of Te Ao Hou can be individual or personal, but it most aptly describes a collective vision, generally the hopes and aspirations of Māori whānau, hapū, iwi.	<table><tr><td>4</td><td>3</td><td>2</td><td>1</td><td></td></tr><tr><td>total marks</td><td>mark</td><td>total marks</td><td>mark</td><td></td></tr></table>	4	3	2	1		total marks	mark	total marks	mark	
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<p>6 The definition of Te Ao Hou is firmly grounded in whakapapa and the view that:</p> <ul style="list-style-type: none">△ there is integration and continuity between time past, time present and time to come;△ whakapapa, kāwai tūpuna and ancestral bodies of knowledge are hoa haere, essential companions, time travellers in perpetuity, which contain wisdom, insight, information and opportunities for enlightenment about our origins, purpose and direction;△ life is about creating a world for future generations, gaining inspiration from the past but an orientation towards the future, the creation of knowledge and processes appropriate for contemporary and future needs;△ na ngā ringaringa tohunga maha koe i rautaka – the special tupuna-mokopuna dyad symbolises a timeless cultural obligation for Māori to transmit legacies to future generations, to provide foundations and opportunities for mokopuna to build upon the knowledge, wisdom and experiences of their people.	<table border="1"><tr><td>4</td><td>3</td><td>2</td><td>1</td><td></td></tr><tr><td>total marks</td><td></td><td>total marks</td><td></td><td>signature</td></tr></table>	4	3	2	1		total marks		total marks		signature
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total marks		total marks		signature							
<p>7 Within Te Ao Hou, high importance is placed on Māori capacity to benefit from and fully participate in both Māori and non-Māori worlds:</p> <ul style="list-style-type: none">△ Apirana Ngata said “Grow up and thrive for the days destined to you, your hand to the tools of the Pākehā to provide physical sustenance, your heart to the treasures of your Māori ancestors as a diadem for your brow, your soul to your Atua, to whom all things belong”;△ Māori Marsden said “Arise Māori house and seek out life, study the ancient pathways of long ago, ask of the hidden reality, Where should I go? Go there and you shall see, the beating heart of your people, of the great and the small. Row your canoe and be committed to your journey. Cross the open sea of the Pākehā”.	<table border="1"><tr><td>4</td><td>3</td><td>2</td><td>1</td><td></td></tr><tr><td>total marks</td><td></td><td>total marks</td><td></td><td>signature</td></tr></table>	4	3	2	1		total marks		total marks		signature
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8	<p>The conceptualisation of Te Ao Hou is a mechanism for describing Māori specific indicators of identity, for example, Māori have already identified the importance of:</p> <ul style="list-style-type: none"> △ pride in being Māori, the desire to be Māori, a positive attitude towards things Māori; △ access to and participation in Te Ao Māori, such as the opportunity to speak and use te reo Māori, contribute to the creation of mātauranga Māori and be exposed to Māori world views; △ the Māori asset base such as whānau/hapū/iwi access to and ability to care for their lands, rivers, fisheries, forests and wāhi tapu, the number of Māori owned assets and resources, the effectiveness of strategies and processes for regeneration and advancement of the Māori asset base; △ motuhaketanga, a secure and distinctly Māori cultural uniqueness, defined by Te Ao Māori, a strong sense of individual and group identity that is measurable at a range of levels including the strength of te reo Māori or the prevalence of mātauranga Māori values, skills, resources, behavioural practices and knowledge systems. 	
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9	<p>Advancement is a key feature of Te Ao Hou for Māori, this is about being proactive, forward movement, progression and change rather than the management of adversity or cultural fossilisation, an inert or static culture. Such advancement has been grouped into four domains:</p> <ul style="list-style-type: none">△ te manawa – the development of Māori identity and opportunities for positive participation in society as Māori;△ te kāhui – strengthening the link between personal and community wellbeing, the community as a driver of personal wellbeing, capturing the potential within collective energies and synergies, vibrant Māori communities, upholding collectivity rather than individuality in all aspects of planning and management;△ te kete puawai – the enrichment of Māori cultural and intellectual capital including Māori language, values, knowledge, arts, customs and those institutions which nurture the sense of being Māori;△ te ao tūroa – due recognition and acknowledgement of the longstanding relationship between Māori and the land, strengthening the Māori asset base, development of the Māori estate.	 <table data-bbox="1354 598 1716 700"><tr><td>4</td><td>3</td><td>2</td><td>1</td></tr><tr><td>te manawa</td><td>te kāhui</td><td>te kete puawai</td><td>te ao tūroa</td></tr></table>	4	3	2	1	te manawa	te kāhui	te kete puawai	te ao tūroa
4	3	2	1							
te manawa	te kāhui	te kete puawai	te ao tūroa							
10	<p>For many Māori, Te Ao Hou represents a paradigm shift, a move away from contemporary themes of risk and disparity towards paradigms of potential, capacity and advancement, in this regard:</p> <ul style="list-style-type: none">△ human capacity is linked to positive outcomes in health, welfare and education as well as Māori ability to interact positively within society and to do so as Māori;△ resource capacity means that Māori cultural, intellectual and physical resources must be plentiful and in developmental mode, resource retention is not sufficient by itself;△ Māori advancement is closely linked to participation in Te Ao Whānui, the world beyond Aotearoa and even the planet earth, Māori capacity to advance confidently as citizens of the world;△ the three main themes for advancement in Te Ao Hou are secure identity, full participation in society and the acquisition of knowledge.	 <table data-bbox="1354 1528 1716 1630"><tr><td>4</td><td>3</td><td>2</td><td>1</td></tr><tr><td>human capacity</td><td>resource capacity</td><td>Māori advancement</td><td></td></tr></table>	4	3	2	1	human capacity	resource capacity	Māori advancement	
4	3	2	1							
human capacity	resource capacity	Māori advancement								

11	<p>Diversity is also a characteristic of Te Ao Hou, that Māori have wide-ranging aspirations and life experiences; different socio-economic backgrounds; varying desires, opportunities and attitudes towards Te Ao Māori; there is polarization and diversity within each whānau, hapū, iwi. At the same time, however, there is also consensus that:</p> <ul style="list-style-type: none"> Δ Māori do not want to assimilate or become indistinguishable from the non-Māori population; Δ Māori must have a genuine sense of control over their right to choose a Māori identity, choice and options must not be eliminated, there must be clear pathways for participation in Te Ao Māori. 	
12	<p>Te Ao Hou is generally associated with the realisation of Māori capacity for:</p> <ul style="list-style-type: none"> Δ manākitanga – the mutual elevation of mana for both parties involved in an encounter scenario; Δ whanaungatanga – the ability to build upon whakapapa and interconnectedness, keep relationships intact, create meaningful memories and alliances; Δ tohungatanga – the utilisation and development of Māori skill and expertise; Δ ukaipō – creation of the spaces and places for nourishment, sustaining the vision, ensuring the commitment to kaupapa; Δ kotahitanga – unity and the ability to work together for a common cause. 	

With regard to Te Tiriti o Waitangi, there is an expectation that Te Ao Hou will bring:

- Δ the completion of negotiations, settlement and closure for claimant groups, the opportunity for Māori to move out of grievance mode;
- Δ settlement of the treaty claims will herald the dawning of a new era for many iwi, a new era of positive development, strategic planning, progress and advancement;
- Δ increased acknowledgement and genuine endorsement of the Treaty principles, that society will provide more opportunities for participation, protection and partnership;
- Δ clarification of relationships between the Treaty of Waitangi and human rights, within the domestic and international arena, better understanding and awareness of treaty rights for Māori.

4	3	2	1	0
very		small	total	
positive			negative	
				neutral

14	<p>Tino rangatiratanga is a particularly strong expectation of Māori treaty rights in Te Ao Hou alongwith the intertwining themes of:</p> <ul style="list-style-type: none"> △ self-determination, self-governance, political autonomy, the right of participation, governance and control over things Māori, a higher level of authority than currently exists; △ charisma and magnetism in Māori leadership styles, the ability to weave people together, keep relationships intact, facilitate advancement of the collective, the group, Māori whānau, hapū, iwi; △ protection of Māori intellectual and cultural property rights including the right to define our own hopes and aspirations; △ measurement at a number of levels, such as the number of Māori providers involved in service delivery; the quality of partnerships and relationships between government agencies and manawhenua or mataawaka; the particular gains and achievements of specific whānau, hapū, iwi; the number of Māori owned physical resources; the use of te reo Māori in multiple domains. 	
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15	<p>A defining, incessant and eternal feature of Te Ao Hou is the struggle between Māori and non-Māori world views, with this in mind, the kaitiakitanga responsibilities and obligations of Māori will always include:</p> <ul style="list-style-type: none">Δ a conscious undertaking to guarantee the proper stewardship of Te Ao Māori as a source of cultural energy and critical lens from which to examine the views of others; creating the right atmosphere and conditions for growth, renewal and revitalisation;Δ strategies to nurture, protect and strengthen mauri, to ensure the survival and integrity of mauri as a life-force, vital essence the understanding that Māori wellbeing is tied to the land and the management of environmental resources at a number of levels including spiritual, cultural and economic;Δ the protection, acknowledgement and advancement of mana Māori including mana moana, mana whenua, mana tangata and mana atua;Δ the understanding that kaitiakitanga is a psychological, emotional and physical state that provides a platform for the normalisation and socialisation of Māori worldviews.	<table border="1"><tr><td>4</td><td>3</td><td>2</td><td>1</td><td></td></tr><tr><td>total marks</td><td>mark</td><td>total marks</td><td>mark</td><td></td></tr></table>	4	3	2	1		total marks	mark	total marks	mark	
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Please tick the box which best represents your feelings about this description of Te Ao Hou:


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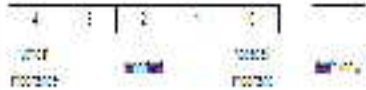
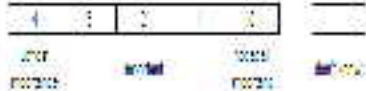
Can you add anything that may help us to understand the meaning of Te Ao Hou?

Te Aronui

(also called Te Ahorangi, Te Aorangi, Te Ao i Kitea, Te Ao Hurihuri and Te Ao Mārama)

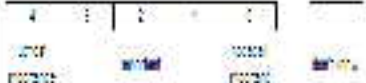
1	Te Aronui refers to the natural world, the phenomenal or observable world, the world around us, the world of normal sense perception in which human beings reside.	4 Te Aronui	3 Te Aronui	2 Te Aronui	1 Te Aronui	0 Te Aronui
2	Conceptually, the boundaries of Te Aronui can be contrasted against those of Te Ao Tawhito and Te Ao Hou, the ancestral and impending realms. Te Aronui is neither the past nor the future but the integration of and continuity between time past, time present and time to come.	4 Te Aronui	3 Te Aronui	2 Te Aronui	1 Te Aronui	0 Te Aronui
						
3	<p>Within Te Aronui there are multiple layers of ongoing process, progress and passage between and within the various phases of creation, across the echelons of Te Korekore, Te Pō, Te Wheiao and Te Ao Mārama, this is characterized by:</p> <ul style="list-style-type: none"> Δ never-ending beginnings, dynamic cycles of growth and renewal; Δ physical, psychic and spiritual planes of existence; Δ individual and collective experience; Δ changes in human knowledge, wisdom, attitudes and values. 	4 Te Aronui	3 Te Aronui	2 Te Aronui	1 Te Aronui	0 Te Aronui

4	<p>A primary objective of Te Aronui is the identification of aspirations and pathways that will lead towards the realisation of potential in Te Ao Hou. There is some consensus, for example, around the following aspirations:</p> <ul style="list-style-type: none"> △ the efforts of life's labours are for future generations, we wish to create a vision of hope, advancement, prosperity and bequeath a world in which our mokopuna can stand tall as Māori, we do not want to assimilate; △ we want to protect and develop the Māori asset base including intellectual and cultural capital, regeneration of the land base, sustainable resource management and access to clean, healthy environments; △ the way forward involves Māori participation in the global arena. 	
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5	<p>An important feature of Te Aronui is the notion of resilience, adaptation and ability to accommodate change, that culture is never static and systems are needed to direct and inform the parameters of change. Over the last few decades, for example, Māori have seen:</p> <ul style="list-style-type: none"> △ a move away from the ascribed, inherited leadership model based on primogeniture, gender and genealogy towards the concept of trusteeship where leadership is elected, achieved, representative; Māori management, governance and leadership structures require teams of people with a range of skills including specialists and particular expertise; △ the composition and life-experience of whānau is diverse and wide-ranging, it cannot be assumed that Māori share the same aspirations, Māori thinking is not limited to one truth, one perspective, one interpretation; △ the vast majority of Māori are urban, many do not live within their own tribal boundaries and many do not have land ties or links with their own marae, hapū, iwi; urban Māori, matā waka and Māori communities are a distinct sub-group of the Māori population with particular needs and aspirations; △ responsibility for the storage, protection and dissemination of kāwai tupuna, ancestral treasures and prized knowledge, is no longer vested in the traditional whare wānanga, this function and role has largely been absorbed by Trust Boards, Rūnanga, universities and wānanga with new rules for entry, transmission and access. 	
6	<p>A fundamental characteristic of Te Aronui is the presence of challenges and obstacles for Māori to overcome. At the moment, for example, Māori are striving to ensure:</p> <ul style="list-style-type: none"> △ access to and opportunities for involvement and participation in Te Ao Māori; △ the protection of kāwai tūpuna, ancestral treasures and foundational knowledge, making sure it remains intact and is wanted by ensuing generations; △ the establishment of processes and pathways for the revitalization and enrichment of Te Ao Māori, to sustain and strengthen the passion, the desire, the courage to include Māori cultural templates in our daily lives, the active and proactive pursuit of a Māori ethos, the ahi kā, he ngākau Māori; △ equity in opportunities for Māori to share in the benefits of society at all levels, including Te Ao Pākehā; △ leadership models are kaupapa driven and based around values which keep relationships intact, promote collective wellbeing and encourage cultural integrity. 	

7	<p>Whakapapa is an analytical tool that seeks to understand the nature, origins and purpose of phenomena within Te Aronui, it involves:</p> <ul style="list-style-type: none"> △ the layering of knowledge, each layer with its own set of insights and experiences reflecting moments in time and place, providing opportunities for advancement; △ observation, explanation and ability to record patterns, relationships, regularity, cause and effect, recurring cycles and events; △ the measurement of change at any level, dimension or realm. 	
8	<p>Mātauranga Māori is knowledge created by Māori to explain experience of Te Aronui</p> <ul style="list-style-type: none"> △ mātauranga Māori helps to identify the pathways towards and objectives of Te Ao Hou, Te Ao Mārama; △ whakapapa informs the development of mātauranga Māori; △ whakapapa and mātauranga Māori become part of the general corpus of knowledge, the wisdom and lore, that is transmitted from one generation to another. 	
9	<p>Te reo Māori is the mediating force of mātauranga Māori, it has the potential to:</p> <ul style="list-style-type: none"> △ activate images, passions and bodies of knowledge that capture ancestral thinking, encourage reflection and nurture the mauri within Te Aronui; △ assist understanding and consciousness-raising about the values, principles, systems and logic which underpin Māori world views; △ increase the likelihood of participation and engagement in Te Ao Māori; △ promote kaitiakitanga and the transmission of fundamental values and principles, from one generation to another. 	
10	<p>Whakataukī, waiata, haka, moteatea, pātere and other forms of Māori genre are essential companions of mātauranga Māori:</p> <ul style="list-style-type: none"> △ they are the guardians and holders of Māori thought, reasoning and knowledge, timeless repositories of cultural tāonga and mechanisms for transmission; △ their messages convey mauri and bodies of knowledge that have been created to inform Māori socialisation and imbue our environments with Māori specific humanising qualities; △ they must be valued and applied or their liberating energy, as behavioural and humanisation templates, will not be realised. 	

1 1	<p>Kaitiakitanga is a core responsibility for Māori within Te Aronui, it involves and implies:</p> <ul style="list-style-type: none"> △ adequate systems for guardianship; holding knowledge, guidance, support and fulfilling specific duties; △ a fundamental drive to retain and maintain cultural integrity and uniqueness; △ forging pathways, opportunities and safe spaces for the transmission, generation and dissemination of mātauranga Māori; △ a living process and cultural vision that is re-constructed, re-fashioned and re-validated by successive generations. 	
1 2	<p>The protection and augmentation of mauri is an important part of kaitiakitanga, it is the obligation and responsibility of Māori living in Te Aronui, this involves:</p> <ul style="list-style-type: none"> △ creating and maintaining pathways for active participation and engagement in Te Ao Māori, stimulating interest, excitement, charisma and willingness to interact; △ generating opportunities for dialogue, discussion, debate and expression of mātauranga Māori; allowing such knowledge, behaviour, processes to claim space at individual and collective levels; △ consciously framing Māori struggles, challenges, concerns and dreams from a Māori cultural viewpoint, identifying the pathways for advancement towards wellbeing and enlightenment; △ ensuring the resolution of grievances, the retention of mana, the use of appropriate tikanga, rituals, protocols; the establishment of mutually beneficial alliances, clarification of respective roles, knowledge of whakapapa and aspirations. 	

1 3	<p>Many factors are known to influence Māori wellbeing within Te Aronui. Māori wellbeing is multi-faceted and multi-dimensional, like a river of life-giving forces it's determinants ebb and flow, they mingle together, are intertwined, interrelated and interconnected. For example, Māori wellbeing is influenced by:</p> <ul style="list-style-type: none"> △ our experiences of whānau, wairua, tinana and hinengaro; △ whakapapa, mana and mauri; △ socio-economic position, health status, capacity for advancement and the realisation of potential; △ the value placed on riri-kore (non-violence), aroha (unconditional love), rongomau (peace), whanonga tika (the right behaviour towards each other) and pono (truth); △ access to and ability to participate in both Te Ao Māori and Te Ao Pākehā. 	
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Please tick the box which best represents your feelings about this description of Te Aronui:



<input type="checkbox"/> this description is acceptable	<input type="checkbox"/> a little more work is needed	<input type="checkbox"/> a lot more work is needed	<input type="checkbox"/> this description is unacceptable	<input type="checkbox"/> I don't know
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Do you have any comments that may help us to understand the meaning of Te Aronui?

Te Wairua

1	<p>Io-the-core, Io-the-great-god-over-all, Io-the-everlasting, Io-the-all-parent, Io-of-all-knowledge, Io-the-unalterable, Io-the-summit-of-heaven, Io-the exulted-of-heaven, Io-of-one-command, Io-the-hidden-face, Io-god-of-love, Io-only-seen-in-a-flash-of-light, Io-presiding-in-all-heavens, Io-the-life-giving-water, Io-the-passive-countenance, Io-the-omnipresent, Io-giver-of-all-to-humans, Io-firm-stable-never-changing, Io-parents-not-known, Io-slumbering-in-ihowai, Io-who-sees-all, Io-the-flashing-countenance, Io-not-easily-approached, Io-before-all-things, Io-existing-after-all-things, Io-the-source-of-power, Io-the-most-sacred:</p> <ul style="list-style-type: none"> △ Io is the source of te ira atuā, the spiritual element, wairua; △ Io is the source of mana, mauri and tapu; △ Io is the grand weaver, sewing the universe together into a magnificent fabric of connectedness. 	
2	<p>There is a spiritual realm, a spiritual process underlying the material world that intersects with the human realm, this is described in ngā kete o te wānanga:</p> <ul style="list-style-type: none"> △ there is a transcendental being, a higher realm that is beyond the grasp of normal human experience, not subject to the limitations of a material world; △ there are spiritual boundaries and spheres of existence, imperceptible passages and spaces, sacred thresholds, barriers and divides; △ spiritual beings and entities reside in ngā rangi-tūhāhā, this is their dwelling place, a hierarchy of heavens, pivotal dimensions of knowledge, learning and enlightenment; △ there is capacity for travel, the concept of movement, voyage and passage across the rangi-tūhāhā and throughout the realms of existence. 	

3	<p>The human element was created by te ira atuā, the children of Rangi and Papatūānuku who themselves descended from Io - each contributed rudimentary qualities and features culminating with the infusion of mauri:</p> <ul style="list-style-type: none"> Δ within human beings the spiritual and physical elements have united and joined – honoa te ira atuā, te ira tangata; Δ we are descendants of Io, we have divine origins, through te ira atuā there is whakapapa to Io-matua, Io is within us; Δ te ira atuā are tīpuna, ancestors, our kith and kin, we have descended from the same source; Δ our body parts have whakapapa, their own life-force or mauri, physical substance has spiritual origins. Δ spiritual entities have specific characteristics, functions, qualities. 	
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4	<p>At the moment of conception the physical and spiritual potential of a human being becomes a unique entity endowed with the qualities of mauri, tapu, wehi, mana and ihi:</p> <ul style="list-style-type: none"> △ think of such qualities as emanations of energy, the strength or weakness of which is determined by the condition of special receptor-transmitters; △ whatumanawa, hinengaro, ngākau and pūmanawa are examples of the receptor-transmitters; △ there is also the iho matua, the umbilical cord of spirit energy that links each individual through whakapapa and ancestral blood lines to Io-matua-kore, the primal energy source. 	 <p>The diagram illustrates the flow of energy from the primal source, Io-matua-kore, through various receptors (whatumanawa, hinengaro, ngākau, pūmanawa) to form a human being. It shows a hierarchical structure with Io-matua-kore at the top, followed by the receptors, and then the human being at the bottom.</p>
5	<p>Immortality is not for humans, death cannot be avoided in the physical realm, te Aronui is a world of space, time and temporary dwelling:</p> <ul style="list-style-type: none"> △ the cycle of spirit and matter is completed at death, the physical and spiritual elements which joined at conception are separated once again, a return to origins - te ira tangata to Papatūānuku, the mother earth from whence we came; te ira atuā to Rangi and Io, a new star in the heavens, dwelling in ngā rangi-tūhāhā, the eternal embrace of Hine-nui-te-pō; △ physical death is not an end but the beginning of a new journey as wairua, a transcendental entity and corporate existence in the spiritual realm. 	 <p>The diagram illustrates the cycle of spirit and matter. It shows a flow from Io-matua-kore through various receptors to form a human being, and then back to the spiritual realm (te ira atuā) after death, completing the cycle.</p>


6	<p>Beliefs and attitudes towards life, death and dying are contextualised within a philosophical, metaphysical and spiritual framework based on a set of first principles, notably:</p> <ul style="list-style-type: none"> △ kinship with nature where Papatūānuku, for example, is not just a source of sustenance but also a tūpuna, there is a whakapapa connection; △ humanity is never alone, our spiritual tūpuna remain united with the living, in affection and obligation, an eternal source of hope, guidance, support; △ the physical world is a sacramental vehicle, it provides the context and environment for nurturing relationships with tūpuna atuā, through, for example, our prayers, religious ceremony, ritual; △ relationships with the spiritual realm, the atuā and ancestral tūpuna, have to be correct, properly ordered and appropriate, the channels, processes and formula must be tika; △ spiritual leaders, priests, tohunga and those who carry the emblems of atuā are guardians, kaitiaki and amorangi, they direct the flow of knowledge from ngā kete o te wānanga. 	 <p>The diagram consists of a horizontal line with four points. Below the line, from left to right, are the labels: 'spiritual realm', 'channels, processes and formula', 'physical realm', and 'spiritual realm'. Arrows point from the first 'spiritual realm' to the 'channels...', and from the 'channels...' to the 'physical realm'. A final arrow points from the 'physical realm' back to the second 'spiritual realm'.</p>
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- 7 Wairua is not static, spiritual energy and spirituality is dynamic, it swells and grows, diminishes and evolves:
- △ wairua is an evolutionary process, a learning intelligence, spiritual wisdom is gained from generations of experience, the manifestation of growth and development;
 - △ there are planes of spiritual existence, ngā rangi-tūhāhā, wairua at different levels of evolution, of varying shades and grades;
 - △ wairua choose where they need to be, lessons are learned in the physical realm, the birth of each new child is an opportunity for spiritual progression;
 - △ wairua may travel, leave, go away; presence is not guaranteed or constant and can be weakened by drugs, alcohol, violence; when people are dying the wairua wanders;
 - △ there is a corporate, collective spiritual energy, sustained by universal truths and values - positive begets positive, negative creates negative – quality is determined by the personal and interpersonal, our own conduct and that of other people;
- 8 Māori cosmology, iwi histories and mātauranga Māori provides the framework for understanding Māori spirituality, it sets the context and environment for wairuatanga, notably:
- △ the significance of kawa, rituals and rites are rich with symbolism, specific meaning and interpretation;
 - △ integration of the past, present and future, constantly re-visiting and re-establishing the pathways and links;
 - △ the underlying importance of kaupapa, identifying the values that drive behaviour and decision-making, assisting the establishment tikanga;
 - △ the marae as a sacramental vehicle, constructed after the bodily form of Ranginui and Papatūānuku, symbolic reminders of the creation journey, the return to roots, the source of being, the search for enlightenment.

4	3	2	1	
your response		what I said	what I heard	what I think

4	3	2	1	
your response		what I said	what I heard	what I think

9	<p>Wairuatanga is purpose driven and has a number of functions, in particular:</p> <ul style="list-style-type: none"> △ respect and honour for tūpuna, te ira atuā; relationships remain intact, the lines of communication are open △ the nurturing and protection of mana, mauri and tapu △ to create positive energy, expel the negative, ward against danger, circumvent disaster, direct the collective energy flow and provide a context for invoking spiritual qualities △ the transmission of knowledge, expertise and capacity; the timing, content and mode or rituals and rites must be appropriate, correct △ uplifting mātauranga Māori, assisting the consciousness-raising and socialisation of congruent values, worldviews and kaupapa 	 <p>The diagram shows a central box labeled 'Wairuatanga' with four arrows pointing outwards to boxes labeled 'Wairua', 'Mana', 'Mauri', and 'Tapu'.</p>
10	<p>Wairuatanga aims to maximise opportunities and benefits, for example:</p> <ul style="list-style-type: none"> △ a number of processes help to determine ability, aptitude, readiness and capacity; △ timing is important, rituals need to happen when the earth's energies are at their highest – at dawn, full tide, a new moon or rising sun; △ tohi rites are needed at specific times in the life-cycle, to imbue spiritual qualities and characteristics, ease transition; prepare and orient, clarify roles and expectations, mark rites of passage and/or a change in state; △ the pure ceremony will pacify, consolidate potential, distinguish sacred from profane, clear the way for new beginnings; △ a tūa rite fosters public acknowledgement, legitimacy and recognition, it sets the context for identity, social action, relationships and responsibilities. 	 <p>The diagram shows a central box labeled 'Wairuatanga' with four arrows pointing outwards to boxes labeled 'Wairua', 'Mana', 'Mauri', and 'Tapu'.</p>

11	<p>The notion of balance is implicit within the concept of wairua, maintaining balance, restoring balance and finding balance between two opposing forces:</p> <ul style="list-style-type: none"> Δ within the universe there is the earth and sky, te ira atua/te ira tangata, night and day, mortality/immortality, separation/togetherness; Δ within every person there is both tapu and noa, life and death, male/female, spiritual/physical, teina/tuakana, weak/strong, benevolent/malevolent, individual/collective; Δ within every situation there is both dark and light, rise and fall, visible/invisible, positive/negative, temporary/permanent, transmitter/receiver, peace and war; Δ in Māori mythology there is no separation between good and evil, both edicts are involved, ngā atua are exemplary and mischevious, no one is indestructible, siblings have disputes, life is impaired, there is a constant struggle against hostile forces, positive results come from misery and grief. 	
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1	<p>Wairuatanga is integrated into our daily lives in various ways, we each have our own personal standards, levels and abilities, but:</p> <ul style="list-style-type: none"> △ it is an integral component of our inner being, te tuakiri o te tangata; it is tied to our dignity, identity, wellbeing; linked to the hinengaro, ngākau, puku, whatumanawa; △ we need to know how to protect ourselves, our children and our whānau; how to increase resistance, avoid vulnerability, seek and gain spiritual strength, how to keep the wairua healthy; △ it helps us to understand ourselves and others ... “they beat up her wairua” may describe the otherwise invisible effects of malicious gossip; “the wairua have left her” can mark a sudden change in personality or attitude; “I felt the wairua” may describe a hostile reaction, a sense of intrusion and that tingling sensation of shivery sparkles that shimmers down our spines when something is particularly right or wrong; △ some people are matakite, they have a special gift, the ability to engage with the spiritual realm. 	
2		




Tick the box which best represents your feelings about this description of te wairua?



this description is acceptable	a little more work is needed	a lot more work is needed	this description is unacceptable	I don't know
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Can you add any comments that might help to describe the meaning of wairua?




Te Mauri

1	<p>Mauri is the life principle, the thymos, ethos and essence of creation, the very breath of life:</p> <ul style="list-style-type: none"> △ all beings have a specific beginning, a unique life force, a primary intent and purpose; △ mauri is the animating energy, it is empowerment of the latent life force, it is the expectant promise of realised potential; △ mauri is the essential element of creation that maintains existence and brings it to completion. 	<p>The diagram shows a horizontal flow of energy. On the left, 'Te Kore' is connected to 'Te Kōwhiri' by a line. On the right, 'Te Kōwhiri' is connected to 'Te Kōwhiri' by a line. Below these labels are the words 'latent' and 'realised' respectively.</p>
2	<p>Io is the starting point and emanating source of mauri:</p> <ul style="list-style-type: none"> △ Te Kore and Te Kōwhiri contained the mauri which activated creation and the quest towards being; △ mauri has sacred and divine origins, it moves from the centre out in an outward flow of energy, it radiates towards the kaupapa for which it is intended; △ mauri is resilient and flexible, it can wax and wane, it will transform, reconcile, dissipate and invigorate; △ mauri is the unifying force that binds, protects and strengthens the life-force and vitality of creation. 	<p>The diagram shows a horizontal flow of energy. On the left, 'Te Kore' is connected to 'Te Kōwhiri' by a line. On the right, 'Te Kōwhiri' is connected to 'Te Kōwhiri' by a line. Below these labels are the words 'latent' and 'realised' respectively.</p>
3	<p>Kia mau koe, mauri ki ngā tāonga ā ngā mātua tūpuna:</p> <ul style="list-style-type: none"> △ mauri is a tāonga tuku iho, an ancestral treasure, a special and unique life force, it interacts and aligns with mana and tapu; △ mauri thrives on collective emotion and communal experience, it has cumulative capacities; △ mauri stays in the living realm, it passes to our loved ones and merges with the universe; △ the death and decay of physical matter contributes to the cycle of rejuvenation for Papatūānuku and her descendants. 	<p>The diagram shows a horizontal flow of energy. On the left, 'Te Kore' is connected to 'Te Kōwhiri' by a line. On the right, 'Te Kōwhiri' is connected to 'Te Kōwhiri' by a line. Below these labels are the words 'latent' and 'realised' respectively.</p>
4	<p>Mauri is a timeless vision of human wellbeing:</p> <ul style="list-style-type: none"> △ it is shaped by mātauranga and kaupapa Māori; △ it requires participation over time in a number of places and ways, an ongoing commitment to consideration, deliberation, discussion, dialogue and debate; △ mauri is transferred into relationships, activities and environments, creating benevolent conditions; △ mauri demands sensitivity and responsiveness to the variability in human wellbeing. 	<p>The diagram shows a horizontal flow of energy. On the left, 'Te Kore' is connected to 'Te Kōwhiri' by a line. On the right, 'Te Kōwhiri' is connected to 'Te Kōwhiri' by a line. Below these labels are the words 'latent' and 'realised' respectively.</p>

5	<p>Mauri is a central touchstone, a benchmark and yardstick for monitoring wellbeing:</p> <ul style="list-style-type: none"> △ it encourages us to conceptualise our own unique position and contribution to the community, environment, universe; △ it provides a framework for critical analysis of the kaupapa behind our values, attitudes and behaviour; △ it instills the positive memories, conditions and experiences that will sustain the hopes and dreams of our mokopuna; △ it builds on strengths and synergies, helps to clarify complexities within relationships, assists understanding of personal and collective potential. 	
6	<p>Mauri is an analytical, philosophical and behavioural template with specific aims and objectives:</p> <ul style="list-style-type: none"> △ mauri ora is the primary goal; △ mauri seeks to foster connectedness, positive interaction, the synchronization of complimentary energies, promotion of similarities and commonalities within relationships; △ mauri is a tool for conceptualising underlying patterns of energy within the natural, psychic and spiritual realms; △ mauri searches for nurturing and unifying qualities, it provides for unity in diversity. 	
7	<p>Mauri has an underlying tūhonohono function, it fosters unity and interconnectedness, it is multi-sensory and simultaneously operating on a number of levels within, for example:</p> <ul style="list-style-type: none"> △ te tuakiritanga, the inner being – hinengaro, ngākau, manawa, wairua and whatumanawa – the mind, body and soul; △ the processes for human communication and cognition - te whakāro (thought), te rongo (intuition), te mahara (reflection), te whiriwhiri (discussion), te kōrero (talk) and wetewete (analysis); △ selected kaupapa and groupings of people - the whānau, hapū, iwi – each of which bring their own angles of knowing, purpose and interpretation; △ the community, planet and universe including our foodchains, water supply and sources of energy. 	

8	<p>Mauri is a self-perpetuating mechanism for the birth of new and unique mauri:</p> <ul style="list-style-type: none"> △ during the fusion of time, space and mind, new directions are identified, context and relationship-specific energies are conceived, created and conceptualised; △ beliefs, convictions and ideas are contextualised to kaupapa then fashioned into behaviour and activities; △ goals, ideals and principles with attendant obligations, intents and purposes are sustained in a variety of ways; △ there is an underlying responsibility to constantly enhance, critique and further the integrity of mauri in every context. 	 <p>The diagram illustrates a five-stage process for the creation and development of mauri. It consists of five numbered boxes connected by arrows, with a final box for the outcome. Box 1: '1. mauri is conceived' (blue). Box 2: '2. mauri is created' (green). Box 3: '3. mauri is contextualised' (yellow). Box 4: '4. mauri is sustained' (orange). Box 5: '5. mauri is defined' (red). An arrow points from box 5 to a final box labeled 'mauri' (red).</p>
9	<p>For each specific time, place and event, for each specific person, whānau and group, for each specific kaupapa, vision and aspiration there will be a mauri, a manifestation of energy, and this will be in a particular psychological, behavioural and spiritual state, for example:</p> <ul style="list-style-type: none"> △ mauri moe, mauri noho is characterised by passivity, withdrawal, untapped potential, possibly a time of consolidation, re-evaluation and recovery, can also mean depleted, sickly or weak and signify a precursor stage to mauri mate, complete extinguishment and death; △ mauri tū, mauri oho implies awakening and activity, the engagement of thought, reflection, interest, excitement and willingness, something has sparked an interest or change, an orientation towards benevolence, actively seeking out and creating the conditions we need to flourish; a pro-active state that signals the intention to strive towards mauri ora; △ mauri ora generally implies a high level of energy, full awareness of transformative potential and possibilities, an obvious purpose for being, beneficial advancement and change. 	 <p>The diagram illustrates a five-stage process for the creation and development of mauri. It consists of five numbered boxes connected by arrows, with a final box for the outcome. Box 1: '1. mauri is conceived' (blue). Box 2: '2. mauri is created' (green). Box 3: '3. mauri is contextualised' (yellow). Box 4: '4. mauri is sustained' (orange). Box 5: '5. mauri is defined' (red). An arrow points from box 5 to a final box labeled 'mauri' (red).</p>

1 0	<p>Mauritanga is a discipline, skill and knowledge-base, it requires the conscious application of lore and wisdom within a context of respectfulness and integrity:</p> <ul style="list-style-type: none"> Δ there are rituals, rites, ceremonies and processes for the infusion, indwelling, protection and promotion of mauri; Δ a kaumatua carries the mauri of an group coming onto the marae; the rāhui is designed to prohibit exploitation and depletion; the tohi whakahā, tohi mauri and other rituals encourage inner strength, latent pro-life processes, recovery and regeneration; Δ kaitiakitanga is an integral component of mauri along with the inherent concepts of guardianship, reciprocity and responsibility; Δ Tāne-te-Waiora placed mauri manaaki, mauri atua and mauri tangata in the Whare Kura to remind humanity of the primary intent and purpose behind engagement and interaction. 	
1 1	<p>Mauri can be localised in people, places and things, it is a recipient of energy and storehouse of forces that can be channelled, concentrated, fixed and directed:</p> <ul style="list-style-type: none"> Δ mauri is often located in kōhatu but a person, rākau, kaupapa, place-name, maunga, symbol and/or other physical object may be chosen; Δ mauri may be hidden and protected against accident, misadventure or calamity, vitality can be extinguished, stolen, weakened and destroyed; Δ mauri is powerful and potentially harmful, it must be handled with care; Δ mauri is affected by external influences - the environment around us, the energies that we create, the values we promote and uphold, the world in which we live. 	

1 2	<p>The mauri template contains multiple frameworks and layers of knowledge, a tihe model and approach, constantly weaving the components of understanding together, continually assisting and encouraging the analysis of inherent themes, messages, patterns and perspectives:</p> <ul style="list-style-type: none"> △ kaupūpuri and take pū are constructed to convey mauri through time, they are vehicles for the transmission of Māori knowledge, they provide emancipatory and liberating processes, the opportunity to consciously connect with original intent and purpose; △ mauri is captured in whakataukī, whaikorero, haka, moteatea, karakia, pepeha, waiata and te reo, the naming of places, things, practices and people, Māori myths, traditions and cosmology; △ tikanga and kawa such as maraetanga and tangihanga as well as behavioural and psychological states like āta, whakamā and mate Māori are potent sources of knowledge, they offer insight, understanding and opportunities for the assessment of dynamics. 	
1 3	<p>Mauri is a mechanism for the advancement of Māori cultural capital:</p> <ul style="list-style-type: none"> △ it holds the pūtake, the original ideals and principles that inform the how, what and why of kawa, tikanga and kaupapa; △ it unlocks options for the understanding and interpretation of mātauranga Māori, the Māori point of view; △ it informs Māori socialisation and humanisation practices and contains prototypes for constructing the Māori worldview; △ it contains proactive capacities for future generations to decode the Māori cultural mosaic and thus activate the likelihood of te Ao Māori options and possibilities. 	
1 4	<p>E kore e taea e te tangata te herehere i te mauri:</p> <ul style="list-style-type: none"> △ no one has absolute control over their own mauri; △ inter-connectedness occurs at many levels. 	

Tick the box which best represents your feelings about this description of Te Mauri:

<input type="checkbox"/> this description is acceptable	<input type="checkbox"/> a little more work is needed	<input type="checkbox"/> a lot more work is needed	<input type="checkbox"/> this description is unacceptable	<input type="checkbox"/> I don't know
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Are you able to any comments that may help us to better understand the meaning of Te Mauri?



Te Hinengaro


1	<p>Hinengaro refers to the human mind and its capacity for communication, understanding, the generation of knowledge, wisdom and foresight:</p> <ul style="list-style-type: none"> Δ it embraces all aspects of human consciousness, intellect and intuition; Δ it is simultaneously operating on multiple planes and levels of complexity, origin and purpose; Δ it consolidates information about the spiritual, material and metaphysical; the historical, contemporary and innovative; the conscious and subconscious; the personal, collective and universal; Δ hinengaro is a wholistic construct, it is the central processing unit which drives human existence and being. 	<p>The diagram illustrates the Hinengaro construct as a central processing unit. It consists of four interconnected components arranged in a square: 'Unit' (orange), 'Intel' (blue), 'Total' (green), and 'Behav' (yellow). Each component is represented by a small box with its name and a corresponding colored dot. The components are interconnected by lines, suggesting a holistic and integrated system.</p>
2	<p>The implantation of hinengaro is aligned with creation itself, it begins at conception, establishment is progressive and sequential, its foundations are positioned long before the emergence of shape and form:</p> <ul style="list-style-type: none"> Δ Io-te-Wananga is the pinnacle, the summit, the origin of consciousness, wisdom and knowledge ... ka hua te wānanga; Δ capacity for memory and mind precedes consciousness; Δ consciousness fuels the desire for understanding and knowledge; Δ Te Whē (sound) and Te Wananga (thought) occur late in the process of creation but provide the interface for communication. 	<p>The diagram illustrates the Hinengaro construct as a central processing unit. It consists of four interconnected components arranged in a square: 'Unit' (orange), 'Intel' (blue), 'Total' (green), and 'Behav' (yellow). Each component is represented by a small box with its name and a corresponding colored dot. The components are interconnected by lines, suggesting a holistic and integrated system.</p>

- 3 Hinengaro is an active state, characterised by progressive movement from one stage to another:
- Δ te pō, te pō, te ao, te ao, te kimihanga, te haunga, i te kore, i te kore ... the establishment of hinengaro is symbolised by the groping, the seeking, the searching for light as the children of Rangi and Papa sought a way out of the darkness;
 - Δ i te kore, ki te pō, ki te whai-ao, ki te ao mārama hinengaro is the mechanism for progression towards self-realisation, enlightenment and being ... out of the nothingness, into the night and onwards towards the light;
 - Δ the concepts of Te Pō and Rangi-tūhaha depict multiple stages of learning and transition, over aeons of time, with progressively more complex levels of knowledge
 - Δ the journey of life is a journey of discovery, a liberation of the heart and mind, the gradual awakening of consciousness, the continual emergence of new thoughts and ideas;
 - Δ the acquisition of knowledge is symbolised by upward, ascending, hierarchical patterns - āwhiowhio and poutama.

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te ao mārama	te ao mārama	te ao mārama	te ao mārama	te ao mārama

4	<p>Knowledge and wisdom are related but different in nature. Information alone does not bring wisdom, it is the way in which knowledge is integrated that leads to wisdom:</p> <ul style="list-style-type: none"> △ Tane-nui-a-rangi placed three baskets of knowledge and two small stones or whatu, Hukatai and Rehutai, in Whare-kura, the first house of learning in Te Ao Mārama; △ Hukatai is the seafoam which forms at the back of a moving boat, it was represented by the white stone placed at the front of Wharekura, this stone reminds those who enter the house that they are embarking upon a search for wisdom, at present the information they are collecting is little more than an unorganised set of ideas; △ Rehutai is the rainbow which appears within the seafoam when sailing towards the rising sun, symbolised by a red stone placed at the rear of the house, it reminds those who enter the house that knowledge (mātauranga) is different from knowing (mohio), knowledge is transformed into wisdom when the order is found within a set of ideas, the information must be connected to a centre of one's being, that is when illumination arrives in the mind, mohio comes with the joining of spirit and mind. 	
5	<p>Ko te manu e kai i te miro, nōna te ngahere, ko te manu e kai i te matauranga, nōna te ao:</p> <ul style="list-style-type: none"> △ the achievements of Tane, Māui and others remind us that knowledge, wisdom and intelligence cannot be gained by simple or straightforward means, it requires effort, ingenuity, determination and courage; △ the greatest confrontation of all was a struggle of minds about the conditions for survival and wellbeing... tokorima i pai kia wehea ... it was from this great battle that humanity emerged; △ the pursuit of wisdom is a life-long and inter-generational challenge; △ the expected product of hinengaro is te ao hou, the future world to which we aspire, the world we seek to leave behind for our mokopuna, it is in our best interests to maximise the likelihood of wise decisions. 	

6	<p>Wisdom is a thing of the heart, it represents the centre of our being, it transcends the mere collection of facts, it gives meaning and purpose to all things:</p> <ul style="list-style-type: none"> △ “Na ngā ringaringa tohunga maha koe i rautaka” reminds us that we have been fashioned by the hands of many experts, our tūpuna rangatira have helped to shape human consciousness, they have influenced our minds, hearts and emotions; hinengaro has personal, intergenerational and collective qualities; △ “Kia ū ki tou kawai tupuna, kia matauria ai, i ahu mai koe i hea, e anga ana koe ko hea” tells us we need to know where we have come from in order to know where we are going; △ te tuakiritanga, the inner being, has a number of sites – te hinengaro, te ngākau, te puku, te manawa, te wairua, whatumanawa – each site has its own way of knowing; △ hinengaro is multi-sensory, it gathers information from a range of sources, wisdom depends on the quality of interaction and inter-connectedness. 	
7	<p>Hinengaro is particularly associated with the qualities of Hine:</p> <ul style="list-style-type: none"> △ ... Hine-tītama, Hine-angiangi, Hine-i-te-korikori, Hine-rauwharangi, Hine-i-te-iwaiwa, Hine-te-korotua, Hine-te-hihiri, Hine-i-te-aio, Hine-i-te-marino, Hine-i-te-rangi ...; △ ... Hine the foundation, Hine the first woman, Hine moving freely, Hine moving in her womb, Hine the awakening, Hine beginning to stir, Hine the unfolding, Hine reaching full term, Hine the desirable, Hine the much sought after attribute, Hine now secure in all her being, Hine the experience of peace, calmness and divinity, Hine the gentle, Hine from the heavens. 	

8	<p>Hinengaro is sustained by the interpretation of symbols, signs and codes - this quality gives human beings a special, unique and particular role in the ordering of this universe:</p> <ul style="list-style-type: none"> △ words, sounds, images, rituals, protocols and customs portray messages about significance, meaning, worth and intent; △ symbols allow the human mind is able to grasp, understand and process large amounts of information; △ tohunga are engaged in the preservation of old symbols and creation of new symbols to accommodate change; △ through symbols and words humanity alone can align with spiritual powers and engage in dispersion of mana and tapu. 	
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9	<p>Restriction on the transmission of knowledge is an ancient mechanism for safe-guarding society and prevention of human suffering:</p> <ul style="list-style-type: none">△ he kauwae raro is freely available to everyone but access to he kauwae runga is restricted, it is full of risk, its boundaries are marked by spiritual plains, symbolic dividers and barriers;△ there are processes and procedures for the selection of kaupūpuri and kaitiaki, the guardians of sacred lore are specifically chosen and trained, preparations can begin at conception or birth, the apprenticeship is often arduous, sheathed in ritual and ceremony;△ legends, proverbs and oral compositions provide mechanisms for easy recall but they can also camouflage inner meanings and help to preserve the integrity of knowledge;△ iwi have their own rituals, rules and ceremonies for protecting and safe-guarding important repositories of knowledge.	<table><tr><td>4</td><td>3</td><td>2</td><td>1</td><td>0</td></tr><tr><td>unit marks</td><td>marked</td><td>total marks</td><td>delivered</td><td></td></tr></table>	4	3	2	1	0	unit marks	marked	total marks	delivered	
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10	<p>Hinengaro relies on active participation and engagement in dialogue and debate about Māori cultural positions - our purpose, intent and reason for being ... he kai o ngā rangatira:</p> <ul style="list-style-type: none">△ korero is the process for identification of kaupapa - the first principles, the ground rules, the underlying rationale;△ kaupapa are derived from collective reflection on the achievements and aspirations of our past, present and future;△ kaupapa informs kawa and tikanga, the development and expression of culturally desirable attitudes, practices, customs;△ kaupapa and tikanga serve to define Māori identity, values and beliefs, drive behaviour and decision-making and are eventually absorbed into the general corpus of cultural knowledge that is transmitted from one generation to another.	<table><tr><td>4</td><td>3</td><td>2</td><td>1</td><td>0</td></tr><tr><td>unit marks</td><td>marked</td><td>total marks</td><td>delivered</td><td></td></tr></table>	4	3	2	1	0	unit marks	marked	total marks	delivered	
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1	Mātauranga Māori is a particular form of knowledge that has a special role, purpose and function for hinengaro:	
1	<ul style="list-style-type: none"> △ it is created by Māori to depict experience of Te Aronui, the world which in which we live; △ it aims to capture, protect and build upon inter-generational and collective wisdom, the identification of underlying values, principles and norms; △ it seeks to maintain ancestral precedents but also meet the requirements of new situations and determine future actions; △ it assists the shaping of Māori identity, the socialisation of Māori consciousness and the collective journey towards Te Ao Mārama; △ it is distinctly Māori, it encompasses and reflects he ng ākau Māori, the Māori heart. 	

1	<p>Te Ao Māori provides numerous mechanisms, catalysts and processes for the transmission of knowledge and advancement of hinengaro:</p> <ul style="list-style-type: none"> △ the head is revered in carvings and artwork signifying the importance of a vibrant, effective and fully functional mind; △ specific tikanga are used to maximise opportunities for learning and transmission, the mind must be alert, prepared, open, ready to receive; △ discussion, debate and the sharing of information is an expected component of kanohi kitea, whakawhanaungatanga, manaakitanga, tangihanga and hui; △ whakapapa is a research methodology which generates knowledge about the origins and relationships between phenomena; △ whare tūpuna, whare rūnanga, whakairo, kōwhaiwhai, tukutuku alongwith the structure, shape, purpose and variety of art forms, rituals, behaviours and protocols present opportunities for reflection and learning; △ kawai tūpuna including mythology, whakapapa, traditions and iwi specific histories provide information about our genesis, location, exploits and accomplishments; △ whakataukī, moteatea, pātere, tauparapara, waiata, haka alongwith other genre or compositions provide cultural templates for the transmission and preservation of knowledge. 	
2		



1 3	<p>An underlying goal of hinengaro is the establishment of universal truths - these are the values, kaupapa, beliefs and behaviours that create positive energy and foster global peace:</p> <ul style="list-style-type: none"> Δ pono (truth), rongomau (peace), aroha (love), whanonga tika (doing the right thing), riri-kore (non-violence) are accepted examples of universal truths; Δ a range of take pū, or bodies of knowledge, contain information that nurtures human potential, promotes understanding and assists the identification of universal truths, for example, – kaitiakitanga provides guidelines on proper stewardship; motuhaketanga encourages understanding of cultural uniqueness; pupuri describes the responsible holdership of knowledge and tohutohu talks about fulfilling obligations within relationships and kaupapa; Δ hinengaro has global and universal responsibilities. 	
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1 4	<p>The development, use and interpretation of knowledge must be governed by clear guidelines, procedures and protocols:</p> <ul style="list-style-type: none"> △ Ka marama te whakaaro, ka marama te korero, ka marama te wananga, ka puta he maramatanga ... knowledge is not the goal, clarity of thought is the goal, clarity of thought leads to clarity of communication which leads to shared and common understanding; △ science and technology produce know-how but this is only useful if we understand know-why, an understanding of know-why is only possible if we agree on the meaning and purpose of life ... just because we know-how it doesn't mean we have to do it; △ Some forms of knowledge are tapu and should not be shared ... "Nā, koia tēnā te mate o te whāngai i ngā mātāuranga tapu ki ngā tūtūā, ka tūkinotia i a rātou." (Māori Marsden). 	<div> <div>4</div> <div>3</div> <div>2</div> <div>1</div> <div></div> </div> <div> <div>not recorded</div> <div>partial</div> <div>total record</div> <div>delete</div> </div>
1 5	<p>Within Te Aronui, the health and wellbeing of hinengaro is influenced by many important and pressing issues:</p> <ul style="list-style-type: none"> △ Māori are not well represented in mental health statistics, many do not have the skills to protect themselves - eg karakia, pure, an understanding of mātāuranga Māori; △ the use alcohol and drugs may block, obscure, weaken and prevent the hinengaro from functioning properly; △ hinengaro is often passive, many are not able or willing to experience its full potential; △ colonisation, assimilation, globalisation and other aspects of a modern lifestyle have diminished the personal and collective capacity of hinengaro. 	<div> <div>4</div> <div>3</div> <div>2</div> <div>1</div> <div></div> </div> <div> <div>not recorded</div> <div>partial</div> <div>total record</div> <div>delete</div> </div>

Tick the box which best represents your feelings about this description of Te Hinengaro?




<input type="checkbox"/> this description is acceptable	<input type="checkbox"/> a little more work is needed	<input type="checkbox"/> a lot more work is needed	<input type="checkbox"/> this description is unacceptable	<input type="checkbox"/> I don't know
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Can you add anything to this description of te hinengaro?

Te Tinana

1	<p>Te tinana refers to the tangible, material, corporal realm of bodily existence and physical being, it encompasses:</p> <ul style="list-style-type: none"> △ the human body, te tinana tangata; △ the physical dimension of other living beings –plants, animals, birds, fish and trees; △ a wide range of spiritually imbued objects, structures and things – ngā waka, whare tūpuna, marae, whakairo, tāonga, mauri. 	
2	<p>Papatūānuku is te whare tangata, she is the foundation for physical existence and being:</p> <ul style="list-style-type: none"> △ te ira tangata, the physical principle, was created from the sacred soil of kurawaka; △ Hine-ahu-one, the earth formed woman, was the first human being; △ te tinana is the manifestation of physical being. 	
3	<p>There is similarity between Papatūānuku, te whenua and te tinana; the concepts merge and converge, they are compatible and inter-changeable, one cannot be considered without the other - all refer to the physical domain and invoke the importance of nourishment, protection, sustenance and continuity:</p> <ul style="list-style-type: none"> △ Papatūānuku is the house which shelters and sustains; △ te whenua is the land, placenta and physical matter which sustains humanity and feeds the unborn child; △ the health of te tinana is intrinsically and inextricably tied to the health of te whenua. 	

4	<p>Te tinana is a dwelling place for te ira atua, the spiritual principle:</p> <ul style="list-style-type: none"> Δ within te tinana, the physical and spiritual principles are joined, tihei mauri ora; Δ each component of the human body is gifted by a spiritual entity, the children of Rangi and Papa; Δ each spiritual entity donates particular qualities and attributes; Δ ngā ātua are the protectors, guardians and custodians of te tinana. 	
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5	<p>He tapu te tinana:</p> <ul style="list-style-type: none"> △ the human body has spiritual origins, the whakapapa of humanity leads to Io-te-pūtake, the source of physical being; △ physical matter has a beginning and end, birth and death are a natural part of the human life cycle; △ knowledge about the creation of human life is kauwae runga, it must be protected, it has the power to destroy humanity and wrest our universe apart; △ tapu is a mechanism for guardianship, protection and survival. 	
6	<p>Te tinana is a catalyst, mechanism and conduit for the definition and expression of mauri, mana, tikanga and identity, for example:</p> <ul style="list-style-type: none"> △ mana wāhine is derived from te whare tangata – women have a particular role in childbirth, whakapapa and ūkaipō, they have the ability to nourish, sustain and maximize the opportunities for human potential; △ mana tāne is derived from Tāne-te-waiora - the procreative and protective role of men as carriers of the life principle, their willingness to lead innovation and change, their quest for the female element; △ mana tangata is reflected in the capacity for collective authority and control. 	
7	<p>Te tinana is a vehicle for whakawhanaungatanga, the building of whānau, hapū, iwi through social interaction and communication - it relies on the receipt, transmission and processing of information across a range of mediums, such as:</p> <ul style="list-style-type: none"> △ the sensory system - vision, hearing, touch, taste and smell; △ perception, movement, thought and cognition; △ sites of the inner being, te tuakiritanga – te ngākau, puku, hinengaro, whatumanawa and pūmanawa; △ the repositories of individual and collective energy - wairua, mana and mauri; △ the interpretation of spoken and unspoken signs and symbols. 	

8	<p>Te tinana determines our function, role and position within the community, it influences behaviour, attitude, demeanour and disposition, stages of the human life cycle are associated with specific psychological attributes and conditions, for example:</p> <ul style="list-style-type: none"> △ inherent within the mokopuna-tupuna dyad is an obligation to engage in the transmission of knowledge; △ rangatahi is when young people weave the meaning of life together, they are learning how to be one, this is the time to make mistakes; △ puhi, ūwha-o-te-ira-tangata, rāpou, whare ngaro, whaea and matua are examples of other psychological states that change and transform with physical condition. 	
9	<p>Kaitiakitanga is an inherent component of te tinana. Within a contemporary context, this is usually presented as "whakapakarihia tō tinana", the importance of healthy living and lifestyles, some key messages include:</p> <ul style="list-style-type: none"> △ good eating habits, a balanced diet, plenty of water, avoidance of preservatives and additives; △ adequate rest and exercise; △ timely use of medical services - screening, treatment and care; △ being smoke free; △ elimination of alcohol and drug abuse. 	
10	<p>For te tinana, the concept of kaitiakitanga is broader than individual needs, it is about the guardianship of collective, environmental and socio-cultural wellbeing:</p> <ul style="list-style-type: none"> △ there is the need for balance, interconnectedness and reciprocity between, for example, te tinana, whānau, hinengaro, wairua, whenua, mauri, mana, whatumanawa and te ao tūroa; △ individual wellbeing is linked to the health of whānau, hapū, iwi; △ the health of whānau, hapū, iwi is linked to environmental and socio-cultural wellbeing. 	

1 1	<p>From a wholistic perspective, the health of te tinana can be measured in many ways, for example:</p> <ul style="list-style-type: none">Δ at a personal level good health often means the absence of pain, stress, discomfort, mental and physical disease, involvement in healthy relationships and lifestyles ... te kori tinana, he mahi e ora ai te hinengaro;Δ the indicators of a healthy whānau include freedom from oppression, disadvantage, crime, poverty and abuse; good living conditions; opportunity to enjoy the benefits of society;Δ from a cultural perspective, a healthy whānau has capacity including the capacity for advancement, involvement in collective decision making and participation in society as Māori;Δ the health of Papatūānuku, the mother earth, is often measured in terms of good, clean water and air and freedom from pollution, over-population, exploitation and resource depletion.	<table><tr><td>4</td><td>3</td><td>2</td><td>1</td><td>0</td></tr><tr><td>total marks</td><td>total marks</td><td>total marks</td><td>total marks</td><td>total marks</td></tr></table>	4	3	2	1	0	total marks	total marks	total marks	total marks	total marks
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1 2	<p>Te tinana has aesthetic qualities which have an important role to play in the expression of mauri, mana, tikanga and identity:</p> <ul style="list-style-type: none">Δ mokopuna are kāwai tūpuna, they remind us of our ancestors - it might be their behaviour, the way they think, their eye-colour, movement, gestures or facial expressions;Δ through aesthetic qualities, we are prompted to honour the hopes and dreams of our ancestors;Δ Ko Hine-tītama koe, matawai ana te whatu i te tirohanga - beauty has the capacity to stir deep emotion;Δ tāmoko is not only about beautification of the human body, it is an ancient technique for upholding mana and esteem.	<table><tr><td>4</td><td>3</td><td>2</td><td>1</td><td>0</td></tr><tr><td>total marks</td><td>total marks</td><td>total marks</td><td>total marks</td><td>total marks</td></tr></table>	4	3	2	1	0	total marks	total marks	total marks	total marks	total marks
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1 3	<p>Through te tinana human beings are able to realise their maximum potential, the likelihood of achieving this goal is increased if we:</p> <ul style="list-style-type: none"> Δ strive for balance between psychic, spiritual and physical energies; Δ seek to learn from conscious and sub-conscious processes; Δ time important activities to take advantage of proactive healing properties, eg a new moon, full tide, rising sun; Δ mark progression from one stage to another with appropriate ceremony, rites and rituals, eg pōwhiri, tohi, pure. 	
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1 4	<p>The following whakataukī “E kore e ngaro ngā mana o ōna tūpuna, he tukunga iho ki a au” and “He kākano ia i ruia mai i Rangiatea, e kore e ngaro” refer to the transmission of spiritual and physical qualities from one generation to another. Te tinana is the vehicle for transmission. In a contemporary context, this suggests:</p> <ul style="list-style-type: none"> Δ mana, mauri and genetic material are tāonga tuku iho, they are part of a collective inheritance; Δ kaitiakitanga, or the care and protection of such tāonga tuku iho, is a collective responsibility. 	
1 5	<p>Many scientific techniques and bio-technologies have cultural, physical and spiritual implications for te tinana. In order to prepare our mokopuna for survival in Te Ao Mārama, Māori must have the skills, desire and expertise to engage in discussion, debate and decision-making about a range of complex issues like, for example:</p> <ul style="list-style-type: none"> Δ the technologies to assist human reproduction, eg in-vitro fertilisation, sperm and embryo banking, tissue typing, pre-implantation genetic diagnosis, genetic profiles; Δ the storage, exchange, screening, manipulation and treatment of genetic material and human tissue; Δ xeno-transplantation (the use of animal organs and cells in humans); Δ the use, exchange and research on te ira tangata, human embryos and embryonic stem cells. 	

Tick the box which best represents your feelings about this description of Te Tinana?



this description is acceptable	a little more work is needed	a lot more work is needed	this description is unacceptable	I don't know
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Can you add anything which might help us to understand the meaning of Te Tinana?

Te Whānau

1	<p>A whānau is defined by whakapapa and involves an extended family up to five or six generations, including spouses, whāngai and atawhai or adopted members. This whānau will share physical traits and may be joint shareholders of assets. It will include, for example, all the descendants of:</p> <ul style="list-style-type: none"> △ a significant marriage △ a relatively recent named ancestor △ the grandparents of an oldest living relative △ one or more ancestors known by a living whānau member, either directly or through first hand accounts 	
2	<p>Nowadays, the word whānau is also used to refer to:</p> <ul style="list-style-type: none"> △ a whāmere, or nuclear family, usually one or two parents and children △ a group of related kin who have no specific descent ties but are members of the same hapū or iwi △ communities of unrelated but like-minded people who come together for a common kaupapa or specific purpose, not necessarily a lifelong relationship △ personal perceptions about whānau members based on feelings of friendship or support, not particular kinship or kaupapa ties. 	
3	<p>Māori can and do belong to multiple whānau, use of whakapapa can be flexible, whānau affiliations may depend on the context, circumstances and kaupapa.</p>	

4	<p>The concept of whānau is implicitly linked to the processes of birth, creation and renewal, for example:</p> <ul style="list-style-type: none">△ te pā harakeke likens the whānau to a flax bush which constantly renews itself from within, it symbolises regeneration, new beginnings, successive cycles of birthing and rebirthing△ whānau refers to the physical, spiritual, symbolic act of giving birth whether it be the birth of a child or the birth of an identity, a consciousness, an initiative, direction or vision△ whānau means to cross thresholds, to change, evolve, progress from one state to another; it implies ongoing process, constant movement, forward motion and innovation△ the concept of whānau is dynamic and proactive, it refers to cycles of fertility, conception and nourishment; creating conditions for the development of capability, utilisation of creative potential, an ability to identify and maximize opportunities for individual and collective growth.	<table><tr><td>4</td><td>3</td><td>2</td><td>1</td><td></td></tr><tr><td>unit marks</td><td>unit</td><td>total marks</td><td>level</td><td></td></tr></table>	4	3	2	1		unit marks	unit	total marks	level	
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5	<p>Whānau is the driver of future development, the foundation of Māori society, the cornerstone for socialisation of Māori world-views, the building block of hapū and iwi identity.</p>	<table><tr><td>4</td><td>3</td><td>2</td><td>1</td><td></td></tr><tr><td>unit marks</td><td>unit</td><td>total marks</td><td>level</td><td></td></tr></table>	4	3	2	1		unit marks	unit	total marks	level	
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6	<p>The whakapapa of a whānau is tied to:</p> <ul style="list-style-type: none">△ occupation of particular lands and association with specific maunga, awa, moana, iwi, hapū, marae, kāinga, wāhi tapu;△ a shared history of eponymous ancestors, strategic alliances, reciprocal relationships, kaupapa and dialect;△ the divine origins of Papatūānuku and life itself.	<table><tr><td>4</td><td>3</td><td>2</td><td>1</td><td></td></tr><tr><td>unit marks</td><td>unit</td><td>total marks</td><td>level</td><td></td></tr></table>	4	3	2	1		unit marks	unit	total marks	level	
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7	<p>The nature of relationships within and between whānau members is determined by a number of factors including whakapapa, occupation, residency, environment and personal talents or skills, for example:</p> <ul style="list-style-type: none">△ whakapapa identifies the central characters and places them within a network of relationships;△ genealogy, age-group and/or relative order of birth may influence perceptions about respective roles and responsibilities;△ ahi kā or hau kāinga have a particular status;△ irrespective of age or birth order, whānau members with particular skills may be placed in a leadership position.	<table><tr><td>4</td><td>3</td><td>2</td><td>1</td><td></td></tr><tr><td>unit marks</td><td>unit</td><td>total marks</td><td>level</td><td></td></tr></table>	4	3	2	1		unit marks	unit	total marks	level	
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unit marks	unit	total marks	level									

8	<p>The Māori pantheon and creation stories help to clarify the meaning of whānau. Through the deeds and struggles of Tāne, his brothers and other ātua, Māori have access to ancient wisdom about human nature and the characteristics of whānau relationships, for example:</p> <ul style="list-style-type: none"> △ in the separation of Rangi and Papa, parents are reminded of the anguish caused by offspring rebellion, the need for children to be involved in the shaping of their own future; △ the whānau is also warned of turmoil and struggles around sibling rivalry, responsibility, duty and the full range of human emotions including anger, revenge, jealousy, passion, love and grief. 	
9	<p>A primary function of whānau is to understand, maintain and contribute to a network of mutually beneficial and reciprocal relationships between, for example:</p> <ul style="list-style-type: none"> △ tūākana/teina, tūpuna/mokopuna, wahine/tāne; △ uri/whānau, whānau/hapū, whānau/hapū/iwi; △ mana ātua/mana tūpuna/mana whenua; △ kāinga marae, ahi kā/whānau matāra or taura here; △ te ao tawhito/te ao hou. 	

10	<p>Whānau members have particular rights, such as:</p> <ul style="list-style-type: none">the right to belong and be loved, cared for, nurtured, protected:the right to representation in decision-making;the right to knowledge which strengthens individual and collective identity, mana and mauri;the right to participation in benefits and obligations.	<table><tr><td>4</td><td>3</td><td>2</td><td>1</td><td>0</td></tr><tr><td>not met</td><td>met</td><td>not met</td><td>met</td><td></td></tr></table>	4	3	2	1	0	not met	met	not met	met	
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11	<p>The concept of whānau is underpinned by intrinsic principles and practices, for example:</p> <ul style="list-style-type: none">manaakitanga refers to the processes which bond, nurture and strengthen kinship ties;mana tiaki/kaitiakitanga refers to the care, management and guardianship of tāonga, including k āwai tūpuna, whakapapa, identity, property, children, people and rights;kōtahitanga is an underlying principle of co-operation as well as the ability to stand together, overcome obstacles and resolve conflict;tātau tātau/tohotoatia refers to a collective past, present and future; shared history and responsibilities; an intrinsic inter-relatedness and mutually beneficial inter-dependence; equity and sharing of social, cultural, economic resources;kanohi kitea reflects the principle of active participation, tangible support, regular interaction, the importance of and need for a physical presence, ongoing involvement, being seen;te amorangi ki mua, te hāpai ō ki muri refers to the need for appropriate leadership and support.	<table><tr><td>4</td><td>3</td><td>2</td><td>1</td><td>0</td></tr><tr><td>not met</td><td>met</td><td>not met</td><td>met</td><td></td></tr></table>	4	3	2	1	0	not met	met	not met	met	
4	3	2	1	0								
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12	<p>The whānau has inherent obligations like, for example, the responsibility to:</p> <ul style="list-style-type: none">ensure whānau survival including the ability to respond to challenges, retention of identity, protection of tāonga and transmission of relevant knowledge;develop whānau capacity, potential and opportunities;maintain and contribute to kinship ties, reciprocal relationships and strategic alliances;build up, restore and uphold collective mana and mauri.	<table><tr><td>4</td><td>3</td><td>2</td><td>1</td><td>0</td></tr><tr><td>not met</td><td>met</td><td>not met</td><td>met</td><td></td></tr></table>	4	3	2	1	0	not met	met	not met	met	
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13	<p>The concept of whānau encapsulates key values and value systems which serve to shape and determine personal attitudes and behaviour, for example:</p> <ul style="list-style-type: none">△ whanaungatanga is a value system that revolves around aroha, manaaki, whāngai and kanohi kitea, it is the processes that feed, nourish and maintain healthy relationships;△ tatau tatau contains an inherent notion of collective identity and the expectation that burden, responsibility, obligations and benefits will be shared and carried by the group as a whole;△ rangatiratanga carries the implication that rangatira will bond the whānau together as well as provide leadership and direction;△ reciprocity is a value system around the principles of balance and investment, for example, whānau alliances such as marriage, procreation and whāngai are viewed as investment strategies that contribute to economic, cultural and social capital.	<table><tr><td>4</td><td>3</td><td>2</td><td>1</td><td>0</td><td></td></tr><tr><td>not relevant</td><td>partial</td><td>total relevant</td><td>relevant</td><td></td><td></td></tr></table>	4	3	2	1	0		not relevant	partial	total relevant	relevant		
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14	<p>Within the whānau, each individual has their own responsibilities and obligations, such as the need to:</p> <ul style="list-style-type: none">△ engage and participate in whānau processes;△ uphold kaitiakitanga including the need to lead by example and ensure the protection, preservation and transmission of cultural, social and economic capital;△ accept collectivity including the notions of collective responsibility, collective ownership and collective identity; that each individual is a representative of their whānau; individual rights are indivisible from those of the group and whānau membership is an important component of identity;△ understand that mana belongs to the whānau as a whole and it is increased or decreased by the behaviour of individuals and the way a whānau fulfills its functions and obligations; individuals have a shared responsibility to build up the mana of their whānau and restore it when it is damaged.	<table><tr><td>4</td><td>3</td><td>2</td><td>1</td><td>0</td><td></td></tr><tr><td>not relevant</td><td>partial</td><td>total relevant</td><td>relevant</td><td></td><td></td></tr></table>	4	3	2	1	0		not relevant	partial	total relevant	relevant		
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1 5	<p>The health or wellbeing of a whānau can be conceptualised and measured in various ways, such as:</p> <ul style="list-style-type: none"> △ a willingness, desire and ability to engage in the processes of whanaungatanga and manaakitanga; △ capacity for pūpuri tāonga, kaitiakitanga and whakapūmau tikanga, that is the protection, endorsement and advancement of mātauranga Māori; △ resilience and ability to manage milestones such as tangihanga, childbirth and significant life events; △ ability to advance and progress ... i te kore, ki te pō, ki te ao mārama ... ; △ access to Te Ao Māori, such as marae, tōhunga, urupā, rangatira, whakapapa, kōhanga reo, kura kaupapa, whare kura, tikanga; △ the quality of whānau decision making processes eg trusts, wānanga, hui, the opportunity to participate in such activities as Māori; △ capacity for whakamana, whakatakato tikanga and whakawhanaungatanga, that is the ability to empower and enable whānau members. 	
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Tick the box which best describes your feelings about this description of Te Whānau.

this description is acceptable	a little more work is needed	a lot more work is needed	this description is unacceptable	I don't know
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Can you add any comments that may help us to understand the meaning Te Whānau?

Te Whenua

1	<p>Papatūānuku is the all encompassing womb of creation, she is the mother of humanity, she is te whenua, te whenua is the mother earth:</p> <p>Δ te whenua is our tipuna, we are the descendants of Papa and Rangi, there are ancestral links, we share a whakapapa of spiritual and physical origins;</p> <p>Δ the land is loved as a mother is loved, she is our beloved mother, the mother is our beloved land;</p> <p>Δ we are tangata whenua, we are of the land, we are the land;</p> <p>Δ earth our body, water our blood, air our breath and fire our spirit.</p>	<table><tr><td>4</td><td>3</td><td>2</td><td>1</td><td></td></tr><tr><td>unf</td><td></td><td>unf</td><td>total</td><td>total</td></tr><tr><td>total</td><td></td><td>total</td><td>total</td><td>total</td></tr></table>	4	3	2	1		unf		unf	total	total	total		total	total	total
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2	<p>Te whenua provides nourishment, shelter, protection and sustenance, she nurtures the conditions for growth and survival, she is both the placenta that feeds an unborn child and the placenta that sustains humanity:</p> <p>Δ <i>Te toto o te tangata, he kai; te oranga o te tangata, he whenua</i> (the blood of humanity is nourished by food but human wellbeing is sustained by the land);</p> <p>Δ <i>Ko te whenua te wai-ū mo ngā uri whakatipu</i> (the life-giving qualities of land are likened to the breast milk which sustains a newborn infant);</p> <p>Δ <i>Haha te whenua, haha te tangata</i> (when the land is forsaken, humanity is also forsaken).</p>	<table><tr><td>4</td><td>3</td><td>2</td><td>1</td><td></td></tr><tr><td>unf</td><td></td><td>unf</td><td>total</td><td>total</td></tr><tr><td>total</td><td></td><td>total</td><td>total</td><td>total</td></tr></table>	4	3	2	1		unf		unf	total	total	total		total	total	total
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3	<p>Te whenua is enduring and everlasting, her worth is immeasurable:</p> <p>Δ <i>He kura tangata e kore e rokohanga, he kura whenua ka rokohanga</i> (material possessions are nothing compared to the tangible worth of land);</p> <p>Δ <i>He kura kāinga e hokia; he kura tangata e kore e hokia</i> (the value of land will remain long after the lure of human possessions has faded);</p> <p>Δ <i>Toitū te kāinga, whatu ngā-rongaro he tangata</i> (when humanity has perished the land will still be here);</p> <p>Δ <i>Toka tū moana, toka tū whenua</i> (the land will withstand and endure).</p>	<table><tr><td>4</td><td>3</td><td>2</td><td>1</td><td></td></tr><tr><td>unf</td><td></td><td>unf</td><td>total</td><td>total</td></tr><tr><td>total</td><td></td><td>total</td><td>total</td><td>total</td></tr></table>	4	3	2	1		unf		unf	total	total	total		total	total	total
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4	<p>Te whenua is tapu for several reasons:</p> <ul style="list-style-type: none">△ tapu ātua, tapu tūpuna, tapu whakapapa – te whenua has divine origins, the ātua are our tūpuna, whakapapa has intrinsic tapu;△ tapu mate – battles have been fought on te whenua, warriors have died, blood is spilt, the dead are buried, war and death are tapu states;△ within te whenua there is personification and association with ancestral names and body parts, eg Hikurangi, Te Tone o Hauku, Te Tipi o Taikehu, Te Ika-ā-Maui - te whenua is the embodiment of mana and tapu;△ te whenua has the tapu of pro-active, life-giving qualities, she is the source of nourishment and survival.	<table><tr><td>4</td><td>3</td><td>2</td><td>1</td><td></td></tr><tr><td>total marks</td><td>achieved</td><td>total marks</td><td>achieved</td><td></td></tr></table>	4	3	2	1		total marks	achieved	total marks	achieved	
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5	<p>Te whenua is the foundation for Māori identity, the basis for identity as whānau, hapū, iwi:</p> <ul style="list-style-type: none">△ we affiliate with her landforms, landscapes, attributes and features - our maunga, awa, moana, kāinga, wāhi tapu;△ each whānau/hapū/iwi has its own repository of knowledge, their own whakapapa of occupation, conquest, experience and alliance;△ this whakapapa is woven into our marae, language and protocols; it shapes our thinking, beliefs and values; it informs our decision-making, behaviour and attitudes.	<table><tr><td>4</td><td>3</td><td>2</td><td>1</td><td></td></tr><tr><td>total marks</td><td>achieved</td><td>total marks</td><td>achieved</td><td></td></tr></table>	4	3	2	1		total marks	achieved	total marks	achieved	
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6	<p>There is an intrinsic connectedness between Papatū ānuku, te whenua and women – the identity of women as te whare tangata is tied to the evolution of existence, creation of the world and opportunity for the realisation of human potential:</p> <ul style="list-style-type: none">△ <i>Me aro ki te hā o Hine-ahu-one</i> (pay heed to the life-force of women);△ Papatūānuku, te whenua and women are unified in their role as the house of humanity, the womb of creation, the passageway, portal and pathway for birthing, establishment of whakapapa, enlightenment and being;△ <i>Māu te wahine, māku te whenua, kia ai koe i te tore tangata, kia ai hoki au i te tore whenua</i> (to you the woman, to me the land, that you may breed men while I grow food).	<table><tr><td>4</td><td>3</td><td>2</td><td>1</td><td></td></tr><tr><td>total marks</td><td>achieved</td><td>total marks</td><td>achieved</td><td></td></tr></table>	4	3	2	1		total marks	achieved	total marks	achieved	
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7	<p>The status of individuals and groups is defined by their relationship with te whenua:</p> <ul style="list-style-type: none">△ whakapapa to the whenua is the primary denominator for defining relationships and sorting people into groups, each group has specific roles, functions and responsibilities;△ tangata whenua, tangata konene, tangata manene, mana whenua, mataawaka, tuku whenua and raupatu are some of the terms that describe how people came to occupy or obtain the land;△ place of dwelling and/or a physical, day-to-day presence on the land is a clear reference point for sorting people into groups and defining respective roles, eg ahi kā, hau kāinga, kāinga noho, ūkaipō, taura here, tangata haere, manuhiri, pākehā, tauwi;△ relationships with te whenua may also be established in other ways, eg – te take tuku iho, te take papa tipu, te take whanaunga, te take tomo.	<table><tr><td>4</td><td>3</td><td>2</td><td>1</td><td></td></tr><tr><td>whānau</td><td>whānau</td><td>whānau</td><td>whānau</td><td>whānau</td></tr></table>	4	3	2	1		whānau	whānau	whānau	whānau	whānau
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8	<p>Te whenua captures mauri and is linked to the whatumanawa – it is a powerful repository of collective, inter-generational experience and emotion; layer upon layer of spiritual, psychic and emotional energy is absorbed and retained in the physical landscape and environment:</p> <ul style="list-style-type: none">△ battles have raged amidst endless cycles of birth and death, renewal and replenishment, she embraces our dead, nourishes the living, she is the source of water and food, without her there would be no existence or survival;△ <i>Tukua mai he kapunga oneone ki a au hai tangi</i> (send me a handful of soil that I may weep over it);△ <i>Haere koa, ki mate au, mate ki te kāinga. Kia horoia ai aku toto, horoia ki ngā wai ratarata o Makarika</i> (if I must die then let it be on my land, so that my blood may be washed in the clear waters of Makarika);△ he whenua, he wāhine ka mate te tangata (men will die for women and land) mā te whenua, mā te wāhine, ka ngaro te tangata.	<table><tr><td>4</td><td>3</td><td>2</td><td>1</td><td></td></tr><tr><td>whānau</td><td>whānau</td><td>whānau</td><td>whānau</td><td>whānau</td></tr></table>	4	3	2	1		whānau	whānau	whānau	whānau	whānau
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9	<p>Te whenua is part of the cultural capital and whakapapa kōrero that informs discussion, protocols and decision-making:</p> <ul style="list-style-type: none">△ the landscape and environment provide opportunities for Māori to situate themselves in a web of relationships; between the living, the ancestors, the deities and the land;△ within te whenua spiritual qualities and attributes are expressed - Rangi and Papa, Tangaroa, Tāne, Tāwhirimātea, Rongomātāne, Haumia, Rūaumoko, Tūmatauenga and Whiro;△ Māori are socialised into reading the environment, the interpretation of signs and symbols - everything we see, smell, taste, sense and feel has meaning and significance - night and day, the moon and stars, sun and tides, times of the year, storms and winds;△ rituals are timed to maximise potential, to take advantage of natural cycles and healing properties, to coincide with beneficial influences, powers and energies;△ information is gathered across a range of domains including the tangible and intangible, the physical, psychic, emotional and spiritual.	<table><tr><td>4</td><td>3</td><td>2</td><td>1</td><td>0</td></tr><tr><td>not met</td><td>met</td><td>not met</td><td>met</td><td>not met</td></tr></table>	4	3	2	1	0	not met	met	not met	met	not met
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10	<p>Whakawhenuatanga is important – these are the rituals and protocols that uphold and endorse the importance of belonging, the rituals that serve to bind, fasten, affirm and acknowledge the connectedness between birth and land:</p> <ul style="list-style-type: none">△ Ka puta tō hua tuatahi, whakahokia tōna whenua ki te whenua (first of all you must return your child's placenta to Papatūānuku, the whenua who is both land and ancestor)△ tohi and tangihanga are ceremonies for cementing ties with te whenua, they mark the beginning and end of life in a physical realm;△ the naming of landmarks, placing of mauri, involvement in kaitiakitanga, whakawhanaungatanga and marae-centred kaupapa are other ways in which relationships with the land may be promoted and upheld;△ I kā tonu taku ahi, i runga i tōku whenua – this whakatauki refers to ahi kā, the need to physically occupy the land;△ a whānau matara is one that has moved away from their tūrangawaewae, they no longer have a place to stand	<table><tr><td>4</td><td>3</td><td>2</td><td>1</td><td>0</td></tr><tr><td>not met</td><td>met</td><td>not met</td><td>met</td><td>not met</td></tr></table>	4	3	2	1	0	not met	met	not met	met	not met
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11	<p>Another meaning of te whenua is <i>altogether</i> or <i>entirely</i> - in this context, te whenua highlights the importance of:</p> <ul style="list-style-type: none">△ kōtahitanga - co-operation, collective effort and unity, the need for whānau/hapū/iwi to work together towards common goals;△ collectivity – that the concept of te whenua is intrinsically collective - it requires joint, shared, combined structures for governance, management and decision-making structures, cooperation leads to unity, completeness and togetherness;△ global responsibility – the boundaries of te whenua extend beyond the whānau, beyond the iwi, beyond Aotearoa and the human race, to all living things, to the land and water everywhere, to Papa and Rangi in their entirety	<table><tr><td>4</td><td>3</td><td>2</td><td>1</td><td>0</td></tr><tr><td>not met</td><td>met</td><td>not met</td><td>met</td><td>not met</td></tr></table>	4	3	2	1	0	not met	met	not met	met	not met
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1 2	<p>Tangata whenua are the kaitiaki of te whenua, this is a conscious undertaking of the responsibility for proper stewardship as defined and informed by mātauranga Māori, kaitiakitanga involves a commitment to:</p> <ul style="list-style-type: none">△ reciprocity and sustainability – to nurture the land as she nurtures us, to ensure and enable mutually beneficial, pro-life conditions;△ retain and uplift the mauri of Papatūānuku, she is a living organism with her own processes for ingestion, digestion and excretion; she provides a network of support systems for all her children, who live and function in a symbiotic relationship;△ guardianship and protection such as the use of rāhui to cleanse, renew or replenish and naming rights to preserve iwi history and capture whakapapa kōrero;△ inclusive management and governance systems that benefit the whole collective, not just some;△ the implementation of strategies to ensure the wellbeing of future generations eg strengthening the Māori asset base, never selling the land.	<table><tr><td>1</td><td>2</td><td>3</td><td>4</td></tr><tr><td>fact</td><td>norm</td><td>total</td><td>balance</td></tr><tr><td>objective</td><td></td><td>capital</td><td></td></tr></table>	1	2	3	4	fact	norm	total	balance	objective		capital	
1	2	3	4											
fact	norm	total	balance											
objective		capital												
1 3	<p>Mana whenua is an inter-generational, multi-layered, dynamic process that determines who has authority and control, it comes with responsibilities and obligations:</p> <ul style="list-style-type: none">△ mana whenua is determined by whakapapa;△ mana whenua is expressed in many ways eg ahi kā operates to ensure control remains with the group that has continuously occupied the land; tuku whenua is a mechanism for acknowledgement of respective mana;△ knowledge about te whenua is an indicator and source of mana whenua – each site has its own whakapapa, kawai tūpuna, moteatea, karakia, there is history behind the naming of every maunga, awa, wāhi tapu, marae;△ mana whenua implies an active involvement in decision-making and kaitiakitanga, it implies access to sites and opportunities for interaction eg ūrupā, papakainga, resources;△ <i>toi te kupu, toi te mana, toi te whenua</i> – the spiritual origins and inter-relationships between mana, land and language are essential components of wellbeing, status and identity.	<table><tr><td>1</td><td>2</td><td>3</td><td>4</td></tr><tr><td>fact</td><td>norm</td><td>total</td><td>balance</td></tr><tr><td>objective</td><td></td><td>capital</td><td></td></tr></table>	1	2	3	4	fact	norm	total	balance	objective		capital	
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fact	norm	total	balance											
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1	Te whenua is not a commodity that can be bought and sold:											
4	<ul style="list-style-type: none">Δ there is no justification for the sale of Māori land;Δ individual land rights are indivisible from those of whānau and hapū;Δ kaitiakitanga does not mean ownership or the right to sell, it is the right of guardianship, it is a collective responsibility;Δ tuku whenua is a feature of the Maori land management style that allows for the gifting of land use rights, it does not mean permanent land alienation or the right to sell;Δ land is a source of identity, belonging and continuity between the living, the dead and future generations, this cannot be sold.	<table border="1"><tr><td>4</td><td>3</td><td>2</td><td>1</td><td></td></tr><tr><td>total points</td><td>points</td><td>total points</td><td>points</td><td></td></tr></table>	4	3	2	1		total points	points	total points	points	
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1	Access to and/or ability to interact with te whenua is the											
5	main factor that determines whether Māori feel a sense of belonging and connectedness to their turangawaewae:											
	<ul style="list-style-type: none">Δ access to water, wāhi tapu, marae and papakainga is particularly important, water is used in ceremonies, to cleanse or signify a change of state;Δ the maunga, ngāhere and awa are places of peace, tranquility and healing; they offer refuge, rongoa and shelter - the flatlands and moana offer opportunities for food, transport, housing and industry;Δ there is no distinction between mana ātua, mana whenua, mana moana and mana tangata, all are important for whānau ora;Δ a whānau with land will always have opportunities for new beginnings;Δ you cannot feel like you belong if you do not have a place to stand.	<table border="1"><tr><td>4</td><td>3</td><td>2</td><td>1</td><td></td></tr><tr><td>total points</td><td>points</td><td>total points</td><td>points</td><td></td></tr></table>	4	3	2	1		total points	points	total points	points	
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total points	points	total points	points									

1 6	<p>A number of issues are impacting on Māori capacity for kaitiakitanga and the quality of our relationships with te whenua. Māori must take part in the discussion, debate and decision-making, these are the opportunities to shape our future ... <i>ka marama te whakaaro, ka marama te korero, ka marama te wananga, ka puta he maramatanga</i>, eg:</p> <ul style="list-style-type: none">Δ pollution, exploitation, pest management, resource depletion and the introduction of genetically modified plants and species are key issues for contemporary Māori;Δ most local, regional and central authorities do not provide for the expression of mana whenua or kaitiakitanga in their laws, bylaws, policies and regulations;Δ pressure for sale, development and sub-division of Māori land is relentless and intense;Δ the system of succession to Māori land can foster individualisation and the privatisation of land shares, it can undermine collective decision-making and create new opportunities for partition and alienation – alternatives must be found.	<table><tr><td>4</td><td>3</td><td>2</td><td>1</td><td></td></tr><tr><td>not relevant</td><td>neutral</td><td>total relevant</td><td>agree</td><td></td></tr></table>	4	3	2	1		not relevant	neutral	total relevant	agree	
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not relevant	neutral	total relevant	agree									

Tick the box which best represents your feelings about this description of te whenua?

this description is acceptable	a little more work is needed	a lot more work is needed	this description is unacceptable	I don't know
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Can you add anything to this description of te whenua?

Te Mana

1	<p>Ko lo te pūtake o te mana:</p> <ul style="list-style-type: none"> Δ lo-Matua-Kore is the source of mana; Δ mana originates in the spiritual realm; Δ te mana is a spiritual power. 	
2	<p>Tapu and mana are closely linked - where some speak of tapu, others speak of mana, at times these kupu can seem inter-changeable:</p> <ul style="list-style-type: none"> Δ tapu is the potential for power and the mechanism for protection of such potential; Δ mana is the actual power, mana is the realisation of potential power, mana is the power itself; Δ mana is a source of tapu for te ira tangata and surrounding phenomena; Δ tapu is a state of being caused by the indwelling of mana. 	
3	<p>Mana is intrinsic, implicit, inherent, we are born with it:</p> <ul style="list-style-type: none"> Δ mana atua is embedded within te ira tangata, we have descended from ngā atua; Δ E kore e ngaro ngā mana o ōna tūpuna, he tukunga iho ki a au (mana tupuna is never lost, it is passed down as a cloak for us to wear, ancestral mana is inherited, it is a taonga tuku iho, a birthright that passes from one generation to another); Δ ahakoa ko wai te tangata e eke mai ki te marae, me karanga, me mihi, nō te mea he mana tōna, he mana tō ngā tangata katoa (whoever comes to the marae, call them on and welcome them formally because s/he has mana, all human beings have mana). 	
4	<p>Inherent mana is a potential power that must be authorised:</p> <ul style="list-style-type: none"> Δ the mana that te ira tangata is born with is inert, latent, dormant; Δ mana must be activated, realised, given legitimate expression; Δ mana is spiritual power plus the authority to use such power, not authority and no power or power but no authority; Δ te ira tangata is an agent or channel for the legitimate expression of mana. 	

5	<p>Mana is imparted, bequeathed and imbued in a deliberate and purposeful manner, for example:</p> <ul style="list-style-type: none">△ Io-taketake took the mana from A watea and gave it to Tane-nui-a-rangi thus giving him the authority and power to perform;△ bloodline, order of birth, gender, knowledge and ability often influence decisions about the delegation of mana;△ an understudy or apprentice are chosen to ensure continuity, representation and the protection of knowledge, skills and ability, people with the right qualities, attributes and abilities are selected to maximise the likelihood of success;△ ariki, rangatira and tohunga are the legitimate agents of spiritual power and authority for whānau/hapū/iwi;△ before death, a father may give his mana to the eldest son, but sometimes a daughter or younger son is chosen.	<table><tr><td>1</td><td>2</td><td>3</td><td>4</td><td>5</td><td>6</td><td>7</td></tr><tr><td>100%</td><td>90%</td><td>80%</td><td>70%</td><td>60%</td><td>50%</td><td>40%</td></tr></table>	1	2	3	4	5	6	7	100%	90%	80%	70%	60%	50%	40%
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6	<p>There are rituals and ceremonies for delegation, transmission and protection of mana, for example:</p> <ul style="list-style-type: none">△ the tohi rite has dedication, consecration and covenant components to foster particular virtues and relationships;△ te whakapā assists the transfer of mana from superior to subordinate; kairarawa and kaitoa are traditional methods for the replenishment of mana; tohi whakahā and pure ceremonies serve to uplift and protect mana;△ karakia serve to strengthen mana and invoke spiritual power, protection, benevolence;△ successors may be chosen and trained but mana must be formally established and recognised, mana is given, ascribed and legitimised by others.	<table><tr><td>1</td><td>2</td><td>3</td><td>4</td><td>5</td><td>6</td><td>7</td></tr><tr><td>100%</td><td>90%</td><td>80%</td><td>70%</td><td>60%</td><td>50%</td><td>40%</td></tr></table>	1	2	3	4	5	6	7	100%	90%	80%	70%	60%	50%	40%
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7	<p>The indwelling of mana always happens for a reason, recipients have particular obligations and responsibilities, in particular:</p> <ul style="list-style-type: none">△ their main role is manaakitanga, to uphold the mana of their people, to ensure survival in te ao marama;△ they are the repositories of cultural knowledge and have the responsibility for transmission to future generations;△ they are the guardians of kawa and tikanga and responsible for the actions of their people - under whose mana did this occur?	<table><tr><td>1</td><td>2</td><td>3</td><td>4</td><td>5</td><td>6</td><td>7</td></tr><tr><td>100%</td><td>90%</td><td>80%</td><td>70%</td><td>60%</td><td>50%</td><td>40%</td></tr></table>	1	2	3	4	5	6	7	100%	90%	80%	70%	60%	50%	40%
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8	<p>Mana can be acquired in life through personal endeavour and outstanding achievement, ability or skill, for example:</p> <ul style="list-style-type: none">△ Tūwhakairiora, Maui-tikitiki-a-rangi and Te Rauparaha obtained their mana through personal endeavour;△ a teina rangatira may be chosen when the mataamua lacks confidence or ability;△ females may be ariki, if they have the right skills and qualities, women may also earn the right to speak on marae;△ mana may increase with marriage as in the case of a taumau or betrothal for the purposes of strategic alliance;△ individuals and whānau may gain acknowledgement and recognition for outstanding skills and achievements in a wide range of pursuits.	<table><tr><td>1</td><td>2</td><td>3</td><td>4</td><td>5</td><td></td></tr><tr><td>not rated</td><td></td><td>minor</td><td>not a topic</td><td></td><td>not a topic</td></tr></table>	1	2	3	4	5		not rated		minor	not a topic		not a topic
1	2	3	4	5										
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9	<p>Mana-ake refers to the unique identity of each and every person:</p> <ul style="list-style-type: none">△ each person has their own distinct mana, an absolute uniqueness that is produced by weaving together their particular heritage, accomplishments and potential;△ mana is like a lake filled with water from several streams, it is derived from a range of sources but held as a single store;△ mana is what you are, who you are and what other people think you are, it is given to you but you have to demonstrate yourself;△ how much mana a person has at any given time is determined by the people around them and their own self-awareness, some people don't recognise their own mana, others overestimate themselves.	<table><tr><td>1</td><td>2</td><td>3</td><td>4</td><td>5</td><td></td></tr><tr><td>not rated</td><td></td><td>minor</td><td>not a topic</td><td></td><td>not a topic</td></tr></table>	1	2	3	4	5		not rated		minor	not a topic		not a topic
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1 0	<p>Mana is derived from manaaki and manaakitanga is the way in which we promote and uphold the mana of others, manaakitanga ensures the quality and integrity of relationships:</p> <ul style="list-style-type: none"> △ if the outcome of engagement and interaction is the mutual elevation of mana then manaakitanga has been expressed; △ a mauri manaaki is often found on inside the whare to remind hau kainga of the value placed on social obligations, the importance of hospitality, generosity and caring for others; △ manaakitanga revolves around reciprocal obligations, it seeks to maintain balance and harmony, to keep relationships intact and operational; △ manaakitanga requires an active engagement in debate and discussion about the process of whakamana eg restoring mana is not necessarily achieved by diminishing the mana of others; △ manaakitanga is the foundation for whanaungatanga, unity, togetherness and identity; △ manaakitanga always happens in a social setting, individuals and groups must have the power and authority to get things done in a social setting.
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1	2	3	4	5
and ratio	long	old & new	new	

1 1	<p>Te ira tangata is not a passive recipient of mana but an active and dynamic host:</p> <ul style="list-style-type: none">Δ personal mana is never absolute, it is constantly being evaluated, monitored and assessed by others;Δ mana is a vital force and power, it interacts with te mauri, wairua, tapu, ihi, wehi, hinengaro, whatumanawa, it contributes to psychic, intellectual and emotional consciousness, it thrives on collective emotion and experience, it reflects the quality of relationships and dynamics within the group;Δ mana can come from within or be built up over years, it can grow, combine, expand, it is won by daring and propitiation but mana is never permanent, it can be lost or taken away, mana must be nourished, sustained, protected, maintained;Δ mana can be forfeited or given away for a particular purpose, those who lack the desire or ability may pass it on;Δ loss of mana is not permanent, it can be reclaimed and restored through personal, collective or the actions of descendants, the essence remains intact.	<table><tr><td>4</td><td>3</td><td>2</td><td>1</td><td>0</td></tr><tr><td>not nourish</td><td></td><td>nourish</td><td></td><td>total nourish</td></tr></table>	4	3	2	1	0	not nourish		nourish		total nourish
4	3	2	1	0								
not nourish		nourish		total nourish								
1 2	<p>Mana is carried by the whānau/hapū/iwi, it is a collective responsibility:</p> <ul style="list-style-type: none">Δ mana tupuna binds the descendants of an eponymous ancestor together, personal mana is linked to that of the whānau/hapū/iwi, individual actions and inactions can increase or diminish the mana of others;Δ loss of mana through transgression, abuse or ignorance can have physical and spiritual implications that may lead to powerlessness, individuals must understand the kaupapa and tikanga of whānau/hapū/iwi;Δ individuals have an obligation to uphold the mana of their whānau/hapū/iwi and restore it when it is damaged.	<table><tr><td>4</td><td>3</td><td>2</td><td>1</td><td>0</td></tr><tr><td>not nourish</td><td></td><td>nourish</td><td></td><td>total nourish</td></tr></table>	4	3	2	1	0	not nourish		nourish		total nourish
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not nourish		nourish		total nourish								

- 1
3
- Mana has many different forms, individuals and groups may hold several types of mana at once, respective roles and functions are always complementary and must be understood from a collective, wholistic perspective:
- △ mana tupuna is expressed in many ways, eg mana tangata, mana whenua, mana moana, mana wahine, mana tane, mana Māori;
 - △ Ko te tuakana te kai-pupuri i te mana, ko te teina te kai-whakatinana (the tuakana holds the mana of the whānau but the teina gives it substance);
 - △ Te amorangi ki mua, te hapai ō ki muri (everyone has a place, each individual/whānau makes their own special contribution to the mana of each group);
 - △ mana wahine is different from mana tāne and the mana of a woman and man together is different again;
 - △ the mana of a puhi, ruahine or ariki female is particularly potent in negating the depletion of mana;
 - △ mana tangata enables mana whenua, mana whenua enables kaitiakitanga, kaitiakitanga informs and empowers whakapapa, wairua, tikanga, mana tangata - in this way ngā taonga tuku iho is nourished and protected, everything is related, connected.

4	5	6	7	8
mana	mana	mana	mana	mana

- 1
4
- Mana is derived from local control and relationships:
- △ once mana tangata has been established mana whenua, mana moana and other types of mana will follow;
 - △ ko te iwi te rangatira o te rangatira – true mana is shown when whānau/hapū/iwi are working together;
 - △ mana whenua is not possible without a physical presence on the land, hau kainga and ahi kā whānau are there to nurture and protect, mana tangata is the foundation for kaitiakitanga;
 - △ mana whakahaere, mana Māori, mana motuhake, mana mauri are some of the ways in which whānau/hapū/iwi can retain authority and control over their own identity and ensure the ability to progress, advance, move forward in a way that makes sense for themselves.

1	2	3	4	5	
not rated		minor	mod rated	major	

- 1
5
- Mana can be measured, monitored and demonstrated in a number of ways, for example, mana tangata is indicated by:
- △ the ability to whakamana, to host and be hosted, to authorise, control and mobilise groups, to generate action and activity;
 - △ the health of our rivers, streams, waterways along with the ng āhere, whenua and implementation of strategies for rejuvenation of the collective asset base;
 - △ kaitiakitanga – the ability to preserve, protect and access ngā taonga tuku iho – te whenua, te ngāhere, he kāwai tupuna, whakapapa, kaupapa, tikanga, waiata, whakatauaki, te ao M āori, te ngākau M āori;
 - △ the way whānau/hapū/iwi operate as a group, the level of awareness, acceptance, understanding of collective kaupapa and tikanga, ability to stand together when needed, positive aspirations, feelings of confidence and trust;
 - △ rangatiratanga - rangatira as the focal point of tribal mana, selection of people with the right skills and expertise.

1	2	3	4	5	
not rated		minor	mod rated	major	

- 1
6
- Mana is a whakaaro tawhito, each whānau/hapū/iwi has their own signs and symbols for transmitting information about man, some common techniques include:
- △ kāwai tupuna, whakapapa, waiata, haka, whakatauāki, pur ākau;
 - △ names, placenames and titles, eg the fullname for Porourangi is Te Ariki Matatara-a-whare (the firstborn of a tapu line), many hapū bear the names of important ancestors;
 - △ carvings, decorations, marks and symbols eg whare whakairo, tamoko, korowai, topknots, heru, the use of prized materials like kiwi feathers or whale bone, the use of complex and particularly intricate patterns;
 - △ association with significant maunga and events, eg “E ka rukuruku a Te Rangitawae ona pueru e” (the snow-capped peaks of Te Rangitawaea are a chiefly sign); when Te Aotake gave his daughter to Tūwhakairiora he said “Haeremai ki Hikurangi te maunga kua tauria nei e tu huka”; it is a sign of status to say your karaka trees were derived from Nukutaurua, the grove planted by the crew of Kurahaupo.

1	2	3	4	5	
not rated		minor	mod rated	major	

- 1
7 A number of issues, obstacles and challenges prevent the operationalisation of mana in an everyday, contemporary context for Māori:
- △ rangatira must have a wide range of skills, especially the ability to bond people together, knowledge of tikanga, whakapapa, te reo Māori, an understanding of Māori aspirations and access to people with relevant expertise;
 - △ leadership is often ascribed rather than achieved, lawyers and accountants may be chosen above those who have demonstrated leadership skills amongst the whānau/hapū/iwi;
 - △ the inclusion of mana as an integral factor in any decision-making process is not readily accepted by the majority group/ dominant culture, eg individual property development rights usually take precedence over mana whenua rights; mana atua concerns about the use of human genes, tissues, foetal cells are generally ignored; mana tupuna selection of 28th Māori Battalion leaders was initially rejected;
 - △ local and regional authorities alongwith the justice system and Courts do not understand the meaning of mana, the Resource Management Act offers no protection for Māori;
 - △ the rules of engagement in discussion, debate and decision-making are changing for Māori, members/beneficiaries must officially register or enrol on an iwi register to have speaking and voting rights – mana tupuna alone is no longer sufficient.

1	2	3	4	5
100%	80%	60%	40%	20%

What do you think about the overall quality of this description of te mana?

this description is acceptable	a little more work is needed	a lot more work is needed	this description is unacceptable	I don't know
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Can you add anything to this description of te mana?

Background Information

Please circle or tick your answers to the following?

Age Group	Gender
younger than 25 years	<input type="checkbox"/> Male <input type="checkbox"/>
26 – 40 years	<input type="checkbox"/> Female <input type="checkbox"/>
41 – 60 years	<input type="checkbox"/>
older than 60 years	<input type="checkbox"/>

Income bracket (per annum)	Place of dwelling
less than \$20,000 p/a	<input type="checkbox"/> Ahi kā, I live within my own tribal boundaries <input type="checkbox"/>
\$20,001 - \$40,000 p/a	<input type="checkbox"/> Taura here, I live outside my own tribal boundaries <input type="checkbox"/>
\$40,001 - \$60,000 p/a	<input type="checkbox"/>
more than \$60,000+ p/a	<input type="checkbox"/>

What is your level of involvement in the Māori world eg Kōhanga Reo, Kura, kapa haka, marae?

1	2	3	4	5
not actively involved		sometimes involved		a highly active involvement

What is your level of fluency in the reo?

Native speaker, highly fluent ☐

Fluent speaker ☐

Can understand but still learning ☐

Beginner ☐

Iwi Affiliations (by 2001 census)

- ☐ Ngā Puhi
- ☐ Te Aupouri
- ☐ Ngāti Kahu
- ☐ Te Rarawa
- ☐ Ngāti Whatua
- ☐ Ngāti Porou
- ☐ Ngāti Kahungunu
- ☐ Kai Tahu
- ☐ Waikato
- ☐ Ngāti Raukawa
- ☐ Rangitane
- ☐ Tainui
- ☐ Tuhoe
- ☐ Hauraki

- ☐ Ngāti Maniapoto
- ☐ Te Atiawa
- ☐ Ngā Ruahine
- ☐ Taranaki
- ☐ Ngāti Awa
- ☐ Te Arawa
- ☐ Ngāti Pikiao
- ☐ Ngāti Whakaue
- ☐ Ngāti Tuwharetoa
- ☐ Ngaiterangi
- ☐ Ngāti Ranginui
- ☐ Whakatohea
- ☐ Te Ati Haunui-a-Paparangi
- ☐ Whānau – a – Apanui
- ☐ Ngāti Awa

Other

Ngā Taonga e Toru



If you want to go into the draw to win these lovely taonga please enter your name, email address and phone number below.

Name:

Email:

Phone/mobile:

If you want to keep this document, please give us a mail address that will reach you so we can post it back to you:

Kia ora!

Ngā mihi nui mō tō āwhina mai

