

WHĀNAU, LAND & FUTURE GENERATIONS
TIME TO HEAL. TIME TO PLAN. TIME TO BUILD A STRONG FOUNDATION.

TŪMANA RESEARCH



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HEI MIHI

ACKNOWLEDGEMENTS

To Papatūānuku, who feeds and sustains us, he mihi.

To our tūpuna, who left us so many precious gifts, he mihi.

To our loved ones, who often passed through the door in an untimely demise, we are trying to get it right, he mihi.

To the kaumātua who fed our souls with their wisdom and prayers, wisdom and memories, he mihi.

To the ringawera who cooked and cleaned and cared for us, he mihi.

To the whānau who came, and the whānau who didn't, and the whānau who stood on the side and threw stones – we are a rope woven of many strands, he mihi.

To our whānau who genuinely believe it is time to heal, time to plan and time to build a strong foundation, he mihi.

To our taitamariki and rangatahi and irāmutu and whanaunga who get knocked down and stand up and

get knocked down and stand up and get knocked down and stand up again, he mihi.

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EXECUTIVE SUMMARY

This research examines whether a kaupapa Māori model of wellbeing can help a whānau overcome debilitating intergenerational tensions about the use and distribution of their ancestral Māori lands. The methods were designed to test the effectiveness of waiora, Ngā Take o te Whānau and Te Tauranga Waka as a model and ethical framework for resolving disputes, identifying mātauranga Māori aspirations and facilitating engagement in capacity-building. It was assumed:

- > the waiora model of Māori wellbeing would be accepted as a foundation for discussion about mātauranga Māori values, worldviews and concepts of wellbeing, including the values associated with ancestral Māori land
- > Ngā Take o te Whānau would provide a framework for locating experience of risks and capacities
- > the ethical principles outlined in Te Tauranga Waka would ensure the research methods were appropriate, safe and likely to produce positive outcomes
- > discussions about waiora and Ngā Take o te Whānau would inform the methodologies and identify opportunities for capacity-building
- > immersion in waiora-based discussions and activities would be a positive, healing experience for the whānau
- > engagement in capacity-building would assist the resolution of conflict and improve perceptions of wellbeing.

Data for the study were gathered through a series of face-to-face interviews with whānau at eight participating Te Rarawa marae, an online survey and a review of Te Rarawa documentation.

Fifty-five whānau members attended one or more of six overnight hui held at monthly intervals. Participants were mostly second- or third-generation descendants (60 percent), in pakeke/matua age groups (43 percent), with little or no involvement in the Māori world (96 percent).

Discussions about waiora and Ngā Take o te Whānau inspired the whānau to organise their own healing ceremony and identify tikanga for dealing with internal disputes. They were also a catalyst for networking, learning whakapapa, creating a family tree and travelling

to ancestral marae. For the first time in living memory, the whānau were immersed in the kaupapa of whanaungatanga (being a family), manaakitanga (caring for each other) and whakatakoto tikanga (planning ahead).

Quantitative data collection techniques, including Likert and bipolar rating scales, were used to measure baseline and post-hui perceptions about whānau risks, capacities and the relevance of components in a waiora construct of Māori wellbeing. These data provided a useful supplement to the discourse themes that emerged from general discussions (Appendices 3, 7 and 8) and guided implementation of the overall design. The rating scales were responsive to change and suggest participants were processing the information they received but reluctant to talk about negative aspects of their personal experience. Remarkable improvements in post-noho perceptions, about the importance of waiora and quality of whānau experience, raised the possibility of halo effects and led to the introduction of group-rating techniques.

The transition to group discussion and scoring techniques clearly facilitated opportunities for reflection. Compared with self-rated means, the group scores revealed higher perceptions of risk, less experience of capacities and a wider whānau environment in which little importance was attached to Māori concepts of wellbeing. Within this context, the methods created a level playing field for discussions about mātauranga Māori aspirations and actions that would safeguard the wellbeing of future generations. This information was compiled in a draft strategic plan and disseminated widely, as an electronic and hardcopy survey, throughout the extended whānau.

As a model for resolving conflict, this research has shown that some whānau members need historical information about actual entitlements, and others need to tell their story in a meaningful way, but most were ready to move out of grievance mode, eager to focus on capacity-building and keen to become involved with the land. Establishing a tūrangawaewae, and opportunities for involvement in kaitiakitanga, would undoubtedly help to dissolve grievances and strengthen relationships amongst the wider whānau.

This report suggests the main obstacle to conflict resolution lies within whānau themselves. Roughly a third of the reasons for not participating in whānau

hui were pragmatic but the emotions associated with te whatumanawa, such as feelings of disillusionment, alienation and disgruntlement, posed a far bigger obstacle. Widespread apathy, within a milieu of competing attitudes, clearly had an impact on the likelihood of participation. Some whānau members have no desire whatsoever to be involved in a collective decision-making process to ensure their ancestral land is occupied and used in a manner that is beneficial for everyone.

Whānau who are lucky enough to still have shares in ancestral Māori land would seem to be in an ideal position for positive development. We have been socialised, however, to think of ancestral land in terms of personal property rights, fenced-off boundaries and certificates of title. In the wider community and world, land is a commodity that is bought and sold for financial gain. Out of the blue, after years of obscurity, this research asked a whānau to think about their entitlement in ancestral Māori lands from a Māori worldview and value base. Not surprisingly, some were reluctant to engage. Culture, identity and collective aspirations have never mattered before – why should they matter now?

This report outlines various limitations that would need to be addressed in further studies. Most importantly, the timeframes for engaging with whānau need to allow for the reconstruction of relationships, and alignment with pathways for the implementation of outcomes would have provided a more robust design. Furthermore, the theory guiding development of the methods and design

lacked acknowledgement of ecological perspectives on the socialisation and transmission of worldviews and attitudes that are fundamentally enmeshed with ancestral land disputes.

The research findings suggest conventional techniques for resolving conflict are not entirely appropriate when working with whānau Māori. Like the Whānau Ora vision of transformation (Te Puni Kōkiri, 2013), this report has shown that mātauranga Māori models and frameworks can assist the reconstruction of whānau and identify opportunities for advancement. This project has shown that Princess Te Puea was right all along ... whānau need to have a dream, and when the dream belongs to everyone, it is more likely to be achieved. A kaupapa Māori approach to conflict resolution will bring the whānau together, facilitate discussion about mātauranga Māori goals and aspirations and implement the actions needed to realise those dreams.

Amongst those who participated in this project, the Waiora-Ngā Take o te Whānau-Te Tauranga Waka model offered an opportunity for new beginnings, a chance to step away from historical woes and weave a vision of advancement and transformation. Amidst layers of turmoil and diversity, the methods provided a powerful platform for mātauranga Māori discussions about the actions needed to heal the whānau, care for the land and ensure the wellbeing of future generations. The vehicle needed to carry this vision forward, and trigger long-term change, is leadership, momentum and evidence of positive gain.

1. INTRODUCTION

1.1. Background

The Māori worldview places papatipu (ancestral land) at the very heart of whānau wellbeing; it is ... *he taonga tuku iho* ... a precious treasure that is handed down from generation to generation ... *te oranga o te tangata* ... the womb of wellbeing ... *toi te kupu, toi te mana, toi te whenua* ... integral to Māori identity ... *te pā harakeke* ... the foundation of whānau ... *mā te whenua, mā te wāhine, ka ngaro te tangata* ... without it we cannot survive ... *Ko Papa-tū-ā-nuku te ūkaipō* ... the mother who feeds and sustains us and to whom we return in death.

In customary tenure, relationships with the land were strengthened by powerful bonding mechanisms (tikanga) that imbued a sense of belonging within the wider kinship group (Mead, 2003; Walker, 2001). No matter how big or small, a share in ancestral land is tūrangawaewae – a place to stand, a place to come home to, the place where we truly belong (Mead, 2003).

When Pākehā first came to Aotearoa, Māori were the guardians (kaitiaki) and owners of all 66 million acres. A mere 50 years after signing Te Tiriti o Waitangi only 40 percent of New Zealand's landmass remained in Māori ownership, and by 1930, more than 90 percent of the titles had passed into European hands (Ministry of Culture and Heritage, 2009). Nowadays, roughly 5 percent of the landholdings belong to Māori, comprising over 27,137 blocks and 1.42 million hectares, much of which is landlocked, remote and said to be of the poorest, least usable quality (Office of the Auditor-General, 2004, 2011; Te Puni Kōkiri, 2013). For one reason or another, many Māori whānau have lost their entitlement and will never have the opportunity to benefit from this taonga tuku iho.

Amongst the whānau who are lucky enough to still have shares in ancestral Māori land, decision-making is known to be fraught with systemic financial and interpersonal challenges that can take years, even generations, to unravel and resolve. Complex ownership titles combined with lower market values and inadequate recognition of customary lore have effectively locked ancestral land out of the normal mechanisms for use and development (Dawson,

2008; Linkhorn, 2006; Robertson, 2004). Entrenched disenfranchisement, through under-representation on local government authorities, has also ensured Māori worldviews are ignored and marginalised in resource management decisions (New Zealand Human Rights Commission, 2010).

The convoluted nature of inheritance, perpetual fragmentation of shares, Western concepts of tenure, disconnection from whānau, inability to identify or contact shareholders, cost and time, difficulties attending meetings, inadequate administration skills and burdensome compliance requirements also hamper decision-making (Coxhead, 2009; Hovell & Morrison, 2010; Office of the Auditor-General, 2011; Robertson, 2004). Unsurprisingly, 60 percent of Māori land titles, comprising around 16,000 blocks, averaging 55 hectares in size, do not have a functional decision-making structure (New Zealand Law Society, 2009a).

1.2. Reasons for conflict

Outside occasional media reports, there is little sign of whānau disputes over ancestral lands in the public domain (Cumming, 2012; Flavell, 2009; Gleeson, 2011; New Zealand Government, 2000; New Zealand Herald, 2011). Yet the archives of Crown Law offices, local government authorities and the Māori Land Court tell a very different story (Coxhead, 2009; Harataunga Marae Trust, 2007; Palmer, 2011). Within these files, there is ample evidence of debilitating intergenerational conflict, often underpinned by clashing views about tenure.

In the beginning, land was not something that could be owned or traded. Māori did not seek to own or possess anything, but to belong. One belonged to a family, that belonged to a hapū, that belonged to a tribe. One did not own land. One belonged to the land. (Durie, 1987, p. 78)

Numerous scholars have demonstrated how traditional concepts of tenure were systematically broken down, by various acts of Parliament, so Pākehā settlers could buy Māori land (Dawson, 2008; Durie, 1980; Kawharu, 1977; Walker, 2001, 2004). Under the 1865 Native Land Act, for example, Māori were forced to register collectively owned tribal lands in the names of 10 owners or less. From a Māori worldview, the nominated 'owners' were māngai, a spokesperson or advocate who had the role of representing everyone's collective

interests. In the eyes of the law, however, māngai had full property rights, including the right to sell without consultation, or consent, from the wider group of owners. Papatipu was reclassified, surveyed and cut into blocks, lists of owners were drawn up and shares were allocated, then exchanged and traded. Within 25 short years, eight million acres of Māori ancestral land passed out of Māori hands (Kawharu, 1977; Ministry of Culture and Heritage, 2009). Sir Āpirana Ngata did all he could to stem the dismantling of Māori land tenure (Walker, 2001). He realised the allocation and subsequent trading of shares would create inequity and animosity amongst whānau with equal claim.

The 10-owner rule was revoked in 1873 and all of the owners in each block of Māori land have since been listed on titles. When an owner (tupuna) dies, their shares are divided amongst children, and any other interested parties, upon application to the Native Land Court (now called the Māori Land Court). In this way, the Māori Land Court became, and still is, the adjudicator of succession rights in which rival parties are often siblings and extended family members.

As each generation passes, the number of shareholders in a block of land usually increases, but the size of shareholdings inevitably, becomes smaller. While this system of multiple ownership and diminishing shares has made it more difficult to alienate Māori land, it has also created insurmountable obstacles to occupation and use, particularly when shareholdings are small, spread over several blocks or split between many issue. Over the years, various strategies have been used to increase the size of an owner's shareholdings, but one way or another, this always involves reducing the entitlement of others (White, 1998).

At one stage, for example, the Māori Trustee was consolidating so-called uneconomic shares and selling them to other shareholders in the block, without consulting or notifying the dispossessed owners. Inter-tribal exchange and sale, fabrication of succession rights, siblings claiming others' entitlement, malfeasance and petitioning the Court to amalgamate or incorporate shares when there are no known issue have also enabled individuals to obtain larger shareholdings. In some instances, collectively owned Māori lands have converted to sole title (White, 1998).

Larger shareholdings are not necessarily problematic, if the underlying purpose for which the land will be used

remains beneficial for the wider collective of owners. But this is seldom the case. Larger shareholdings greatly increase the risk of partitioning and transfer to individualised (sole) title, which is usually followed by zoning changes, sub-division and open-market sale for personal gain (Dawson, 2008; Durie, 1980; Kawharu, 1977; Kingi, 2008; Morad & Jay, 1997; Palmer, 2011; Winnmill & Morton, 1993). A decade ago, around 10 percent of Māori land titles had been individualised (Office of the Auditor-General, 2004), but the current figure is likely to be higher (L. Rawson, Māori Land Court, personal communication, 1 October 2009). Once the Court has made an order to partition shares, or grant an occupation right, it is unlikely to be revoked, irrespective of whether the entitlement was legitimate (White, 1998).

Whānau are particularly wary of one sibling being granted an occupation right when the collective (whānau) entitlement is only big enough for one house site. First-in-first-served has often been the rule of thumb for deciding which whānau member gets the right to occupy, and those with the money to build have tended to get in first. Occupation rights have sometimes been used to build book-a-bach-type holiday homes or rental properties that generate income for whānau members who neither live on the land (taura here) nor have any involvement with the local community (hau kāinga). Such entrepreneurship can cause tension and hostility within the wider whānau, particularly when other shareholders are unable to live on the land or access existing houses. Many believe the houses built on ancestral lands should be occupied by ahikā members of the whānau, as was the case in customary tenure (Carter, 2006).

Lack of understanding, and unwillingness to discuss the respective roles of ahikā (those who live on ancestral lands) and taura here whānau members (those who live elsewhere), is an underlying reason for conflict. According to Hohepa Patea (personal communication, 3 November 2011):

The role of ahikā is to keep the fires of occupation continuously burning. This role requires a commitment from certain whānau member/s by living on the land within the ancestral boundaries of the whānau and hapū giving them ahikā status. The taura here can be defined as whānau living away from their traditional tribal areas. There is an

intrinsic relationship between ahikā and taura here. In terms of tikanga, ahikā have the critical role of ensuring the land is occupied, used and looked after. The main role of the taura here is to support ahikā.

At face value, conflict between taura here and ahikā members of the whānau seems to be about property rights rather than roles or responsibilities. Taura here are often fearful the ahikā siblings who invest in building or maintaining homes on collectively owned land will end up with personal property rights that are upheld by law and pass to their children directly. For all intents and purposes, this could mean taura here rights to use the land and buildings, along with those of their children, are extinguished. For this reason, some taura here do not want to live on ancestral lands themselves but do not want their siblings to live on it either. It seems they would rather the land was unoccupied or leased to strangers. The irony is that many Māori communities need more whānau to live on their ancestral lands.

Without ahikā there is no-one to look after the land, no-one to work at the marae, no children to teach at kura [schools] and no-one to learn the traditions. Without ahikā the hau kāinga will not thrive and the land is abandoned, cold, forsaken. (Parekura White, personal communication, 8 August 2006)

In contrast, ahikā may fear their uri (descendants) will be financially disadvantaged if taura here siblings retain the right to occupy and use an asset they have built or maintained, at their own cost and expense. It can seem as if taura here want the best of both worlds. Their choice to live elsewhere provides ample opportunity to generate wealth (in terms of personal assets and homes) that will be inherited by their children directly. Ahikā simply want their uri to have the same opportunities. They need to know their sacrifice (in terms of raising their families in backblocks) will be acknowledged and their investment in tikanga (keeping the home fires burning) will be beneficial as an inheritance for their children and mokopuna.

It was not set up for this purpose, but the Māori Land Court (MLC) has ended up with the role of mediating whānau disputes about ancestral land (Coxhead, 2009; New Zealand Law Society, 2009b). Whānau talk of deep-seated division, clashing worldviews and soul-destroying battles in which the MLC offers hope

of closure or resolution (Carter, 2006; Horsley, 1989; Housing New Zealand, 2007; Waldegrave, King, Walker & Fitzgerald, 2006). Disputes are usually underpinned by conflicting views about the purpose of Māori land and the values that should inform decision-making, specifically the legitimacy of law versus lore, individual versus collective rights and kaupapa versus business models of development (T. Tangihaere, Director, Māori Land Court, personal communication, 3 February 2010). According to Justice Eddie Durie (2009):

...the main function of the Māori Land Court is not to find for one side or other but to find social solutions for the problems that come before it – to settle differences of opinion so that co-owners might co-exist with a measure of harmony, to reconcile family groups.

Local government authorities (LGAs) have also been embroiled in whānau disputes about the purposes for which ancestral land can be used and the values that should influence resource management (Awatere, Rolleston, & Pauling, 2010; Barcham & Durette, 2010; Hogg, 2009; Local Government New Zealand, 2004; Parliamentary Commissioner for the Environment, 1998, 2005a; Te Puni Kōkiri, 2006). Unlike the MLC, LGAs are not concerned about finding social solutions, or reconciling family groups. Instead, they tend to fuel division by upholding the views of some over others, often in favour of developments that have long-term negative effects on the wider collective group (Palmer, 2011).

From a business perspective, the Federation of Māori Authorities (2010) has suggested it is a good time to be Māori. It refers to rapid expansion of the tribal asset base, which has increased by 83 percent in less than a decade, at an estimated worth of \$17 billion, largely through the settlement of Treaty claims and inherent redress for the loss of ancestral lands. Such optimism belies a debilitating legacy of turmoil that has often tarnished the settlement of Treaty claims. According to the Law Commission (2006), disputes that have pitted whānau members against each other, and disrupted relationships within the wider hapū and iwi, tend to be about:

- > dissatisfaction with majority-rule voting systems in which there is little or no opportunity to discuss concerns from mātauranga Māori points of view

- > corporate and commercial needs having priority over customary values/kaupapa
- > official records not capturing relevant whakapapa, history and events
- > taura here whānau and small shareholders having the same voting rights and status as ahikā-roa and larger shareholders
- > lack of trust and confidence in so-called 'mandated' representatives
- > inadequate systems for accountability to whānau, hapū and iwi
- > whānau losing the authority to make decisions about their own (whānau-specific) grievances (redress is negotiated by mandated representatives on behalf of the wider hapū and iwi).

As with the MLC and LGAs, the Crown has become an adjudicator of whānau disputes. The process for settling Treaty claims enables the Crown to choose its negotiation partner and thereby uplift the mana (status) of some whānau over others (Harataunga Marae Trust, 2007).

Managing the emotional aftermath of adjudication can be challenging for whānau when appropriate techniques for conflict resolution have not been implemented. Rival members may have to mix and mingle at social occasions and work together in whānau-related contexts such as marae, tangihanga (funerals) or involvement in shared ancestral lands.

Anecdotally, it is felt that the conflict and diversity evident among Māori has its origins in the Government's urbanisation and assimilation policies of the 1960s and 70s. This has led to modern-day lifestyles in which whānau can opt to have no involvement in te ao Māori or their tribal lands. The last Census showed 80 to 95 percent of Māori living outside their tribal boundaries (takiwā) and one in six having migrated to Australia (Hamer, 2009; Statistics New Zealand, 2009). Various scholars have also described a rapidly evolving post-settlement estate that is no longer reliant on solely customary components nor determined by pre-colonial conventions (Durie, 2009).

Unlike tribal lands, in which entitlement is determined by succession, post-settlement assets tend to be aggregated and held in trust for the wider collective. Through a postal or electronic ballot of voting-age

beneficiaries on a tribal register, Māori can influence decisions about the management of collectively owned assets without actually participating in kanohi-ki-te-kanohi (face-to-face) discussions or debate. It is expected that the convenience of this hands-off approach to participation will be increasingly popular for a cosmopolitan population of Māori who have not lived on ancestral lands and do not wish to be directly involved in tribal affairs.

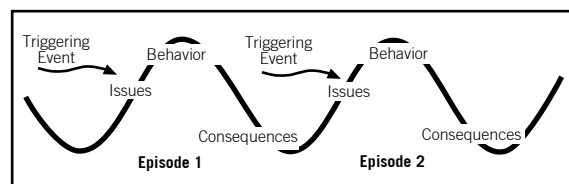
Nevertheless, Judge Coxhead believes value-based discussions about whakapapa (genealogy, alliances, relationships), identity and the cultural significance of ancestral lands have a critical role in the resolution of disputes and reconstruction of whānau.

Māori land will not create huge individual wealth but it will create collective wealth in terms of personal, tribal, cultural wellbeing and identity ... whānau need more dreams ... then they need to live the dream... (Coxhead, 2009)

1.3. Non-Māori approaches to conflict resolution

Conventional approaches to conflict resolution generally have their origins in Personality, Social or Behavioural Theory (Davidson & Wood, 2004). In the latter school of thought, human behaviour (including our emotions and beliefs) is a response to triggering events (stimuli) that generate positive or negative consequences (Lewicki, Weiss, & Lewin, 1992). When given a choice, it is assumed people will opt for behaviours (responses) that create positive consequences (rewards).

Figure 1: Triggers and consequences

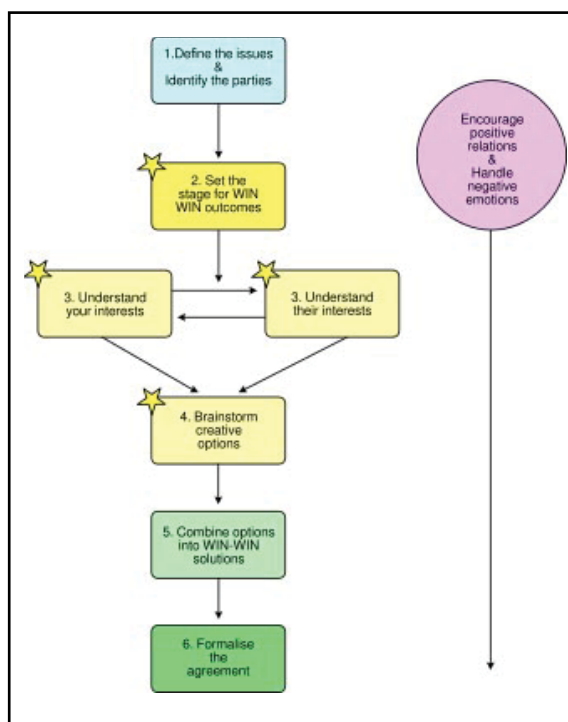


Source: Lewicki et al (1992)

A behavioural approach aims to identify the triggers that cause conflict and modify the way in which we respond to them. Ting-Toomey (2005) suggests conflict is triggered when people perceive their status, trustworthiness, competence, morality, rights to inclusion or autonomy are threatened. The problem

is broadly defined in terms of the parties involved, the type of conflict that emerged and the underlying issues (Wertheim, Love, Peck & Littlefield, 2006). Resolution relies on analysis of the reasons for conflict, identifying common ground and brainstorming behavioural options (responses) until a mutually acceptable (win-win) solution is found.

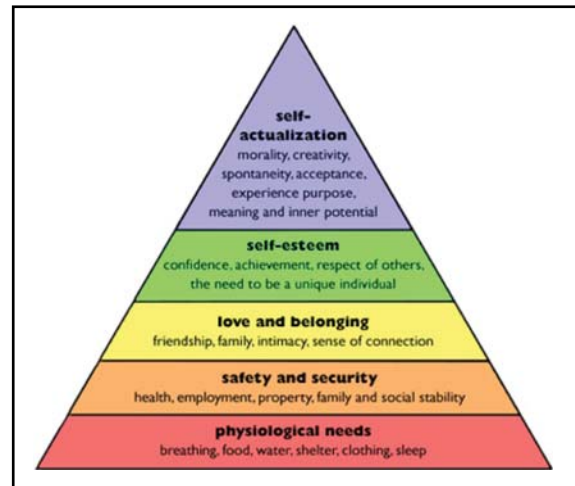
Figure 2: Behavioural techniques



Source: Wertheim et al (2006)

Personality Theory tries to understand and address the impact of conflict on each person's growth and development (self-actualisation). It assumes behaviour is primarily motivated by an inherent desire to realise our potential (Marker, 2003). Each party is profiled in terms of their location on Abraham Maslow's Hierarchy of Needs – for example, are there physiological needs? Is everyone safe? Do people feel like they belong and are liked or loved? Do people feel respected, confident and able to achieve? Background information about relationships, worldviews, life experiences and negotiable or non-negotiable issues may be gathered. This information will be used to identify personal goals and strategies for the resolution of conflict.

Figure 3: Maslow's hierarchy of needs



Source: Marker (2003)

Social Theory looks at how attitudes and expectations may influence communication and interpersonal behaviours. It assumes attitudes have created the conflict situation and will, therefore, be instrumental in the escalation or resolution of issues. Various techniques are used to analyse or deconstruct the reasons for conflict and foster behaviours that improve the quality of relationships (Cross, 1999). Structural and environmental barriers – such as limited resources, geographical constraints and personal or political issues – are known to hinder the likelihood of resolution. This information is usually taken into account when making recommendations about the need for third-party intervention. Informal community-based facilitation techniques may also be used and may involve procedures for mediation, arbitration or litigation in a court of law.

Figure 4: Attitudinal techniques



Source: Thomas and Kilmann (1974)

1.4. Kaupapa Māori techniques for conflict resolution

The starting place for thinking about a kaupapa Māori model of conflict resolution is te whatumanawa. This subliminal, sub-conscious, intuitive state is said to be the cradle that rocks the heart; the window to the soul; the weight or stone that anchors our emotions (Melbourne, 2009). Te whatumanawa is an intergenerational reservoir of memories and experiences, both good and bad, that accumulate over time and influence our attitudes, behaviour and relationships. It is a place of reflection and learning that helps to shape our knowledge, wisdom and understanding of the world. Te whatumanawa has a powerful, deep-seated influence on how we feel, respond and engage with others. The information that we gather is passed on, from one generation to the next, to ensure obligations are never forgotten and transgression is always addressed.

Figure 5: Te Whatumanawa



By Theresa Reihana, 2010

Ko wai au? Ko au te kohinga wheāko o okū ātua tipuna!

Who am I? I am my ancestor's memories!

Te whatumanawa is closely aligned with notions of honour, status and dignity, but is not necessarily about the self. In te ao tawhito (former times), human behaviour was conceived within a social context that was concerned with the wellbeing of a wider kinship group. In this system, emotion is a process that evolves over time and draws on information from a range of sources including our heart, mind and the

quality, or integrity, of interaction with others. When emotion is expressed, we are manifesting an internal state, or baring our soul, and this was not done lightly. Its purpose is to communicate information about significance for the self and wider group, and if relevant, the need for remedial action (utu).

The Māori worldview is localised around concepts of wairua (spirituality, balance, competing elements), mauri (connectedness, vitality, capacity to thrive) and whai ki te ao mārama (advancement towards the realisation of potential). In this context, the purpose of life is uplifting the vitality of the wider kinship group (whānau/hapū/iwi), thereby maximising capacity for realisation of collective potential and the likelihood of survival. This was assisted by tikanga (culturally relevant practices, protocols, actions) that aimed to disempower, or neutralise, negative elements, energies and influences, whether they be real or perceived.

From a whatumanawa viewpoint, experience of spiritual, psychological and emotional grievance is a negative influence that can undermine a group's vitality, with intergenerational consequences, if not addressed and properly resolved. To prevent this calamity, the tūpuna (ancestors) would ensure the cause, source and reason for wrongdoing was quickly identified, respective grievances were fully acknowledged and all parties received appropriate compensation for any loss that might have occurred (Mead, 2003). Through these simple tikanga, the negative was neutralised, the positive was reinstated and whānau were empowered to move out of grievance mode and get on with the business of survival.

1.4.1. Ngā Take o te Whānau

These ancient principles have influenced thinking about tikanga (actions) that would assist the advancement of whānau in today's world (Durie, 1998). Ngā Take o te Whānau has identified some of the practices and interpersonal behaviours that affect the vitality of whānau. It is suggested that whānau need a number of core capacities (positive influences) to thrive in the modern world, including the capacity to care for each other (manaakitanga), share resources (tohatohatia), engage in guardianship (pūpuri taonga) and plan ahead (whakatakoto tikanga). This is contrasted with various deficiencies, or risks, that are known to have a negative influence on the wellbeing of a whānau, such as dysfunctional, abusive behaviours and authoritarian leadership styles (whānau tūkino); ad

hoc attitudes (whānau wewete); learned helplessness (whānau pohara); alienation or isolation from the wider family unit; and inability to make decisions (whānau tū-mokemoke). A whānau that is shackled by risks will struggle to overcome adversity and experience positive

growth and development. Ngā Take o te Whānau encourages whānau to develop the capacities to make them stronger, healthier, more resilient and able to resolve issues that could hinder the realisation of (collective) potential.

Table 1: Ngā Take o te Whānau – the need to move from risks to capacities (Durie, 1998)

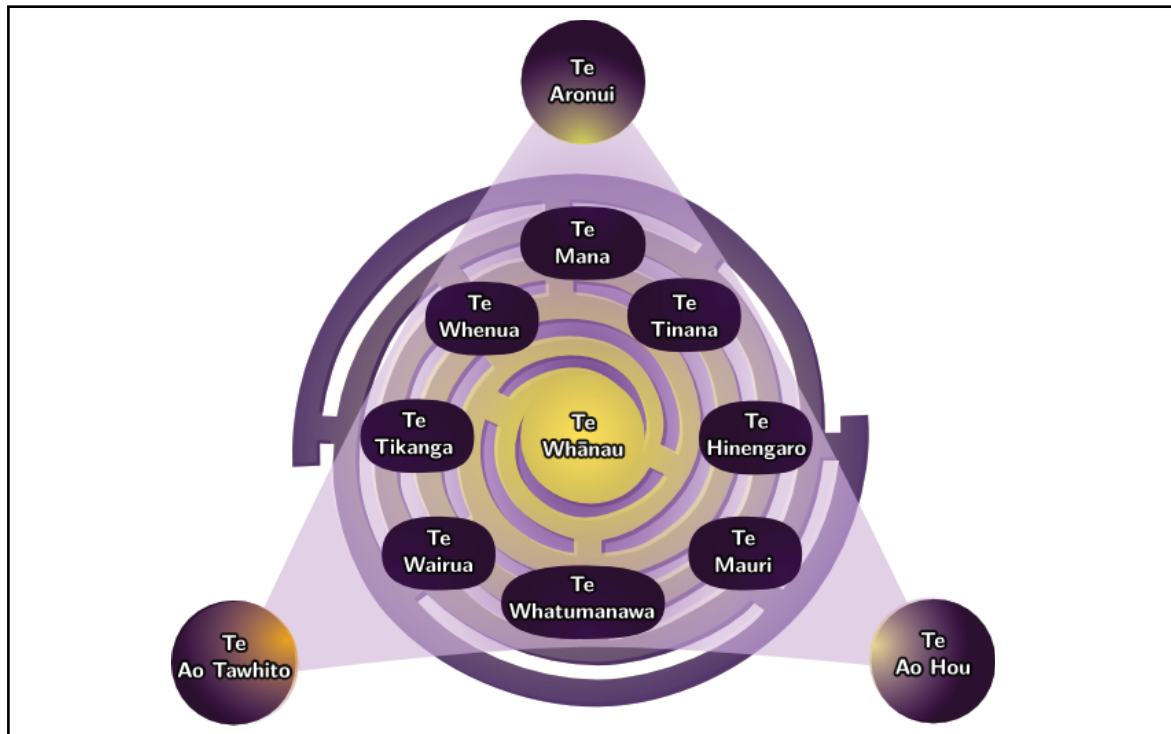
Risks	Capacities
whānau tūkino (unsafe families) complete disregard for others, physical/emotional violence/abuse, authoritarian leadership styles, demand obedience/compliance	manaakitanga (capacity to care) responsive to the needs of individuals/whānau, offer support/love/compassion/protection
whānau wewete (laissez-faire families) ad hoc approach to care/needs, no guidelines/standards/restrictions on behaviour, no involvement in the affairs of other whānau members	tohatohatia (capacity to share) fair distribution of assets/resources, willing to co-operate/rely on each other, reciprocal and mutually beneficial
whānau pohara (restricted families) good intentions but lack skills/knowledge/confidence/resources to do anything, learned helplessness, passive attitude towards health, progression, wellbeing	pupuri taonga (capacity for guardianship) actively engaged in protection/guardianship/management of collective assets/resources, good processes for decision-making/management/communication
whānau tū-mokemoke (isolated families) alienated from networks/extended whānau, do not participate in activities/society, unresponsive to contact, isolated, alone	whakamana (capacity to empower) able to access resources, effective processes for decision-making/leadership/representation, able to develop/strengthen collective asset base, able to participate in Māori/non-Māori worlds
	whakatakoto tikanga (capacity to plan ahead) readiness for change/foresight/vision, able to identify issues/risks/benefits/strategies, actively engaged in planning/implementation/preparation for future generations

Ngā Take o te Whānau provides a framework for locating whānau experience and identifying processes (tikanga) that could neutralise the negative (risks), uplift the positive (capacities) and empower the realisation of potential. This type of discussion would undoubtedly be of value as a kaupapa Māori technique for the resolution of conflict about ancestral lands. It would also supplement Judge Coxhead's (2009) vision of whānau engaging in value-based discussions about their whakapapa and identity, and the cultural importance of ancestral Māori land. It is envisaged that such frameworks could inspire whānau to talk about their aspirations and dreams (ngā moemoeā), and how their shares in ancestral Māori land might help them to realise that dream.

1.4.2. Waiora – Te puna moemoeā (the fountain of dreams)

Waiora first entered the public arena in the mid-1980s, when Dr Rangimarie Pere described the notion of wellbeing from the worldview of her Ngāi Tūhoe ancestors (1982, 1991). Literally speaking, waiora is a river of life-giving components or elements. It is likened to the sacred waters of a mother's womb that nurture and sustain the unborn child as it traverses the perilous journey of growth and transformation, then emergence at birth, into te ao mārama – the tangible, physical world of humanity (H. Patea, personal communication, 3 November 2011). Waiora is the cocoon that nurtures and safeguards the wellbeing of whānau within the ebb

Figure 6: The 12 components of Hōmai te Waiora ki Ahau (Palmer, 2002)



and flow of day-to-day life, and the wider context of intergenerational survival.

Waiora is a kaupapa Māori model of wellbeing. It identifies the factors or variables that determine wellbeing. There are other models, but these are underpinned by a common core of values, principles, philosophies and beliefs that exemplify a uniquely Māori worldview of wellbeing (Barlow, 1991; Barrett-Aranui, 1981; Durie, 1994; Henare, 1988; Pohatu & Pohatu, 2003; Te Roopu Awhina o Tokanui, 1986). The Waiora model puts whānau centre stage and weaves a holistic vision of vitality that thrives on their shared heritage of bloodlines, land ties, experience and identity. Waiora is a construct. It provides a framework and foundation for discussion and transmission of knowledge about the determinants of wellbeing and their relevance for Māori in the contemporary world. Previous studies have shown that Māori are willing and able to engage in discussion about the relevance of waiora and its influence on experience of wellbeing (Palmer, 2002, 2004).

A picture-based tool, called Hōmai te Waiora ki Ahau, has been developed to assist discussions about 12 integral components of wellbeing from a Māori worldview (Palmer, 2002, 2010). Various psychometric techniques have helped to improve the reliability of this tool and

provide confidence in its use with Māori from all walks of life, irrespective of iwi affiliations, ability to speak the Māori language or level of involvement in te ao Māori (Palmer, 2004, 2007). Around 2,000 Māori nationwide have taken part in surveys that aimed to validate the statements used to introduce and describe each of the 12 components. This work has helped to ensure the language is appropriate, the statements are acceptable and the method used to deliver this tool is consistent and generalisable. Hōmai te Waiora ki Ahau has been designed to capture a range of data and produce both qualitative and quantitative outcomes such as discourse themes, self-rated perceptions, individual item scores, group scores, information about change over time and an overall aggregated waiora score.

As a mechanism for assisting the resolution of disputes, waiora offers a platform for initiating discussion about intrinsically Māori values and concepts like the meaning and relevance of te whānau (to give birth, to be born, to be a family), te whenua (the significance of ancestral land) and te tinana (our physical health and wellbeing). Whānau are encouraged to think about values that held importance for their ancestors (te ao tāwhito), where they want to be in the future in terms of collective aspirations or dreams (te ao hou) and

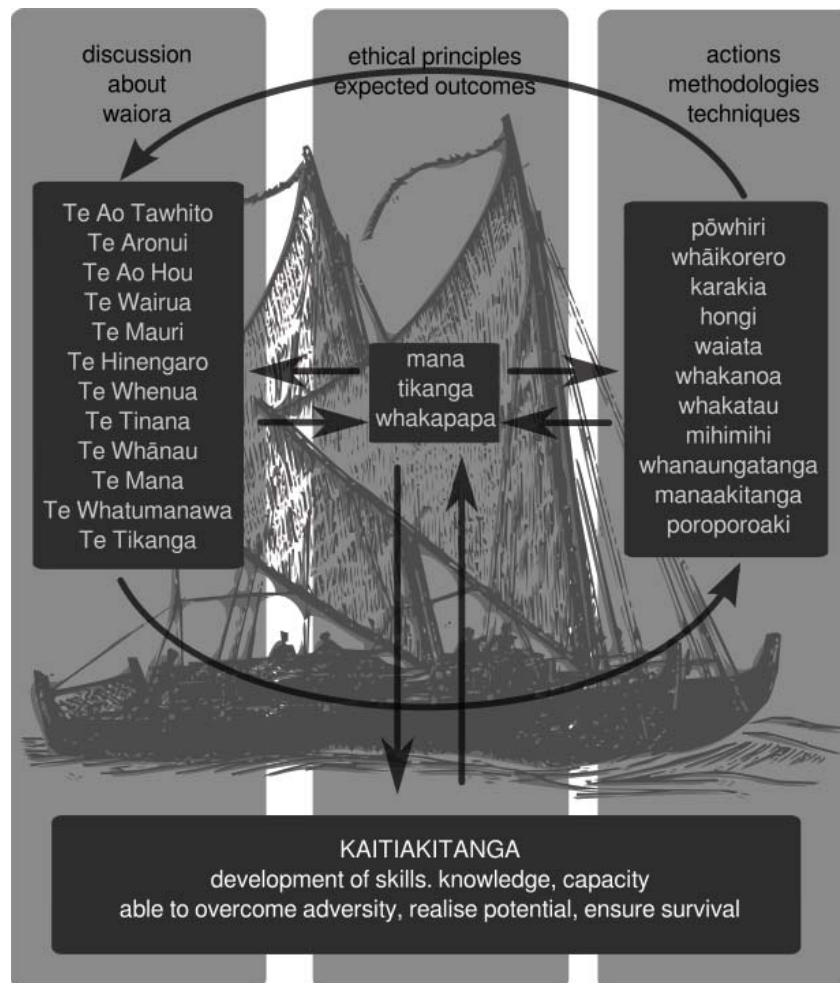
where they are now (te aronui). The Waiora model also provides opportunities for discussion about seemingly enigmatic, intrinsically Māori concepts like te wairua (spirituality), te mana (status and authority), te mauri (connectedness), te whatumanawa and te hinengaro (engaging with the mind). Such conversations create a background for discussions about te tikanga (doing the right thing, at the right time, for the right reasons) and, ultimately, the actions needed to nurture and safeguard the collective wellbeing of whānau.

Previous studies have shown that Hōmai te Waiora ki Ahau enables diverse groups, including local government representatives, resource planners and non-Māori, to engage in constructive discussion about the impact of subdivision on ancestral Māori land from a mātauranga Māori perspective (Palmer, 2011).

1.4.3. Te Tauranga Waka

Hōmai te Waiora ki Ahau has also informed the development of an ethical framework, called Te Tauranga Waka, which provides additional insights about kaupapa Māori techniques that could assist the process of conflict resolution (Palmer, 2010). Te Tauranga Waka refers to the mooring of a great ocean-faring double-hulled canoe, which is an ancient metaphor for guardianship (kaitiakitanga) and capacity to overcome adversity in uncharted domains (M. Milne, personal communication, 8 March 2009). This framework suggests participation in research is a modern capacity-building technique which gives Māori the opportunity to gather knowledge and skill sets to ensure the survival and sustainability of whānau through the voyage of life.

Figure 7: Te Tauranga Waka – a kaupapa Māori ethical framework



As an ethical framework, Te Tauranga Waka identifies research methods (actions) that will produce positive outcomes for Māori. Drawing on ideas presented by Jackson (1998, 2010), Royal (1998) and Smith (1999), it suggests the use of research methods to facilitate the implementation of tikanga (customary practices), mana (proper acknowledgement of relationships) and whakapapa (appropriate information management), will be particularly beneficial. Methods grounded in the concept of mana will ensure each party has legitimate grounds to participate, the

outcomes are responsive to actual needs and respective integrity, or status, is mutually elevated. Similarly, the whakapapa ethic will ensure information is gathered, presented and analysed in a manner that not only makes sense to everyone involved but also contributes to a body of knowledge that is meaningful, usable and relevant for whānau. When implemented as a research ethic, tikanga becomes a mechanism for nurturing relationships, dissipating tension and safeguarding kaupapa, or the purpose and reason for engagement.

Table 2: Te Tauranga Waka by expected outcomes and key research methods (actions)

Ethical principles	Expected outcomes	Key methods (actions)
Mana	<ul style="list-style-type: none"> > responds to identified need > clearly defined kaupapa/purpose > authority to proceed/represent > positive and empowering 	<ul style="list-style-type: none"> > opportunities for collective discussion, decision-making, planning > open, transparent process > confidence in agreement to engage > outcomes important for whānau
Tikanga	<ul style="list-style-type: none"> > genuine, sincere, right for context > safe, nurturing environment > fair, inclusive, mutually beneficial > constructive, relevant, meaningful > active involvement > ongoing process > new beginnings 	<ul style="list-style-type: none"> > appropriate, acceptable design/methods > timely opportunities > able and willing to engage/participate > value uniqueness, diversity, relationships > underpinned by integrity, respect > reporting in a way that makes sense
Whakapapa	<ul style="list-style-type: none"> > protection of taonga tuku iho > knowledge generation > information sharing > strengthens relationships/whānau capacity > contributes to whānau ora > shared vision, understanding agreement > resolution of difference > promotes unity/kotahitanga/kaitiakitanga > journey of learning/healing > focus on future generations 	<ul style="list-style-type: none"> > effective use of analytical tools > able to track journey/identify outcomes > consolidation, collaboration, strategic alliance > informed by collective knowledge/wisdom > creates action plans/opportunities for advancement > identifies vision/collective aspirations

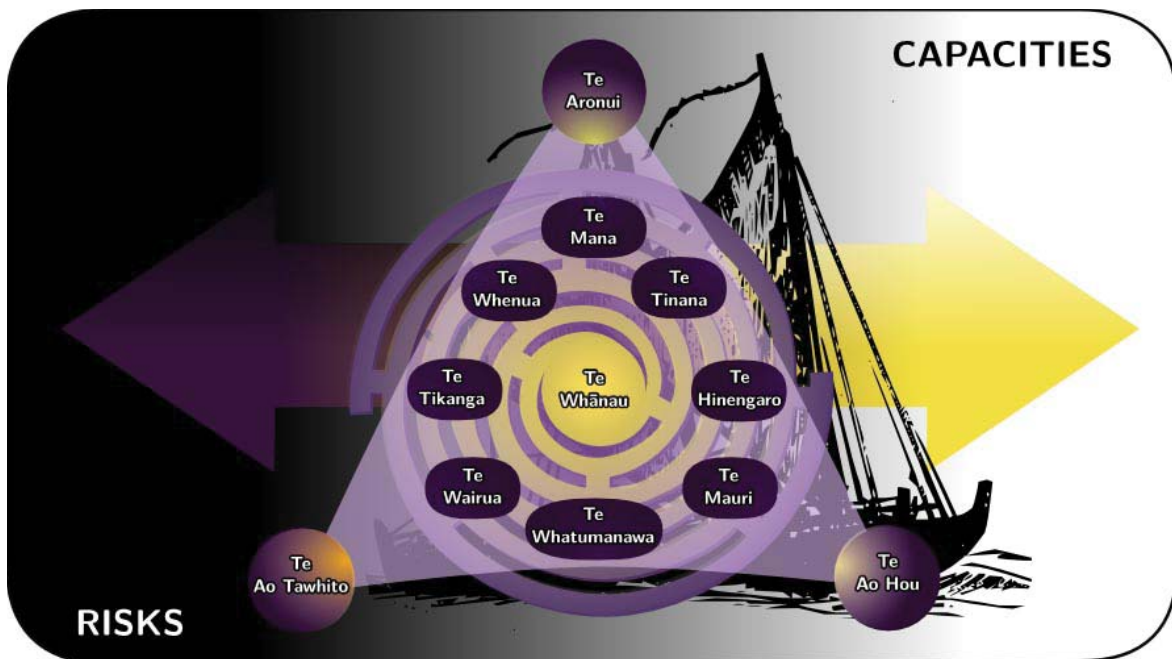
Pita Sharples (2007) says it is no coincidence the tikanga found in kaupapa Māori research designs have traditionally been used in the mediation of disputes, resolution of conflict and more recently the process of restorative justice. The time-honoured rituals of encounter were constructed around actions that maximised the likelihood of positive outcomes. For example, the processes of pōwhiri (welcoming, opening, commencing) and poroporoaki (closing, farewell, completion) aim to identify and acknowledge relationships, clarify the reasons for engagement and ensure proceedings begin and end in the realm of peace (Barlow 1991; Mead, 2003). Similarly, the tikanga of mihihihi (standing to introduce yourself), karakia (seeking spiritual benevolence), waiata (singing together), hongi (sharing breath), whaikōrero (facilitation), whakanoa (removing boundaries, making everyone equal) and manaakitanga (hospitality) have always been about building relationships, uplifting opportunities, cleansing and clearing, and ensuring conversations (the search for wisdom) are not hindered by confusion or doubts (negative influences). Research methods grounded in tikanga will be flexible, fair and appropriate for the particular group, context and circumstance.

1.5. Research objectives

This research aimed to explore the effectiveness of Waiora, Ngā Take o te Whānau and Te Tauranga Waka as a kaupapa Māori model for the resolution of conflict. It targets a large extended whānau that has experienced underlying conflict about the distribution and use of ancestral lands for many years. Relationships within the extended whānau are characterised by varying degrees of alienation, indifference, opportunism and diversity. Over the last 20 to 30 years, every attempt to make a decision about their collectively owned ancestral lands has been marred by tension and hostilities, resulting in disheartening paralysis.

A Māori Land Court document shows the matriarch of this whānau once had 8,000 hectares of papatipu lands but, for one reason or another, hardly any of this land has been passed down. The total shareholding currently held by all of the members, collectively, is about 20 acres: roughly two-and-a-half acres by the sea, a five-acre block across the road and about 13 acres in a larger 67-hectare block of multiply-owned Māori land. A few members of the whānau live on their ancestral land, mostly in sub-standard baches that tūpuna built years ago. Some of the baches are sometimes used

Figure 8: A kaupapa Māori model for whānau conflict resolution

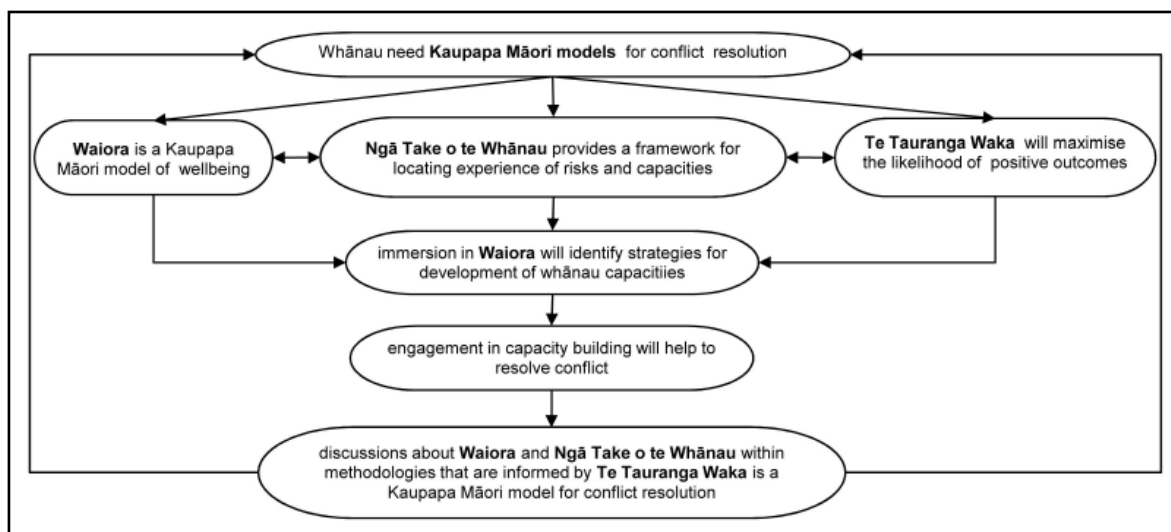


during the holidays. No-one has ever applied for an occupation right and none of the buildings have council permits. This means no-one is eligible for finance, or subsidies, to maintain or improve impoverished living conditions (Energy Efficiency and Conservation Authority, 2012). Much to the disgruntlement of some, the days of rolling up and knocking up a house without having first obtained legal evidence of an occupation right, and building permit or resource consent, are long gone.

This whānau currently comprises almost 500 members, spread across five generations, who have descended from 17 siblings (tūpuna). The vast majority have never seen, or set foot on, their ancestral lands. Some say they would like to build a holiday home, or a place for their retirement, one day. Others just want a cabin or camp site. Descendants from two of the 17 siblings have individual title over pieces of land that were cut out of an adjacent block, which creates inequities because they also have entitlements in the collectively owned land.

Within only 20 acres to go round, there is an urgent need to clarify the model that will inform decision-making about the use of these precious ancestral lands. This will, inevitably, involve discussion about some very thorny issues: Who gets a house site and occupation right? Should ahikā members of the whānau (who already live on the land) be given a formal occupation right so they can improve their living conditions? Will an occupation right mean they 'own' the houses (baches) they are currently living in and will this asset then pass to their children? Should occupation rights be inherited, gifted, withdrawn, sub-leased or re-negotiated? What happens if the house is not occupied? Do those who whakapapa to the land have priority over those who do not? What happens to the whānau members who do not get an occupation right? Will whānau be able to camp on the land or use the land for some other purpose, such as gardens or an economic venture? How can this land be a tūrangawaewae for everyone if some have occupation rights and others do not?

Figure 9: Flowchart of the research logic and assumptions



The research design was underpinned by the following assumptions:

- > Hōmai te Waiora ki Ahau will be accepted as a foundation for discussion about mātauranga Māori values, worldviews and concepts of wellbeing, including the values associated with ancestral Māori land.
- > Ngā Take o te Whānau will provide a framework for locating whānau experience of risks and capacities.
- > Adherence to the ethical principles of Te Tauranga Waka will ensure the research methods are appropriate, safe and likely to produce positive outcomes.
- > Discussion about Waiora and Ngā Take o te Whānau will inform the implementation of appropriate methodologies and identify strategies for capacity-building.
- > Immersion in waiora will be a positive, healing experience for whānau.
- > Engagement in capacity-building will assist the resolution of conflict and improve perceptions of wellbeing.
- > The implementation of Waiora, Ngā Take o te Whānau and Te Tauranga Waka discussions and methodologies is a kaupapa Māori model for the resolution of conflict within whānau.

Sir Mason Durie (1987) has noted the risk of alienated family members being unwilling to engage with

extended whānau. It is, therefore, expected that some whānau members will opt out of this opportunity to discuss and resolve conflict about the occupation and use of their ancestral lands. Whānau acceptance of the process, and willingness to participate in the research methods, will be important indicators of the design's effectiveness as a kaupapa Māori model for conflict resolution. Additional indicators will include evidence of change over time on such variables as:

- > the quality of interpersonal behaviours
- > willingness to engage in discussion
- > ability to discuss aspirations and agree on a collective vision for the occupation and use of ancestral lands
- > knowledge about Māori values and integration in decision-making
- > techniques for dealing with tension and resolving disputes
- > capacity-building, advancement and problem-solving
- > perceptions about the value, worth, benefits of participation
- > feelings of wellbeing, or waiora, for individuals and whānau collectively.

It is hoped that the outcomes of this research will contribute to knowledge about the effectiveness of kaupapa Māori models for conflict resolution and the advancement, or transformation, of whānau.

2. METHODS

The overall design was shaped by action-based kaupapa Māori participatory research techniques. Ethics approval was obtained from the Families Commission Ethics Committee. Two whānau members helped with co-ordinating activities, liaison, compiling and updating the contact list, monthly pānui (newsletters) and networking by word of mouth, mail, phone, email, website, text and Facebook. The lead researcher was also a whānau member. Decisions about the methods and process for gathering information were made by discussion and consensus amongst participants.

Recruitment strategies targeted the adult descendants (uri) of an eponymous ancestor; an adult was broadly defined as anyone over 18 years of age. Information about their generation (or cohort) and status within the whānau, in terms of being a tamaiti (child), rangatahi (youth), pakeke (adult), matua (parent) or koro/kuia/kaumātua (grandparent/elder), was collected. Potential participants were sent an information sheet and invitation to attend six overnight workshops (noho) at monthly intervals (Appendix I). It was envisaged that the implementation of six monthly noho would have a snowballing effect on participation. Each noho aimed to provide an opportunity for constructive discussion about collectively owned ancestral lands, and if relevant, the development of a strategic plan to ensure the wellbeing of future generations.

The noho were generally held on marae; they aimed for a minimum of 20 participants, and attendance was taken as consent to participate. Protocols for minimising risk relied on the presence of kaumātua and implementation of kaupapa Māori mediation techniques (such as karakia, waiata, whakatau, hongi). If the conflict continued, it was proposed the parties would be asked to leave and, as a last resort, the noho would be abandoned. It was also proposed that disputing parties would be encouraged to engage in a formal resolution process with an independent mediator, such as the Human Rights Commission or a health and disability advocate.

The research methods aimed to immerse participants in waiora. This involved creating opportunities for whānau to experience te ao Māori (the Māori world) through some or all of the following activities:

- > staying on marae, implementing tikanga, exposure to te reo Māori
 - > kaumātua talking about shared ancestry and heritage (whakapapa)
 - > learning karakia (prayers), waiata (songs), pepeha (tribal sayings)
 - > walking on ancestral land, visiting urupā (grave yards) and wāhi tapu (sacred places or significant sites)
 - > compiling a family tree, putting this information onto an electronic spreadsheet and making sure everyone had their own copy
 - > whakawhanaungatanga – creating positive memories of being a whānau – for example, cooking and eating together, playing games, getting to know one another, sharing time and space, talking about the journey of life and dreaming about the way things could be if everyone worked together.
- Iwi-relevant karakia and mōteatea were taken from He Waiata Onamata (Te Reo Rangatira Trust, 1998), and played by CD, when kaumātua with this expertise were not available. Each noho aimed to follow the same format and process, specifically:
- > kāranga (invitation to attend, distribution of information about the venue and travel arrangements)
 - > pōwhiri/whakatau/whakanoa (proper greeting, welcome, opening; explanation of the overall purpose and objectives; whānau standing to introduce themselves; singing, praying, eating together; creating a peaceful and conducive atmosphere; making sure everyone was settled, free of restrictions and able to participate)
 - > whānau mahi (working together, preparing meals, making beds, getting ready for discussion, tending to children, making sure they are looked after, occupied and safe)
 - > discussion and agreement on the tikanga (rules or process) for dealing with tension, disputes or conflict (should it emerge)
 - > collection of background data about levels of involvement in te ao Māori and preliminary perceptions about the importance of waiora (Appendix II)
 - > general discussion about the meaning and relevance of waiora, as a Māori concept of wellbeing, using Hōmai te Waiora ki Ahau pictures and themes to introduce each of the 12 components (Appendix III)

- > completion of the waiora rating scale (see Appendix V)
- > immersion in waiora-based activities – such as visiting urupā, walking on ancestral lands and learning waiata
- > general discussion about Ngā Take o te Whānau and the notion of whānau advancement
- > completion of rating scales about perceptions of whānau risks (see Appendix V) and capacities (see Appendix VI)
- > general discussion about ancestral lands (where they are, how much is left, how they are being utilised, other shareholders, issues and concerns)
- > brainstorming strategic goals, aspirations and dreams for the occupation and use of ancestral lands
- > poroporoaki (acknowledgements, tributes, feedback, farewells, mihihihi; everyone standing to talk about their experience; closing remarks; ending in the realm of peace; making sure everyone was safe, not troubled and receptive to further engagement; karakia, waiata)
- > pūrongo (summarising and reporting on the themes, issues, goals that emerged from each noho).

Hōmai te Waiora ki Ahau was delivered as a PowerPoint presentation in which pictures and bullet-point statements helped to introduce and generate discussion about the meaning and value of components, and their relevance for whānau. Participants were given an 11-point rating scale (Appendix IV) and asked to rate the importance of each component for themselves and their whānau. Overall feelings of waiora were also scored. During the last two noho, participants were asked to discuss and agree on a single score that reflected the relevance of waiora, and its various components, for the group as a whole.

The key to delivering the waiora tool is selecting statements and questions that are appropriate and relevant for the context and participants. The statements are taken from a pool of value-based statements, of varying complexity, that have been validated in previous studies and can be delivered in English or te reo Māori. The presentation style is

informal and flexible, and must be amenable to the needs of each group. In this study, the statements (Appendix III) were presented and discussed in te reo Pākehā (New Zealand English).

PowerPoint presentations and bipolar rating scales were also used to discuss Ngā Take o te Whānau themes and gather perceptions of risks and capacities. Participants self-rated the risk categories on five-point rating scales that ranged from 'my whānau is always like this' to 'my whānau is never like this' (Appendix V). Similarly, the capacity categories were self-rated on five-point scales that ranged from 'my whānau is not good at this' to 'my whānau is excellent at this' (Appendix VI). During the last two noho, participants discussed and agreed on a group score for each category.

The purpose of data collection was manifold. The use of self-rated scores ensured everyone had the opportunity to reflect on their personal position, irrespective of whether they had participated in group discussions. Secondly, responses to the rating scales enabled collection and benchmarking of data about perceptions of wellbeing, risks and capacities. Repeating the data-collection process at each noho aimed to capture evidence of change over time. Aggregated responses to the waiora rating scale will also contribute to knowledge about the validity of Hōmai te Waiora ki Ahau as a tool for measuring Māori concepts of wellbeing in various contexts.

The rating scales were anonymous, but marked with pseudonyms (which each participant chose for themselves) to enable matching of baseline and subsequent data. The data were entered onto an Excel spreadsheet and described using means, standard deviation, percentages and Pearson's correlation when relevant. The method for identifying collective aspirations and goals was iterative and evolved over time. Discourse themes were recorded, compiled in a report (pūrongo) then fed back to the group, at successive noho, until discarded or upheld as a collective aspiration and strategic goal. As a token of appreciation (koha), whānau received petrol vouchers, resources (waiata, karakia, whakapapa, information about the Waiora model), regular updates on discussion themes and a copy of the draft strategic plan. Costs for the venue, kai and accommodation were covered by the research project.

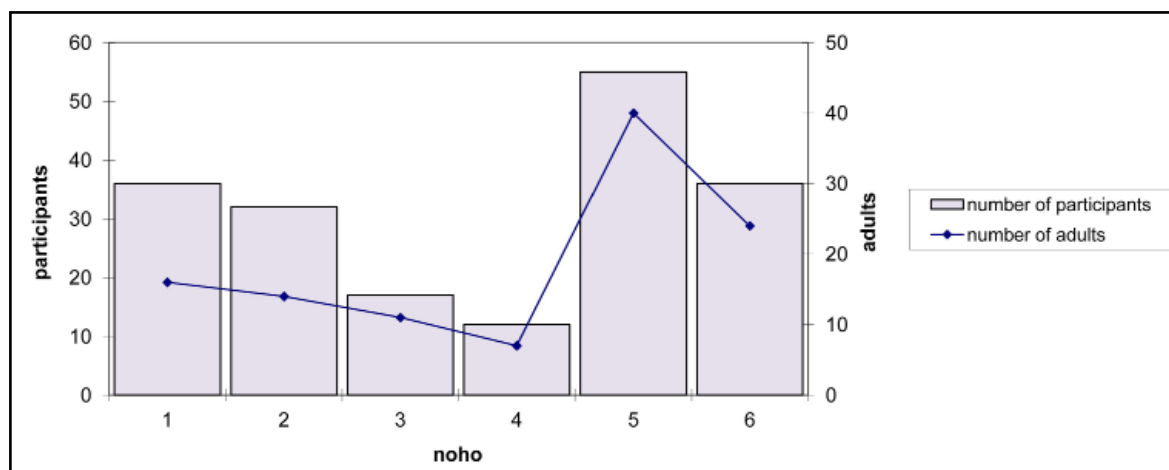
3. RESULTS

3.1. Recruitment techniques

The number of whānau members attending each noho ranged from 12 to 55, with 50 to 80 percent being adults aged 18 years or older (Figure 10). Attendance was highest at the fifth noho and lowest during the middle months. Facebook, text and email were effective as recruitment and networking techniques, when whānau had access to this technology. Hardcopy

mailouts, landline calls and door-knocking were important for the vast majority, who did not have the internet or mobile phones. Monthly updates about the project were sent to 144 individual members (32 percent of the estimated descendant pool) and 15 of the 17 main branches of this whānau (with each branch descending from a first-generation ancestor). Ten of the 17 branches (58 percent) were represented at one or more noho, but whānau members mostly attended as individuals. Only two of the 10 participating branches gave attending members the authority, or mana, to speak on behalf of their whānau.

Figure 10: Number of participants and adult members attending each noho



3.2. Reasons for not participating

Twenty-seven whānau members were asked why they did not participate in this process (Table 3). Most said they didn't have time (70 percent), or couldn't afford to travel (56 percent), but several were not interested (44 percent) and felt there was no point because no-one will listen (41 percent) or no-one has any money (19 percent). These reasons were sorted into five main themes. Almost half (46 percent) of the reasons for not attending suggested experience of

trauma, disillusionment and alienation (not wanting to get hurt again, no-one ever listens, there is nothing there for me, not wanting a handout and needing to look after themselves). The obstacles of distance, time or costs were mentioned by 29 percent, and 16 percent referred to their rights and entitlements. Only 10 percent expressed confidence in the process. Around 120 whānau members, almost a third of the known descendant pool, are living overseas, mostly in Australia.

Table 3: Some of the reasons why whānau members did not participate

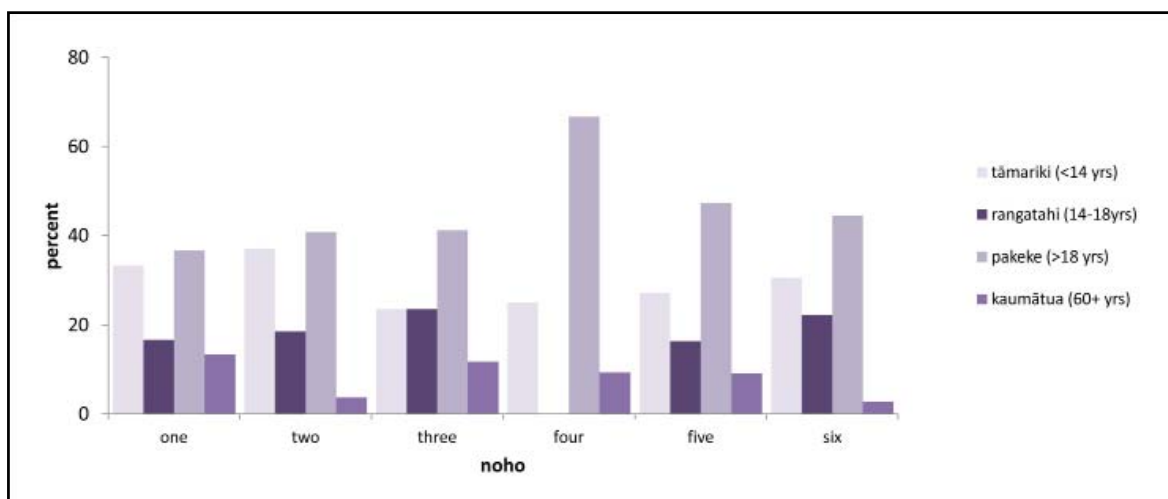
	Number of times this reason was cited	Percent (n=27)	Percent (n=145)
Cost, time, distance	42		28.97
Too busy/don't have time/previous commitments/work	19	70.37	
No car/money for travel	15	55.56	
Illness/babies	8	29.63	
Trauma, disillusionment, alienation	65		44.83
I don't want to get hurt again	4	14.81	
I don't want to upset anyone	6	22.22	
What's the point? No-one will listen	11	40.74	
I am not interested in the 'whānau', need to look after ourselves	12	44.44	
I don't want a handout, I have paid for my own land	10	37.04	
We are never coming back, our life is here now	9	33.33	
There is nothing there for me anymore	8	29.63	
It's a waste of time, no-one has the money to do anything	5	18.52	
Rights and entitlements	23		15.86
It's not worth worrying about, there isn't enough land	5	18.52	
I want my own piece so I can hand it down to my kids	9	33.33	
I have my own piece, you can all fight over the rest	9	33.33	
Tikanga			
The ones who live there should make the decision	7	25.93	4.83
Trust and confidence			
I don't need to be there, you will make the right decisions	8	29.63	5.52
	145		100.00

3.3. Whānau characteristics

Participants were mostly female (51 percent), second- or third-generation descendants (60 percent) and pakeke/matua (43 percent). The pakeke/matua category included rangatahi (younger than 25 years) who were also parents. Most of the rangatahi who attended (80 percent) were parents. In this whānau, the first-generation tūpuna were born around the time of the two World Wars (between 1920 and the late 1940s) and 12 of the 17 members in this category had been lain to rest (moe mai i tō moenga roa). Second-generation family members have, therefore, become an important decision-making group. Most are aged in

their 40s or 50s, many are grandparents and some are great-grandparents. Only two of the five surviving first-generation tūpuna came to the hui and one did not stay for discussions. Nevertheless, around 8 percent of participants were kaumātua (elders). The majority of participants, in most of the noho, were in pakeke and kaumātua age groups. Very few whānau members (4 percent) had day-to-day involvement in te ao Māori but a third (33 percent) said they sometimes went to marae and sometimes participated in Māori events. Most participants (63 percent) had little or no exposure to the Māori world and few opportunities, therefore, for development and expression of their Māori identity.

Figure 11: Age groups and status



3.4. Ownership of conflict resolution techniques

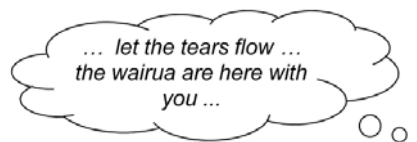
Willingness to engage in discussions about strategies for the resolution of conflict evolved over time and progressed through various stages. At first, whānau simply accepted the proposed research protocols without comment. During the second and third noho, participants talked about ‘cleansing the land’, ‘closure’ of hara (grievances), ‘new beginnings’ and the need for tikanga to enable the whānau to ‘start again and move forward together’. Outside the noho, confidence in the value of this process was undermined by disparaging comments and cynicism from a few non-attending whānau members. This triggered concern about relatively low attendance and the group’s authority to engage in this type of discussion. It was decided the fourth noho would involve a healing ceremony.

A number of events reduced attendance at this ceremony. Firstly, a tangihanga meant the marae was not available and ahi kā whānau were needed as ringawera. Then, the day before the noho, it was discovered one of the surviving (non-attending) first-generation tūpuna had sold the five-acre block of whānau land to a property developer for personal gain. The fourth noho began on a very sombre note with many tears for the loss of this taonga tuku iho.



The matakite talked about the importance of rituals and positive energies and healing being a journey that happens over time, if a whānau is willing: ... “the problem with your whānau is their ego, when you learn to manage that you will find the way forward ... you will feel any negative energy, that comes from those around you, and it will need to be cleared”. They identified a legacy of intergenerational turmoil within the wider hapū and iwi: ... “houses being built on bones, brothers fighting brothers, widespread division over foreshore and Treaty claims, anguish in the spiritual realm, whānau being battle-worn and weary, an overwhelming sense of hopelessness and despair”. Participants

were taken to a nearby marae that was unable to be completed because of an injunction by some members of the wider hapū and iwi. Various prayers and rituals were performed, and a ray of sunlight enveloped everyone.



The fifth noho was very different from the previous ones. It was the first time this whānau had travelled as an ope (group) to the birthplace of their eponymous ancestor; the first time most had been to her marae; and the first meeting of close whānau members who were almost in their twilight years. Cousins realised they belonged to rival gangs and left their patches at the gate. Local kaumātua chanted ancient laments, taught the whānau a revered mōteatea then took everyone to a nearby urupā where family members had been buried for years. They talked late into the night, weaving a whakapapa of shared bloodlines, connections to the land and sea, ancient war trails, fishing grounds, betrothal and tuku whenua (gifting land). Then, as the young ones drifted off to sleep, these kaumātua recited all five verses of Te Oriori o Tū-tere-Moana and, just before dawn, they took some of the whānau to the house where their matriarch was raised, beside a river of sacred mauri stones.

At the sixth and final noho, participants were ready to talk about their own tikanga for resolving tension or disputes. The following protocols were established:

- > Attendance of kaumātua at all times.
- > If anyone becomes uncomfortable or upset about another person’s tone of voice, body language, behaviour or kōrero they have to stand up and say so.
- > The first response will be to stop the discussion, say a karakia whakatau (a prayer to settle, cleanse and unify), sing a waiata, ask respective parties to hongī, then recommence the discussion.
- > If the tension emerges again, everyone will say karakia then take a complete break: go for a walk, have an early kai or do some other collective activity.

- > If the dispute emerges a third time, the discussion will be abandoned but the noho will continue with everyone being encouraged to participate in waiora-based activities (whakawhanaungatanga).
- > During poroporoaki, kaumātua will set the time and place for a special meeting, during which the disputing parties will be expected to air their concerns and propose solutions to enable the whānau to continue their discussions.
- > Whānau discussions will recommence when the disputing parties are able, and willing, to work together again.
- > sustainable lifestyle – solar power, generators, wind farms; rainwater collection; communal gardens; free-range livestock; caring for the land; cleaning up the drains; getting rid of pests
- > business ventures – honey bees, a market garden, rental accommodation, café, maze

3.5. Ngā moemoeā o te whānau (Dreams and aspirations)

Participants happily engaged in discussion about a vision for the land in terms of what they would like to leave behind for future generations. This produced a list of ideas that broadly fell into five main themes:

- > workshops and wānanga – kapahaka; fishing, diving and hunting; tikanga, reo Māori, whakapapa, waiata, kaitiakitanga; holiday programmes
- > housing and accommodation – setting up a camping ground; building a communal kitchen/whare moe; sorting out access to water, a toilet and power; building houses for ahikā whānau
- > whānau healing – bush retreats; walking tracks; identifying and establishing wāhi tapu; creating places where whānau can relax and get away from their busy, work-oriented, stress-filled lives

3.6. Themes from the data

The rating scales were initially completed with little comment. Participants were clearly unwilling to talk about their experience of whānau or the relevance of waiora as a construct of wellbeing. It wasn't until the fifth noho, when the scoring technique shifted from self-rated responses to group discussion and an overall score, that discourse began to emerge.

Figure 12 compares self-rated base and post-noho scores with group responses on the variables Ngā Take o te Whānau has associated with risk. Higher scores reflect more risks. Baseline scores tended towards the middle of the scale and suggest participants had some experience of unsafe, laissez-faire, restricted and isolated families ($M = 2.6\text{--}2.8$, $S.D. = 1.2\text{--}1.5$). In comparison, the post-noho scores suggest little or no experience of these whānau types ($M = 1.8\text{--}2.1$, $S.D. = 1.0\text{--}1.2$). The reasons for lower post-noho scores are unclear but may suggest participation in the project had a beneficial influence (halo effect) on perceptions about the quality of whānau experience. Perceptions about the experience of risk increased when participants were asked to discuss and agree on a single group score.

Figure 12: Mean perceptions and group scores on the variables associated with risks

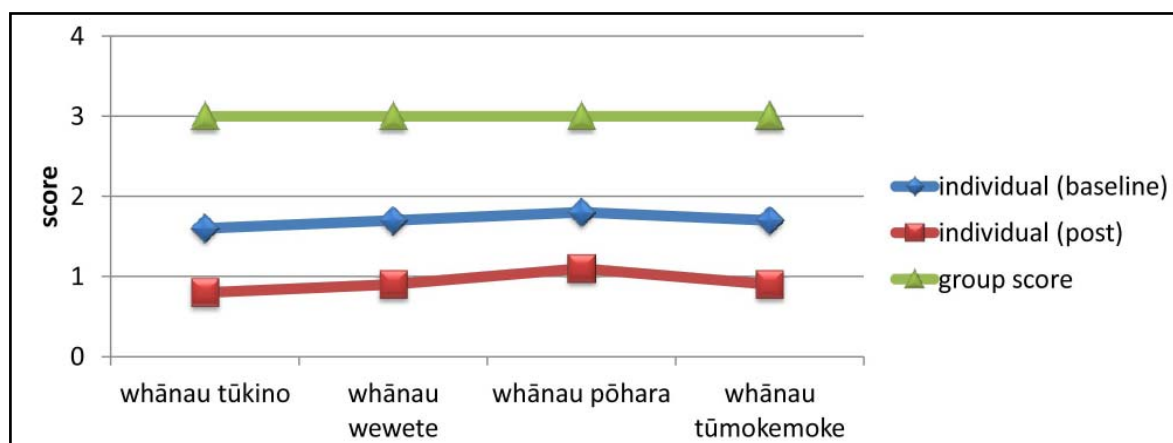


Figure 13: Mean perceptions and group scores on the variables associated with capacities

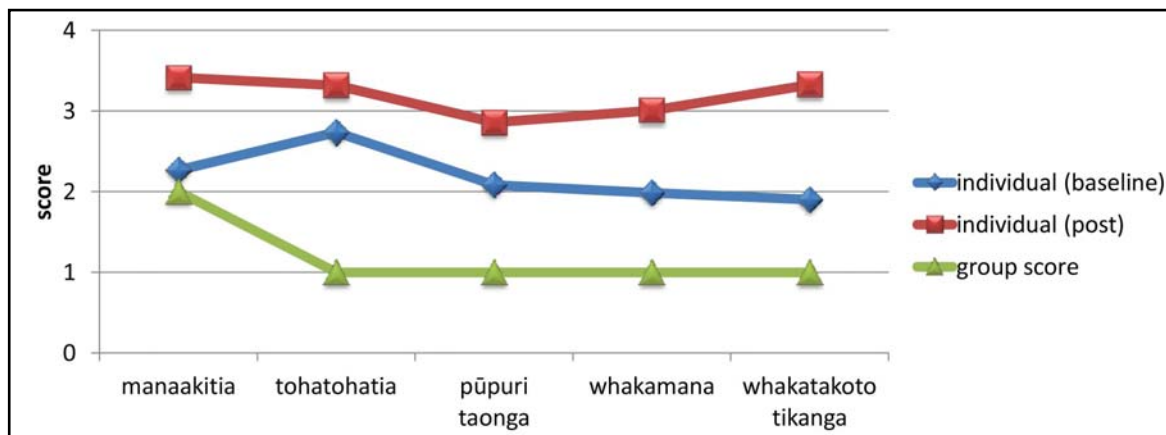


Figure 13 compares individual perceptions and group scores on the variables Ngā Take o te Whānau has associated with capacities. Higher scores reflect more opportunities for capacity-building. Self-rated baseline scores clustered around the middle of the scale ($M = 1.9\text{--}2.73$, $S.D. = 0.9\text{--}1.5$) and suggest more experience of manaakitia (caring for each other) than tohatoatia (sharing), pupuri taonga (guardianship), whakamana (empowering) or whakatakoto tikanga (planning ahead). In comparison, the post-noho scores tended towards the top of the scale and suggest more favourable perceptions about the quality of whānau experience ($M = 2.85\text{--}3.4$, $S.D. = 1.1\text{--}1.2$). Once again, the group scores dropped to the bottom of the

scale and suggest the whānau had experienced little opportunity for development of capacities.

Participants' willingness to accept and engage with the Waiora framework clearly increased over time (Figure 14). Comparison of base and post-noho scores shows self-rated perceptions about the importance of waiora, and the importance of whānau talking about waiora and its value – as a framework and foundation for planning and decision-making about the wellbeing of future generations – increased substantially over the course of the six noho. Such findings suggest immersion in waiora-based discussions and activities has a beneficial influence on perceptions about the value of this process.

Figure 14: Mean perceptions about the value of waiora



Figure 15: Mean perceptions and group scores about the importance of waiora components

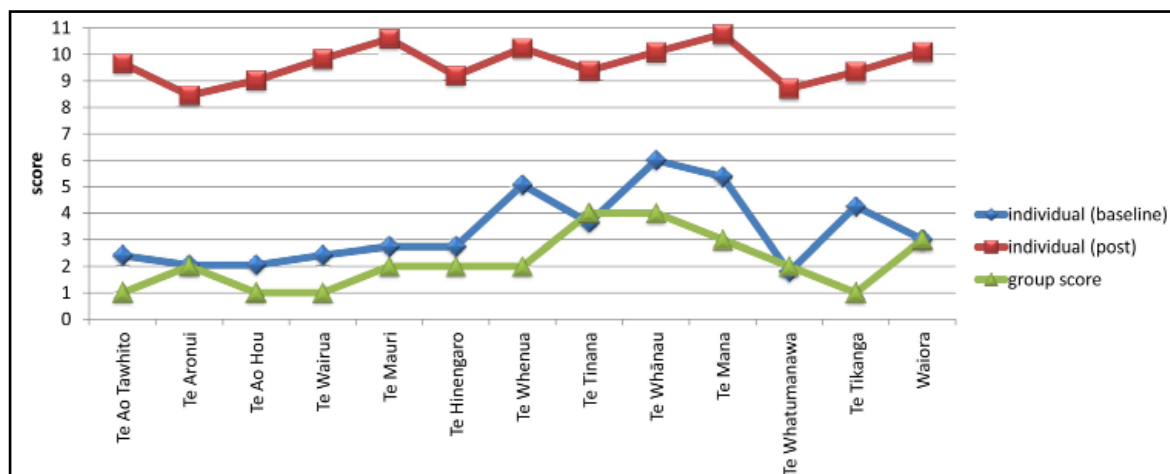
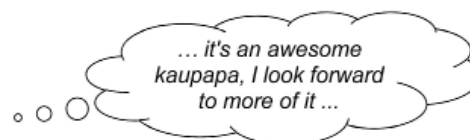


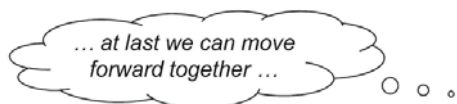
Figure 15 compares base and post-noho scores with group responses on the 11-point rating scale for Hōmai te Waiora ki Ahau. Baseline scores ranged from 1.7 to 5.99, suggesting participants placed more importance on te whānau, te mana and te whenua ($M = 5.03\text{--}5.99$, $S.D. = 5.05\text{--}5.6$) followed by te tikanga and te tinana ($M = 3.6, 4.25$; $S.D. = 5.76, 5.84$). Te whatumanawa was considered least important ($M = 1.78$; $S.D. = 5.27$), and little value was placed on the overall concept of waiora ($M = 3.0$, $S.D. = 5.5$). Participants with more involvement in te ao Māori were more likely to say te whatumanawa was an important component of their wellbeing ($r = 0.8869$, $p < 0.05$).

In comparison, post-noho scores ranged from 8.55 to 10.77, with respondents placing the most importance on te mana ($M = 10.77$, $S.D. = 3.1$), te mauri ($M = 10.5$, $S.D. = 3.03$) and te whānau ($M = 10.1$, $S.D. = 3.6$); this was followed by te wairua ($M = 9.8$, $S.D. = 3.76$) and te ao tawhito ($M = 9.66$, $S.D. = 3.79$), then te tinana, te tikanga and te hinengaro ($M = 9.2\text{--}9.3$, $S.D. = 4.2\text{--}4.5$). Self-rated post-perceptions about the overall importance of waiora were also higher ($M = 10.1$, $S.D. = 3.7$) and there was less variation between scores ($S.D. = 3.1\text{--}4.9$).



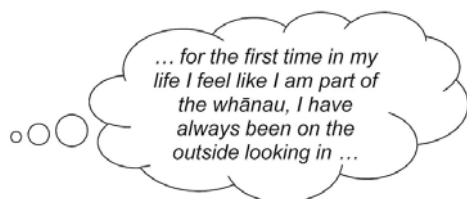
When asked how important waiora was for the whānau, responses plummeted towards the bottom of the scale. Group scores ranged from 1 to 4 with te tinana, te whānau and te mana being seen to have the most importance and te ao tawhito, te ao hou, te wairua and te tikanga having the least. Appendix VII presents some of the discourse themes that emerged when participants discussed each of the components. Under te ao tawhito, for example, participants talked about the need to learn whakapapa, identify ngā taonga tuku iho and understand the notion of whānau members having core functions and obligations. When discussing the importance of te whānau, the need to “get to know one another and enjoy being a whānau” was seen to be important. Under te whatumanawa, whānau articulated the need for tikanga that acknowledged their experience of trauma and grievance (and the reasons why this had occurred) but focused on closure, moving forward and healing.

Group discussion about the Waiora framework fostered debate about strategic goals and aspirations that could be beneficial for future generations. The tool provided a reference frame for identifying actions to help lift the waiora of whānau (Appendix VIII). Once these broad actions had been determined, the selection of priorities for each component of the Waiora framework was relatively straightforward. These priorities guided the development of a draft strategic plan. To ensure the process for making decisions was transparent and inclusive of those who had not participated in the noho, the draft strategic plan was disseminated widely, within the whānau, as an electronic and hardcopy survey (Appendix IX). It was hoped the survey would raise awareness about the content of this plan, encourage participation in the decision-making process and provide opportunities for comment or feedback.

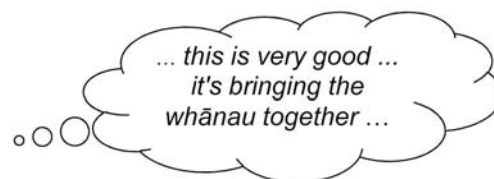


3.7. Kei te whai ao

Several aspects of the research design limited the opportunities for whānau engagement in waiora-based discussions and activities. In particular, designing the project around six 24-hour noho placed unwelcome restrictions on the time that was available for whanaungatanga, especially when whānau were meeting for the first time or had not seen each other for years. Simply having the time to create positive memories of doing things together like singing waiata, visiting urupā, saying pepehā, travelling as an ope and learning about whakapapa was important for whānau morale and relationships. Witnessing the emergence of articulate whānau speakers – as well as a raft of other skill sets including some very talented musicians, cooks, artists and IT experts – instilled feelings of pride, belonging and significance. Having the time to listen to kaumātua, speak te reo Māori and experience tikanga was very important.



Despite receiving an information sheet which explained the research objectives, and reiteration of this material at the beginning of each noho, everyone kept calling the project a 'whānau reunion'. This created an exuberance that sometimes made it hard to initiate discussions about whānau risks and capacities or the relevance of waiora as a Māori concept of wellbeing.



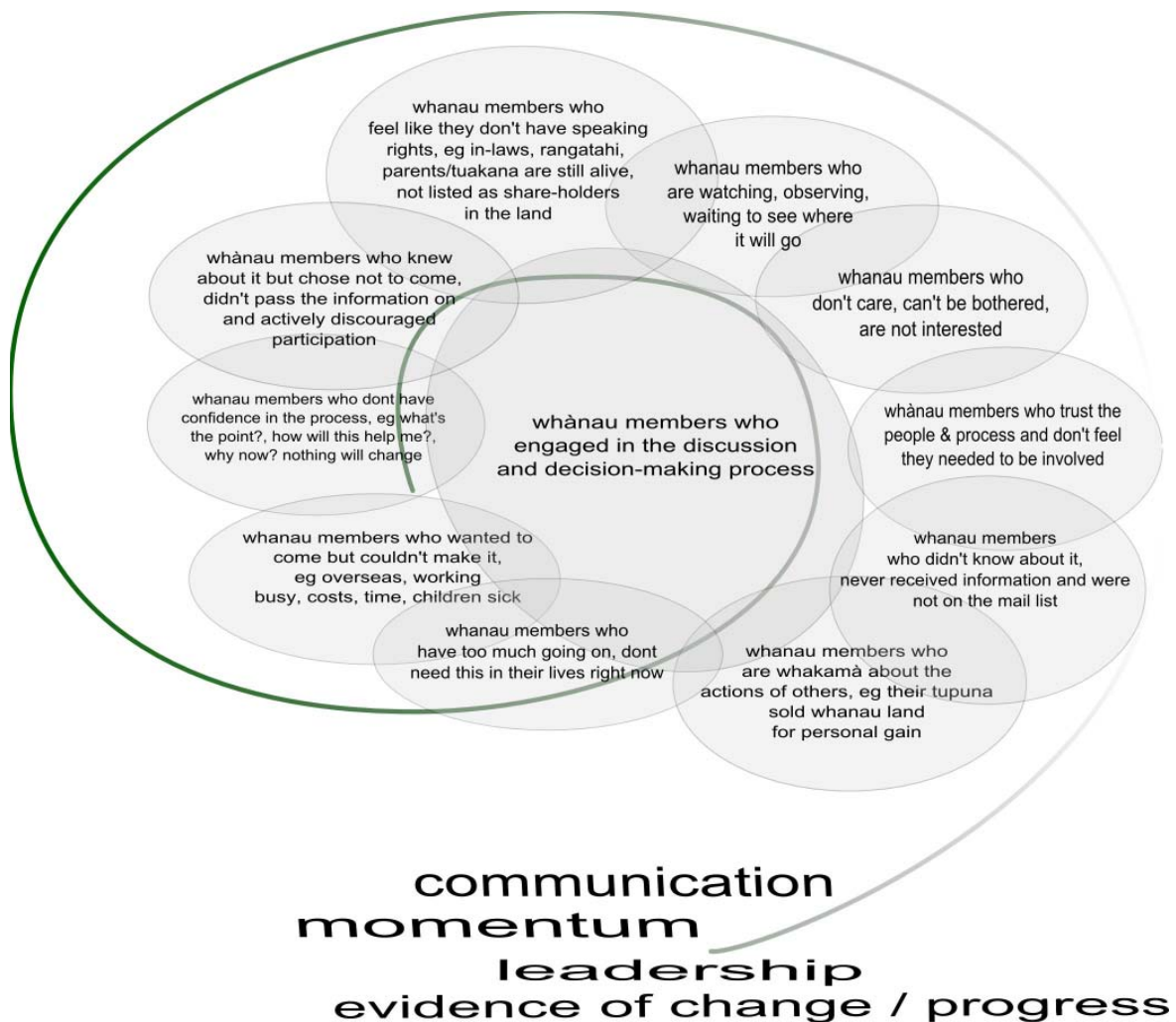
Moreover, the diversity of life experiences, along with the ad hoc approach to attendance, made it difficult to discuss the Māori models in depth. Participants seemed in absolute awe of the waiora construct, and loved the way in which pictures were used, but the information had to be repeated at each noho, because the presence of new whānau members meant there wasn't enough time to fully explore the meaning and relevance of each component. As one participant said, "waiora is new knowledge for most of us, we could take any one of those concepts and wānanga it for years". Time constraints also made it difficult to address some of the basic information needs that emerged during the noho. Participants were at different stages of learning and had varying degrees of knowledge about their whakapapa, identity and events that had an impact on ancestral land shares. Everyone had their own perspectives and needed to tell their own story.

In general conversation within and around the noho, various participants disclosed information about some of the difficulties they were facing in life. Several were obviously living in extreme hardship with little help or support. Others were estranged from their children, trapped in cycles of joblessness and homelessness, dehumanised by mental and medical health systems, grieving the untimely loss of loved ones and generally drowning in emotional watersheds. The research methods had not anticipated or provided for this type of disclosure. On the one hand, the project was advocating whanaungatanga and talking about the importance of whenua, tikanga, capacity-building and belonging. On the other hand, the research protocols were powerless to address or acknowledge real-time issues and challenges that were seriously affecting the wellbeing of whānau members.

Mailing hard copies of the survey and background documents to some whānau members, and disseminating online versions through email and social media, was not initially effective as a method for generating feedback on the draft strategic plan. About 10 whānau members, mostly noho participants, completed the electronic survey immediately, but this was followed by months of silence. Text and electronic reminders helped to generate a few responses but personal conversations, by phone or face-to-face, were by far the most effective as a technique for

encouraging participation in the survey. The response rate increased when a couple of whānau members took hard copies of the survey to uncles, aunties, brothers, sisters, cousins and irāmutu. At the time of writing, about 50 whānau members had completed the survey and responses were still trickling in. Respondents are generally supporting the waiora-based vision of caring for the land, establishing a tūrangawaewae for everyone (possibly a camping ground), building a strong foundation for future generations and developing the capacities outlined in Ngā Take o te Whānau.

Figure 16: Survey participation occurred within a milieu of competing attitudes and energies



Within the wider whānau, it is evident there have been many conversations about the content of this survey, and the purposes for which the information will be used. Those who decide to complete the survey seem to be doing so within a milieu of competing attitudes and energies (Figure 16). For example, some whānau members lack confidence in the process and feel it won't make any difference. Some feel they don't have the right to speak on land issues, such as in-laws, rangatahi and those who are not listed as shareholders. Some simply do not care or lack the time; or there is too much going on in their lives, or they prefer to sit back and watch what happens. Some are angry or whakamā about things that have happened in the past. Some are not receiving the information or do not know how to participate, or feel they do not need to participate because others are involved. And some whānau members are receiving the information, not passing it on and actively discouraging participation. This has primarily involved personal attacks on the writer, denigrating the research process and questioning the authenticity of a draft strategic plan. There is concern the development of a strategic plan that is underpinned by values like tohatohatia (sharing) and kaitiakitanga (guardianship) will jeopardise the opportunities for a house site.

Since participation in the noho, several whānau members have strengthened their resolve to become

speakers of te reo Māori; numerous mokopuna have been born and two whānau members have been appointed to an Ahu Whenua Trust in which there are opportunities for use and occupation.

As a direct outcome of this research project, the Ahu Whenua Trust has been working on an action plan for managing the multiply-owned land on behalf of five extended whānau, comprising thousands of beneficiaries, who have shares in the block. It is hoped the lessons learned from this research project, and the strategic plan, will guide the process for engagement with beneficiaries and determine some of the values and priorities that might have relevance for Māori landowners. In addition, the trustees are currently seeking expert advice on strategies for pest management, rejuvenation of the native bush and ecologically sustainable development. Investment in these strategies aims to inform infrastructure decisions, such as the location and design of water, roading and sewerage systems, and lead to opportunities for whānau members to work on the land. In the long run, it is hoped the momentum gained from value-based leadership combined with timely communications, an active involvement in kaitiakitanga and progress towards the resolution of infrastructure issues will demonstrate evidence of positive change, instill feelings of belonging and provide a platform for addressing the thorny issue of house site entitlements.

4. CONCLUSIONS

This project set out to improve knowledge about the use of kaupapa Māori models for conflict resolution and the advancement or transformation of whānau in this modern world of convoluted challenges. It has gathered information about working with the Waiora model of wellbeing, and Ngā Take o te Whānau, within an ethical framework that was fashioned around Te Tauranga Waka, an ancient metaphor for survival in the face of adversity. The methods targeted a large extended whānau, comprising almost 500 members, who have experienced underlying conflict and tension about the occupation and use of ancestral Māori lands for many years. It was assumed:

- > the Waiora model would be accepted as a foundation for discussion about Māori concepts of wellbeing and the values associated with ancestral land
- > Ngā Take o te Whānau would provide a framework for thinking about whānau risks and capacities
- > Te Tauranga Waka would ensure the research outcomes were positive and responsive to the needs of participants
- > implementation of the methods would facilitate engagement in capacity-building activities, such as the development of a strategic plan.

This research has used qualitative and quantitative data-collection techniques to gather evidence of change over time and supplement knowledge about the effectiveness of kaupapa Māori models for conflict resolution and the advancement of whānau. The following discussion summarises the main achievements and limitations of this research design. A number of recommendations are also provided for those who may be interested in offering the methods to other whānau or implementing aspects of the design in further studies.

4.1. Achievements

Waiora, Ngā Take o te Whānau and He Tauranga Waka provided an acceptable foundation for discussion about Māori concepts of wellbeing and engagement in capacity-building activities. Participation in the project clearly influenced perceptions about the importance of waiora and its value in whānau decision-making.

Discussions about these models inspired the whānau to organise their own healing ceremony and establish their own tikanga for dealing with internal tension or disputes. It was also a catalyst for networking, learning about whakapapa, creating a family tree and travelling to ancestral marae. For the first time in living memory, this whānau was immersed in the kaupapa of whanaungatanga, manaakitanga and whakatakoto tikanga. The time they spent together, and the positive memories they created, will be treasured for many years.

This research suggests the Waiora model is beneficial for whānau who are disempowered by sporadic involvement in te ao Māori. It enabled members who had no knowledge of Māori worldviews to participate in mātauranga Māori discussions. It created a level playing field for consideration of strategies to ensure wellbeing, from a distinctly Māori point of view. The effectiveness of this approach is evidenced in the data and discourse themes.

The rating scales provided a useful technique for capturing quantitative data about participants' views and how they changed over time. This produced evidence of remarkable improvements in self-rated perceptions about the importance of items in the waiora scale as well as experience of whānau risks and capacities. The project had a halo effect on self-rated perceptions about the relevance of waiora and quality of experience. In general, however, such findings suggest the rating scales were responsive to change, and participants were processing the information they received. Participants were receptive to information about the importance of waiora, and its relevance for their personal wellbeing, but didn't want to dwell on negative aspects of their experience.

The transition to group discussion and scoring techniques clearly facilitated opportunities for dialogue and reflection. Compared with self-rated means, the group scores reflected higher perceptions of risk, less experience of capacities and a wider whānau environment in which little importance was attached to Māori concepts of wellbeing. The discourse themes show participants were, nevertheless, interested in the Waiora framework and able to explore its relevance for whānau. Iterative discussions about Waiora and Ngā Take o te Whānau enabled the identification of mātauranga Māori actions and goals to strengthen

capacities and safeguard the wellbeing of future generations. Such discussions also helped to ensure a fair and inclusive process for dissemination of the draft strategic plan and decision-making within the wider whānau.

Collectively, these findings demonstrate the feasibility, and value, of quantitative data collection within kaupapa Māori research designs. The use of mixed-method participatory action techniques that included kaupapa Māori and mainstream methodologies enabled participants to apply their insights to the overall design and gain a genuine sense of ownership. Combining Te Tauranga Waka and mainstream ethical principles was also invaluable as a framework for clarifying objectives, identifying methods and ensuring the safety of participants, including the researcher, who was also a whānau member. In particular, the ethical principles of participant confidentiality, informed consent and distributing an information sheet served to safeguard the project's integrity when criticisms from non-attending whānau members emerged.

Te Tauranga Waka validated the implementation of tikanga and the authority, or mana, of participants to engage in discussions about their own wellbeing, irrespective of wider whānau involvement. Even though kaumātua were not always available, and few had knowledge of te reo Māori, a range of innovative techniques ensured Māori protocols were not only followed but also used as the basis for engagement, thereby increasing the likelihood of positive outcomes. The children and mokopuna who witnessed these events will remember how their whānau strived to embrace Māori protocols. From a Waiora perspective, such experience is stored within an intergenerational reservoir of memories (te whatumanawa) that may one day help to negate potentially detrimental influences. Whānau ownership of these tikanga was about protection, consciousness-raising, socialisation and reclaiming cultural identity.

As an ethical framework for research with Māori, Te Tauranga Waka also encourages the use of whakapapa as an analytical tool to unravel relationships between multiple layers of information and identify outcomes that actually empower, or whakamana, the advancement of participants. Although the contracted outcome of this research project is an academic report about kaupapa Māori models of conflict resolution, it is unlikely this will be empowering for participants in its current form. More relevant outcomes can be seen

when the whakapapa principle is applied to the models that were used, the context in which they were applied and the information that was gathered during the research process.

For example, te whatumanawa highlights the need to acknowledge wrongdoing, whether real or perceived, in order to uplift the group's vitality and maximise the likelihood of survival. Participants were reluctant to talk about risks and grievances directly, but the research journey nevertheless produced evidence of negative experience. The indicators are found in discourse themes, plummeting group scores, some of the reasons for not participating, differing perspectives about ancestral land entitlements and disparaging responses to the draft strategic plan. Through general conversations, participants also became aware of whānau members struggling to cope with hardship and trauma in their day-to-day lives.

As mechanisms for addressing and acknowledging grievance, such findings suggest historical information about whānau shareholdings in ancestral lands would be beneficial for participants. Some whānau members may also benefit from opportunities to tell their story, in their own words and from their own perspective, in a safe and unchallenging environment. However, the exuberant post-noho perceptions, numerous healing themes and ideas for collective development suggest most participants were ready to move out of grievance mode, eager to focus on capacity-building and willing to become actively involved with the land.

Establishing opportunities for involvement with remaining ancestral lands is a tangible research outcome that would, undoubtedly, help to redress grievances and be good for the wider whānau. Within the Waiora model of wellbeing, te whānau and te whenua have a reciprocal, mutually beneficial relationship. Te whenua nurtures the wellbeing and identity of te whānau; the land provides food, shelter, resources, a place to stand and opportunities for healing, growth and rejuvenation. It could, for example, be a refuge for whānau members during times of hardship and strife. In return, te whānau have an obligation to care for te whenua; they are her guardians or kaitiaki: without people the mauri (life force) of the land is cold, forsaken, asleep (moe). At present, there are no guardians or caretakers on the ancestral land in which the whānau have shares – the land is mauri moe. From a Waiora perspective, the mere identification of an aspiration to become actively involved with the land

is an important research outcome for this whānau. It signifies the awakening of a lifeforce (mauri oho) – a spark has been ignited and transition is under way. When and if the whānau are able to pick up their kaitiaki role the lifeforce of this land will be more vibrant, thriving and alive (mauri tū), and the whānau will be able to take steps towards mutually beneficial outcomes (mauri ora).

Waiora is a holistic construct that urges whānau to think of life as an ongoing, intergenerational progression in which spiritual, psychic, emotional and physical influences merge and compete to shape the worldviews, experience, behaviour and attitudes that ultimately determine our collective wellbeing. Everything is connected. The world we are living in right now (te aronui) is the product of events that have happened in the past (te ao tawhito) and the decisions we make today will influence the world in which our children will live (te ao hou). Te ao tawhito has left the symbolism of Te Tauranga Waka to remind us that survival, which in this case refers to the advancement and transformation of whānau, will always involve challenges. Te whānau must be strong, and have skill sets that will help them to survive in the face of adversity. Ngā Take o Te Whānau highlights some of the challenges whānau are facing, in their quest for survival in the contemporary world, and the capacities that are needed to overcome such adversities. These models have provided a powerful platform for not only understanding and exploring the responses of whānau members but also identifying the challenges that are hindering advancement and transformation.

Ngā Take o te Whānau warned whānau members would sometimes opt out of opportunities for conflict resolution, which in this case meant engagement in discussion about a vision and strategic plan. When asked directly, about 30 percent of the reasons for not attending noho were pragmatic barriers such as time, distance, illness, babies and costs, but the emotions buried in te whatumanawa (such as feelings of disillusionment, alienation and disgruntlement) clearly posed a bigger obstacle. Indeed, responses to the survey and draft strategic plan suggested widespread apathy, within a milieu of competing attitudes, may be the biggest obstacle to advancement and transformation. Furthermore, it is abundantly clear some whānau members have no desire whatsoever to be involved in a collective decision-making process to ensure the land is occupied and used in a manner that

is beneficial for everyone – they simply want to build their own holiday house.

Such responses are not surprising given the whānau history and contextual influence of socio-cultural norms that seem to have precedence within the wider hapū, iwi and community. In particular, the whānau has no prior involvement in capacity-building, the land has lain idle for decades and the vast majority of whānau members have never seen nor set foot on their ancestral lands. Over the years, the whānau has learnt that survival is about autonomy and self-reliance in which the mark of success is money, assets and wealth – ancestral land seems to offer little in the way of tangible opportunities for this type of survival. In addition, Māori shareholders in surrounding blocks, and the rohe, are busily building their own holiday homes and personally benefiting from the development and open-market sale of ancestral lands. The Crown-recognised tribal authority offers no opinion, or leadership, on this issue. In the wider community, Aotearoa and the global economy, land is a commodity that is bought and sold for financial gain. Māori whānau have been socialised to think of land in terms of personal property rights, fenced-off boundaries and certificates of title. Out of the blue, after years of obscurity, this research asked whānau to engage in a discussion and decision-making process that was underpinned by Māori values and philosophies. Unsurprisingly, the response from some has been – culture, identity and collective aspirations never mattered before, why should they now?

Amongst whānau members who participated in this project, the Waiora/Ngā Take o te Whānau/Te Tauranga Waka model offered an opportunity for new beginnings, a chance to step away from historical woes and weave a vision of advancement and transformation, a chance to dream about the way things ought to be. Amidst layers of turmoil and diversity, the methods provided a powerful platform for mātauranga Māori discussions about the actions and strategies needed to heal the whānau, care for the land and ensure the wellbeing of future generations.

Mehemea ka moemoeā ahau, ko ahau anake.

Mehemea ka moemoeā tātou, ka taea e tātou.

If I dream then it is my dream and mine alone but if we dream then it is **our** dream and **we** are more likely to succeed] Te Kirihaehae Te Puea Herangi (1883–1952)

4.2. Limitations

The research design contained several limitations that would need to be addressed in further studies. Firstly, constructing the methods around six overnight noho, held at monthly intervals, was burdensome for participants and did not produce the expected snowballing effect on attendance rates. It was unrealistic to expect whānau members to put aside one weekend a month, for six consecutive months, to attend every noho. Inevitably, participation was erratic and reiteration of the underlying models and objectives was tedious for those who attended more than one noho. Twenty-four hours was utterly inadequate as a timeframe for implementing methods that aimed to not only immerse participants in waiora-based activities (such as learning waiata and whanaungatanga) but also generate in-depth discussion about mātauranga Māori aspirations and transformative actions or strategies. In hindsight, fewer noho of longer duration would have allowed more time for discussion, produced the same results or better and improved participation rates.

Secondly, the research protocols did not anticipate a number of outcomes, including unmet information needs; creating a family tree; dissemination and analysis of the strategic plan survey; whānau members needing to tell their own story; antagonism and hostility; widespread apathy; and disclosure of real-time hardship and vulnerability. Future designs should have a flexible approach to the use of supplementary methodologies for administrative support, resource development, personal interviews, networking and collaboration with agencies and service providers that could respond to emergent needs. For example, the use of one-to-one discussion techniques could have improved participation rates, assisted dissemination of the draft strategic plan, gathered information about individual needs and enabled whānau to talk about wrongdoing or grievance from their own point of view. Administrative support would have assisted the development of resources such as researching historical information about whānau shareholdings, entering the family tree into genealogy software and transcribing the stories of whānau members in a meaningful way. Most importantly, collaboration with relevant agencies and service providers could have provided opportunities to address the vulnerabilities some whānau members were experiencing, as well as build long-term relationships and capacity for the

implementation of strategic goals and aspirations.

Thirdly, the likelihood of any research outcomes being implemented – such as the development of information resources, ratification of the draft strategic plan and creating opportunities for involvement in kaitiakitanga – is severely limited by the lack of a formal mechanism for whānau decision-making. Despite knowledge of the avenues for setting up a leadership structure, such as a Whānau Trust, preliminary findings from the whānau survey suggest this is not a high priority. The ideal governance structure, on multiply-owned ancestral land, would be for each distinct whānau to have their own process for decision-making and representation on an overarching Trust (Coxhead, 2009). Unfortunately, this type of hierarchy can seem pointless and duplicative for minority shareholders with no financial assets or income to help with costs. Whānau members with relevant skill sets are also hard to find; they often have similar roles in other organisations and are wary of burdensome voluntary workloads. As minority shareholders without a clear process for leadership and representation, participants can only hope the lessons learned from this research project, and themes outlined in their draft strategic plan, will aid decision-making within an overarching Ahu Whenua Trust. This outcome would provide evidence of ongoing momentum and perhaps lead to changes that would be beneficial for all shareholders collectively. Future studies of kaupapa Māori models for resolving ancestral land disputes should ensure the research outcomes are firmly aligned with pathways for decision-making and implementation.

In general, the data presented in this report are not reliable, and must be treated with caution, as the group size was small and individual scores varied widely. A longer study, with flexibility to utilise supplementary methodologies and align with implementation pathways, would have provided a more robust design for measuring long-term effectiveness as a kaupapa Māori model for conflict resolution and the advancement of whānau.

Furthermore, the theoretical base of the research methods and overall design lacked acknowledgement of socio-ecological perspectives on the socialisation and transmission of social norms (Bronfenbrenner & Morris, 2006). This literature discusses possible responses to opportunities for participation in programmes, like conflict resolution, and strategies for generating the

critical mass that is needed to trigger widespread transformation and change. In the context of ancestral land disputes, ecological theory would provide a useful supplement to conventional knowledge about conflict resolution, which is generally underpinned by Personality, Social and Behavioural Theory, as well as models that have their origins in mātauranga Māori.

Future use of the kaupapa Māori tools and data-collection techniques that were implemented in this research is possible, but limited by the need to improve accessibility. To recap, Te Tauranga Waka is a document that discusses an ethical framework for research involving Māori. The underlying principles of tikanga, mana and whakapapa can be woven into any research project that has relevance for Māori. Similarly, the rating scales for Ngā Take o te Whānau were developed specifically for this project, from a conceptual framework that was written by Sir Mason Durie (1997). The Waiora tool, called Hōmai te Waiora ki Ahau, currently comprises a PowerPoint presentation of pictures, a resource book of validated introductory statements about the meaning of its 12 components (in English and te reo Māori) and a rating scale template. Hōmai te Waiora ki Ahau needs to be published in a user-friendly format that includes software for data collection and analysis.

4.3. Future directions

This research is grounded in the ideology of ancestral Māori land offering opportunities for the advancement of whānau. It aimed to explore whether immersion in waiora would help a whānau to overcome debilitating tension about the distribution and use of their lands, and engage in constructive discussion. The findings have shown that some whānau members need factual information about actual shareholdings and entitlements, and others need their grievances acknowledged in a meaningful way, but most don't want to dwell on negative aspects of their experience. The whānau members who took part in this study were ready to move out of grievance mode and eager to focus on capacity-building, and they wanted to become actively involved in kaitiakitanga. As a kaupapa Māori model of conflict resolution, the Waiora/Ngā Take o te Whānau/Te Tauranga Waka model empowered participants to identify mātauranga Māori aspirations and goals that would heal the whānau, care for the

land and ensure the wellbeing of future generations. Leadership, momentum, communication and evidence of positive gain will carry this vision forward and trigger long-term change.

Unfortunately, this research has also shown that widespread apathy is undermining the likelihood of whānau engaging in opportunities for advancement and transformation. Furthermore, it was abundantly clear that some of the whānau members did not want to be involved in a collective decision-making process to ensure their ancestral lands were used in a beneficial manner for everyone – they would prefer autonomy, as surrounding land-owners seem to have. From a Waiora lens, it is reasonable to posit that the emotions associated with unresolved feelings of disillusionment, alienation, disgruntlement and entitlement led to vulnerabilities that are manifested in ways including indifference and uncritical compliance with entrenched social norms. Such conjecture would need to be tested in a theoretical paradigm. It is evident, the inter-generational reservoir of emotions and experiences that our ancestors called te whatumanawa posed the biggest obstacle to whānau participation in opportunities for conflict resolution.

The outcomes of this research suggest conventional techniques for resolving tension and disputes – such as counselling and working with conflicting parties to define the issues, identify triggers and formulate contracts around acceptable behaviour – may not be appropriate for Māori. Conventional techniques may sometimes be helpful when individuals are particularly angry or vilifying but, in general, this research suggests the approaches put forward by Princess Te Puea (King, 1977), Judge Coxhead (2009) and the Whānau Ora vision of transformation (Ministry of Health, 2011; Te Puni Kōkiri, 2013) will be most effective for Māori whānau. The findings have shown that value-based discussions about whakapapa, identity and the cultural significance of ancestral lands can assist the reconstruction of whānau (Coxhead, 2009). It is also clear that such conversations can generate opportunities for advancement and transformation (Te Puni Kōkiri, 2013). Furthermore, this project has shown that whānau need opportunities to dream, and when the dream belongs to everyone, it is more likely to be achieved (Te Puea Herangi, cited in King, 1977). A kaupapa Māori approach to conflict resolution will

bring the whānau together, facilitate discussion about mātauranga Māori aspirations and implement the actions needed to realise those dreams.

As minority, but ahikā shareholders in multiply-owned land, our whānau is relying on an indirect leadership structure, albeit a Court-appointed Ahu Whenua Trust, being responsive to the mātauranga Māori aspirations this project has articulated. A mere four or five generations ago, the tūpuna who were named as the owners of this block were from the same whānau. This is a reason to hope our aspirations will have relevance for the many distinct whānau, who no longer know each other, but have since succeeded to shares. Nevertheless, this outcome has policy implications for the Māori Land Court, and other agencies, that may be interested in the research methodologies. In the context of ancestral land disputes, it is clearly pertinent to ensure key decision-makers, such as the trustees of an Ahu Whenua Trust, are involved in the process, participating in discussions and able to embrace the outcomes. Alignment with decision-making structures and mechanisms will greatly increase the likelihood of ongoing momentum, leadership and long-term positive gains.

There is reason to suggest that kaupapa Māori models for the resolution of disputes about ancestral Māori lands will become vitally important for minority shareholders, and disengaged owners, in the not-too-distant future (Mahuika, Kapea, Reddy, & Tuuata, 2013). The Minister of Māori Affairs has recently proposed the introduction of minimum threshold voting rights, and external administration bodies, to increase capacity for decision-making about under-utilised ancestral Māori lands (Mahuika et al, 2013). Anecdotal, this is likened to the old system of uneconomic shares in which thousands of Māori were unwittingly stripped of their land rights and inheritance by the mere stroke of a pen. It is felt that the current proposals will disenfranchise already disadvantaged landowners, further alienate whānau and introduce a raft of inequities and grievances that will have life-long, intergenerational effects on relationships within and amongst whānau, hapū and iwi. Many are outraged that the whānau who will be most disadvantaged are those who have followed the Government's legislative requirements for succession to ancestral Māori land shares.

Monitoring the outcomes associated with the methods outlined in this research design would offer opportunities to measure the long-term effectiveness of kaupapa Māori models for conflict resolution, and their role in the reconstruction of whānau, within the context of collectively owned ancestral land shares. Perhaps establishing a camping ground will provide a tūrangawaewae for all shareholders, so they have a place to stand, and can therefore feel like they belong? Perhaps starting with the camping ground will help sort out the water, sewerage, power systems that are needed for houses and cabins to be built? Perhaps the Trust could own the buildings but shareholders could rent or lease them regardless of actual entitlement? Perhaps some of the houses or cabins could provide refuge for whānau in times of hardship and need? Perhaps the houses could be built under rangatahi training schemes? Perhaps the shareholders who camp or stay on the land would become involved in kaitiakitanga? Perhaps they will grow gardens, hold reunions and rekindle knowledge of the whakapapa that binds everyone together? Perhaps knowledge of whakapapa links will lead to business partnerships and strategic alliances going forward? Perhaps engaging with government departments and other relevant agencies will create pathways for training, employment and capacity-building? Perhaps establishing these types of initiatives on one block of Māori land will trigger similar developments on surrounding blocks and help to heal pervasive internal tensions that have undermined relationships for decades? Perhaps experience of successful initiatives, in which local Māori landowners collaboratively ensure the wellbeing of future generations, will help to reverse seemingly entrenched social norms about personal property rights and individual ownership of ancestral lands? Perhaps kaupapa Māori models of conflict resolution really do provide a powerful platform for the advancement and transformation of whānau?

Mā te korero, kā mōhio – mā te mōhio, ka mārama

Mā te mārama, ka mātau – mā te mātau, ka ora te iwi

Through discussion we gather information; if we have the right information we are more likely to understand; when we understand we are more likely to find wisdom; if we have wisdom we will find the pathway to wellbeing.

GLOSSARY

ahikā roa	long-time occupants of the land	mauri	lifeforce
Ahu Whenua Trust	a vehicle for decision-making on Māori land	mauri moe	the lifeforce is asleep, still, stagnant
hapū	sub-tribe, extended family	mauri oho	the lifeforce has been awakened
hara	wrongdoing, injustice, grievance	mauri tū	the lifeforce is vibrant, alive
hau kāinga	home people	mihimihi	introductions, to introduce oneself
hinengaro	the thinking realm	moe a i tō moenga roa	lain to rest, the long sleep of death
hongī	traditional greeting	mōteatea	lament
hui	a meeting or gathering of people	ngā hua	fruits, results
irāmutu	niece or nephew	ngā piki me ngā heke	ups and downs, conclusions
iwi takiwā	outside tribal boundaries	ngā Take o te Whānau	a model of whānau risks/capacities
kai	food	ngā taonga tuku iho	inherited treasures, abilities
kaiāwhina	helpers	Ngāi Tūhoe	the Tūhoe tribal group
kaitiaki	caretakers, guardians	noho	overnight stay
kaitiakitanga	guardianship	ope	group
kanohi-ki-te-kanohi	face-to-face, in person	Pākehā	newcomers, non-Māori people, immigrants
karakia	prayers	pakeke	adults
karanga	invitation, welcoming	pānui	notice
kaumātua	elders	papatipu	ancestral land
kaupapa Māori	based on Māori values	pepeha	tribal sayings
kei te whai ao	reflections, insights, towards understanding	poroporoaki	farewell
mahi	work	pōwhiri	welcome
mana	self-esteem, pride, authority	pupuri taonga	capacity for guardianship
manaakitanga	genuine hospitality, caring for others	pūrongo	report
manakitia	capacity to care	rangatahi	youth
māngai	workers	ringawera	workers
Māori	the indigenous people of New Zealand	rohe	region, district
marae	meeting house	tangata whenua	indigenous people
matakite	healer, clairvoyant, psychic	tangi (-hanga)	funeral, wake, farewell, the dead
mātua	parents	tauīwi	without iwi, newcomers

taumau	betrothal	utu	compensate, avenge, repay, redress
te ao hou	world of potential, unshaped creation, future	wāhi tapu	sacred places
te ao tawhito	the ancestors' world, past	waiata	song
te aronui	present	wairua	a spiritual plane, being
te ora o te tangata, he whenua	people are sustained by land	whaiao ki te ao mārama	dawn of the world of knowledge, a new era
Te Orii Tū-tere-Moana	a lullaby for Tū-tere-Moana	whakamā	ashamed, embarrassed, shy
te puna moemoeā	the fountain of dreams, aspirations	whakamana	capacity to empower
te reo Māori	the Māori language	whakanoa	neutralise
Te Tiriti o Waitangi	Treaty of Waitangi	whakapapa	genealogy, family tree, history
tikanga	protocols, customs, rituals and practices	whakatakoto tikanga	capacity to plan ahead
tinana	physical body, realm	whakatau	to settle
tohatohatia	capacity to share	whakawhanaungatanga	positive family experiences
tuku whenua	gifted land	whānau	family
tupuna	ancestor	whānau pōhara	restricted families
tūrangawaewae	standing place on the land, sense of belonging	whānau tūkino	unsafe families
urī	descendant	whānau tū-mokemoke	isolated families
urupā	cemetery	whānau wewete	laissez-faire families
		whatumanawa	ancestral memories, subliminal emotions
		whenua	land



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APPENDICES

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Appendix I: Information sheet

INFORMATION SHEET

You have received this pānui because you are a descendant of [redacted] and [redacted]. Please take a minute to read on. Tēnā koe.

We invite you to be part of a Kaupapa Māori research project that aims to help our whānau talk about ancestral lands, the lands that [redacted] has left to us, share and share alike.

What does the project want?

This project has been funded by the Families Commission. They want to know whether a Māori model of wellbeing (wāora) can help a whānau like ours to safely engage in constructive discussion about a long-standing grievance or issue, which in our case, is ancestral lands.

When literally translated, the concept of wāora is said to be the river which nurtures and sustains whānau wellbeing, within the ebb and flow of day-to-day life, and wider context of human survival. It is a positive, healing energy.

To experience wellbeing, the wāora model says whānau must have some understanding of Te Ao Tawhito, Te Aronui, Te Ao Hou, Te Wairua, Te Hinengaro, Te Mauri, Te Tinana, Te Whenua, Te Whānau, Te Mana, Te Whatumanawa and Te Tikanga.

A healthy strong whānau must also be able to care (manaakitanga), share (tohatohatia), protect its treasures (pūpuri taonga), communicate effectively (whakamana) and plan ahead (whakatakoto tikanga) - with a focus on future generations.

This project has been reviewed and approved by the Families Commission Ethics Committee. Any concerns can be directed to the Chair of the Families Commission Ethics Committee, ph 04 496 1710

What do I have to do?

We are going to run 6 noho (overnight stays), roughly once a month, starting the first weekend in June 2010. You do not have to come to every noho but we are hoping you (and your children) will at least come to one. We plan to immerse ourselves in wāora – walk on the whenua, stand up and say where we belong in the whānau, introduce our children, babies and mokopuna, visit the urupā, learn to sing a waiata together. We are going to wrap ourselves in tikanga that will help us to stay in the realm of peace then slowly, very

slowly unfold the conversations that are needed to create our vision for this land ...

what was left to us
what we want to leave for our children
how we are going to get there

At the beginning and end of each noho, you will be invited to complete 4 short (2-3 minute) surveys about whānau and wāora. The surveys are not compulsory and you can make any additional comments. You can also leave at any time, without giving a reason, if you decide these noho are not right for you.

What will happen after the noho?

This information will form the basis for a report, that may be published, but will not contain any information that could be used to identify you. A copy of the report will sent to you if requested. Your answers to these questions may help to create a tool for resolving conflict within Māori whānau. Any discussions about ancestral lands, will stay within our whānau, and simply be compiled into a draft document that aims to capture our thoughts at this time. If we think it is relevant, this document may, at some later stage, form the basis for a strategic plan.

What if I don't go to the noho?

You will not be disadvantaged if you are not able to take part in these noho. You will still receive information about the project and have the opportunity to comment on a final draft of the whānau discussion document.

For more information contact ...

[redacted]

You will not be paid for participating in this project but you will receive a koha, to help with travel and accommodation costs, as a token of appreciation for your time and commitment.

Appendix II: Background questions

It is important for me to know about waiora

1 not important	2 important	3 very important	don't know
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It is important for my whānau to talk about waiora

1 not important	2 important	3 very important	don't know
-----------------	-------------	------------------	------------

Discussion about waiora, and involvement in waiora-based activities, will help/has helped my whānau to make decisions and plan for the future

1 not helpful	2 helpful	3 very helpful	don't know
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What is your level of involvement in the Māori world, eg whānau, kōhanga reo, kura kaupapa, kapa haka, marae, te reo Māori?

never	hardly never	once a month	most days	all the time
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Appendix III: Waiora statements and introductory themes

Component	Introductory statements/themes
Te Ao Tawhito	Our origins/foundation, the source/basis/beginning; explains our purpose/reason for being ... i te kore, ki te Pō, ki te Ao Mārama ... ongoing process, multiple realms, advancement and progression, varying levels/states/stages of existence/awareness/understanding/being, structure and hierarchy.
Te Aronui	Here and now, integration of our past/present/future, informed by mātauranga Māori, core functions and obligations, full of challenges and risks (te tautanga waka), capacity to adapt/overcome adversity.
Te Ao Hou	The world we are working towards, our visions and aspirations, belongs to the collective not individuals, grounded in whakapapa, realisation of potential, a safe place to be (wāhi ukaipō), survival.
Te Wairua	We all have our own unique connection to the spiritual realm (iho nui), need to understand/recognise/acknowledge spiritual attributes, seeks to maintain/restore balance, absorbs/reflects positive and negative, striving towards spiritual wisdom/wellbeing, specific rituals/practices/expertise, must be appropriate/right/sincere (tika), time and place is essential, maximisation of opportunities/potential.
Te Mauri	Inherent life-force/vitality/state, aliveness, multi-sensory, thrives on synergies/connectedness/unity, imbued in people/place/things, waxes and wanes, reflects/measures the quality and integrity of relationships, different states/indicators (mauri tū mauri ora – mauri moe mauri mate), part of the inner being (te tuakiri).
Te Hinengaro	The thinking realm is not just about collecting information, knowledge, it is about capacity to search for/generate wisdom, a life-long, intergenerational journey, not obtained by simple means, needs opportunity/space and time, requires commitment/purpose/dedication, gradual progression (poutama), different stages/levels/skills (hukatai/rehutai), needs protection/support.
Te Whenua	The taonga tukuiho; a precious gift from our ancestors, the womb that nurtures new life/support growth/life/survival (te whare tangata), to be loved as a Mother is loved (Papatūānuku), repository of emotion and experience, tangata whenua are the guardians (kaitiaki), obligation to find matauranga Maori pathways/solutions; relationships with the land define our identity/status (eg – we are āhi ka/taura here).
Te Tinana	Shelters/protects our spiritual/thinking/feeling selves, a vehicle for transmission of physical attributes/whakapapa, must be fed/nurtured/able to function, intrinsically wholistic/connected to other components (wairua/hinengaro/mauri/whānau), cannot exist alone, source of identity/mana/status (male/female, wāhine hapū/whare ngāro, mokopuna/kaumatua), gift from the ātua (tapu), essential for survival.
Te Whānau	To give birth, to be born and to whom we are born, defined by whakapapa/bloodlines/affiliations, everyone has a right to belong, should nurture/support/sustain, thrives on relationships with others (whanaungatanga), obligations and capacities, te pā harakeke (cycles of life, growth/renewal, birth and death), opportunities for new beginnings.
Te Mana	Intrinsic authority/uniqueness, can be inherited/acquired/ascribed, imbued by others (not self), we are not passive recipients, derived from manaakitanga (relationships with others), individuals an collective responsibility to uphold/maintain, extend beyond self, source of/ reason for tapū.
Te Whatumanawa	A reservoir of memories/emotion/experience, carried from one generation to another, deep seated and powerful, shapes worldviews/attitudes/behaviour, protective/guardianship function, aims to warn and protect, tikanga needed to assuage/manage/restore balance.
Te Tikanga	Doing the right thing at the right time for the right reasons, flexible and responsive to needs, informed by kawa (universal lore), aims to maximise positive outcomes, must be appropriate/ right for time and place, transgression/wrongdoing must be remedied.
Waiora	The river of life, nurtures and sustains the wellbeing of whānau within the ebb and flow of day-to-day life and wider context of human survival, a positive/healing influence/energy.


Appendix IV: Rating scale

HOMAI TE WAIORA KI AHAU

How important are these concepts for you, in your life, at the moment? (individual)
 How important are these concepts for your whānau? (group)

Te Kore		Waiora	I don't know	
	←	Te Ao Tawhito	→	<input type="checkbox"/>
	←	Te Aronui	→	<input type="checkbox"/>
	←	Te Ao Hou	→	<input type="checkbox"/>
	←	Te Wairua	→	<input type="checkbox"/>
	←	Te Mauri	→	<input type="checkbox"/>
	←	Te Hinengaro	→	<input type="checkbox"/>
	←	Te Whenua	→	<input type="checkbox"/>
	←	Te Tinana	→	<input type="checkbox"/>
	←	Te Whānau	→	<input type="checkbox"/>
	←	Te Mana	→	<input type="checkbox"/>
	←	Te Whatumanawa	→	<input type="checkbox"/>
	←	Te Tikanga	→	<input type="checkbox"/>
	←	Waiora	→	<input type="checkbox"/>
	not important		very important	

Appendix V: Whānau risks rating scale




NGĀ TAKE O TE WHĀNAU

my whānau is like
this

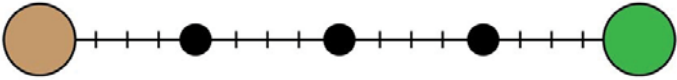
sometimes like
this

my whānau is
never like this

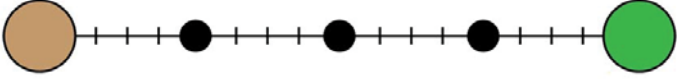
Whānau tūkino
unsafe families
lack of respect for each other, relationships characterised by trauma/violence/aggression, emotional/physical/verbal abuse, unresolved tension/grievance, authority figures demanding obedience/compliance



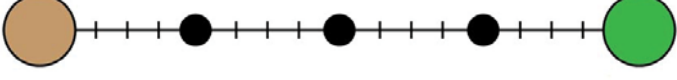
Whānau wewete
laissez-faire families
ad-hoc/anything goes approach to relationship building, everyone does what they want, "none of my business/I look after my own/don't interfere", little or no involvement in each other's affairs



Whānau pōhara
restricted families
good intentions but lack skills, confidence, knowledge, financial/economic resources, networks, leadership, support systems needed to show how much you care, unable to engage in relationship building

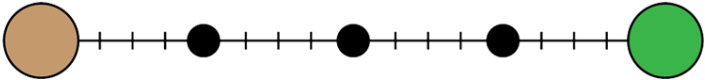
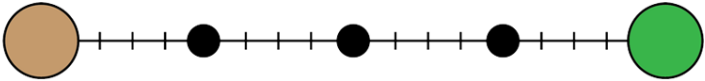
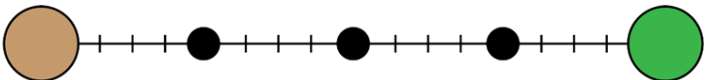
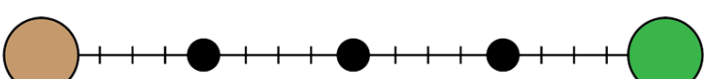



Whānau tū-mokemoke
isolated families
alienated from each other, minimal links/contact with other whānau members, haven't seen/talked to each other for years, unresponsive to contact, children (cousins) don't know each other



Appendix VI: Whānau capacities rating scale

NGĀ TAKE O TE WHĀNAU CAPACITIES

	my whānau is not good at this	sometimes good at this	my whānau is excellent at this
Manaakitia the capacity to care love, compassion, protection of group and individuals, able to get support when needed			
Tohatohatia the capacity to share generosity, selflessness, fair distribution of assets and benefits, everyone is acknowledged, everyone belongs			
Pūpuri taonga the capacity for guardianship good processes and systems, able to engage in management/reporting/governance, able to make wise decisions, able to protect whānau treasures - eg land, people, assets, ways of being, knowledge			
Whakamana the capacity to empower good processes for discussion, decision-making and representation, able to stand together when needed, confidence/trust in the people who are chosen to leaders/trustees/advocates			
Whakatākoto tikanga the capacity to plan ahead focus on the needs of future generations, active engagement in decision-making about needs, able to develop strategies/action plans for the achievement of collective aspirations/goals, able to dream/plan/create a vision			

Appendix VII: Waiora scores and discourse themes

	Group score*	Questions/comments
Te Ao Tawhito	1	What are our core functions/obligations? What do we want to retain/protect? Needs commitment from whānau, have to put our stake in the ground – say this is important for us as a whānau!
Te Aronui	2	We are fragmented/dysfunctional, need to reduce risks, build on our strengths. We have some very talented whānau members, we just need to work together, we need to want to work together.
Te Ao Hou	1	Where are we going? How are we going to get there? What are our aspirations/goals?
Te Wairua	1	Experiences vary widely. This is both a strength and weakness. Need to know what is going on for our whānau, need to know how to deal with it, need to know how and where to go for help.
Te Mauri	2	We have much to learn about this. How do we recognise mauri?
Te Hinengaro	2	We do not search for wisdom. There is no opportunity for discussion/debate. We do not do collective decision-making. Need to identify/acknowledge those who have knowledge in the whānau – what skill sets do we have?
Te Whenua	2	He taonga tuku iho. How lucky we are to have this precious gift. Lots of whānau don't have any land. We need to look after it. Whānau need to feel like they belong. How can we heal anything if there are whānau members who don't feel like they belong.
Te Tinana	4	How do we nurture/protect the tinana of our whānau? Need to identify strengths/risks/needs, eg do we need kaumātua housing? Is AOD a problem? How many are into sports?
Te Whānau	4	Get to know one another. Need to know what is happening within our whānau. Need to care for each other. Enjoy being a whānau. Work together, communicate, need to do things together.
Te Mana	3	Decision-making processes need to be fair/accountable/inclusive/transparent. Who are our leaders/speakers/representatives? Need to learn ourselves/strengthen our mana/identity, can't leave it to others. Mana will come with time. Developing a sense of belonging to the land will help to restore the mana of our whānau.
Te Whatumanawa	2	Need to acknowledge past grievances/wrongdoing. Understand the reasons for trauma/pain (learn from mistakes). Know how to forgive, move on, experience closure.
Te Tikanga	1	Who are our tōhunga/kaumātua/advisers? What tikanga do we use? What tikanga do we need?
Waiora	3	What else do we do need?

*group rating on 11-point rating scale (1 = not important/unrealised potential, 11 = very important as a source of wellbeing, 0 = don't know)

Appendix VIII: Waiora-based strategic priorities

	Actions that will uplift the waiora of our whānau	Priorities
Te Ao Tawhito	Learn about whakapapa of the lands, hapū other shareholders in the block – why are we here?, identify our taonga tuku iho – eg lands, te reo; create/implement action plan for protecting tāonga; encourage/support kaumātua and tamariki.	Identify/strengthen taonga tuku iho, eg – whānau wānanga reo.
Te Aronui	Actively engage in the advancement of our whānau, get involved, identify/address risks, eg – who is isolated? alienated? increase number of te reo Māori speakers, regular communication/pānui, keep whānau informed, get to know one another.	Strengthen relationships with land/whānau.
Te Ao Hou	Need to identify/agree on whānau goals, values aspirations, priorities and develop/implement action plans, one step at a time, share and share alike.	Agree on the whānau vision, priorities, goals.
Te Wairua	Reclaim/recreate tikanga for protecting/uplifting our spiritual wellbeing; identify/understand our spiritual strengths/needs within the whānau; generate positive/healing energies; create places of healing/refuge/retreat.	Reclaim tikanga for spiritual wellbeing, create whānau refuge/retreat.
Te Mauri	Channel our energies in one direction, work together towards collective goals, identify and build on our collective strengths, cooperate.	Work on the land together, eg whānau working bees, identify skill sets.
Te Hinengaro	Make sure we have gathered the information we need to make good decisions, have more discussions/hui/wānanga, teach our children/mokopuna to value.	Have more hui, wānanga, whānau discussions
Te Whenua	Define the meaning of kaikaitanga, clarify everyone's roles/responsibilities, identify goals/priorities, develop/implement management plan, clarify the rules/processes for occupation and use of the land, make the whenua into a turangawaewae for whānau, make the whānau feel like they belong.	Develop management plan, identify options for occupation and use of the land.
Te Tinana	Gather information about the physical health of our whānau (good & bad), identify strengths/risks/need, develop/implement action plan, eg healthy eating, be good role models, look after kaumātua.	Identify whānau needs, eg kaumātua housing.
Te Whānau	Continue to work on whānau whakapapa and mechanisms for regular contact/communication, eg pānui, Facebook, pay someone to do this for the whānau (it is a big job), have more hui, spend more time together, keep the momentum going, wrap wānanga around kaupapa that are important to us, eg run wānanga reo as a healing/bonding kaupapa for whānau.	Make information accessible to whānau, continue to work on whakapapa.
Te Mana	Establish a fair process for identifying/electing our speakers/leaders/whānau representatives – need to know they are the right people for the job, set up a Whānau Trust as a mechanism for decision-making, obtaining funds, representation, ensure the whānau is represented at important events, stand together as a whānui, let our representatives speak for us, learn our own waiata, karakia, reclaim our own tikanga.	Set up a Whānau Trust, appoint representatives, learn waiata, go to hui as a whānau.
Te Whatumanawa	Reclaim/re-create tikanga for protection/cleansing/healing, focus on moving forward, creating positive energy, new beginnings, always acknowledge wrongdoing, do not bury/hide/pretend it never happened, the whānau is a safe place, a haven, ūkaipō.	Reclaim tikanga for protecting/cleansing/healing, mediation of disputes.
Te Tikanga	Discuss/identify the values/tikanga that are more important to us, this will change over time, talk about tikanga, reclaim/re-create the tikanga that are important for our whānau, eg birthing rituals, what to do at tangihanga.	Reclaim/re-create whānau tikanga for important kaupapa.
Waiora	If we do all of this our whānau will know what waiora means.	Don't give up.

Appendix IX: Draft strategic plan themes

	Yes	No	Don't know	Comments
The mission statement mō te whakatupuranga ki te haere mai, me hanga te pūtake kia ū (to build a strong foundation for future generations of the Hale whānau)				
The values manaakitia (sharing) tohatohatia (sharing) pūpuri taonga (guardianship) whakamana (good systems and processes) whakatākoto tikanga (plan ahead)				
The underlying principles share and share alike sustainable, eco-friendly, self-sufficient love Papatūānuku positive and healing strengthens the asset base caretakers and kaitiaki connectedness and continuity				
The priorities establish a Whānau Trust continue to work on the whakapapa spend more time together, have more hui and wānanga look after the whenua (kaitiakitanga) clarify how the whānau can use and occupy the land create a tūrangawaewae for everyone identify whānau skill sets and needs strengthen te ao Māori skills regular contact and communication continue to work on the whānau strategic plan				

Tick as many as
you want ()

Rank your top 3

- | | | |
|--------------------------|---|--------------------------|
| <input type="checkbox"/> | I want to camp on the land with access to toilets, water, cooking areas etc | <input type="checkbox"/> |
| <input type="checkbox"/> | I want to rent a cabin or unit and have access to communal BBQS/cooking areas etc – like a holiday park | <input type="checkbox"/> |
| <input type="checkbox"/> | I want to build my own place on my own piece of land | <input type="checkbox"/> |
| <input type="checkbox"/> | I don't have to own it and it doesn't have to be big but I want my own place – somewhere to retire/come back to | <input type="checkbox"/> |
| <input type="checkbox"/> | I think the whānau who live there (ahi kaa) should get a house and everyone else gets camping/holiday rights | <input type="checkbox"/> |
| <input type="checkbox"/> | I want the land to be used for growing food – meat, gardens, orchards etc | <input type="checkbox"/> |
| <input type="checkbox"/> | I want my shares to be cut out of the block | <input type="checkbox"/> |
| <input type="checkbox"/> | I don't want anyone to live on the land, the houses that are there should be for everyone, like book-a-bach | <input type="checkbox"/> |
| <input type="checkbox"/> | I don't think anyone should have their own piece because there isn't enough land for everyone, it won't be fair | <input type="checkbox"/> |
| <input type="checkbox"/> | I think all the buildings (assets) should be owned and managed by a Trust (on behalf of everyone) – shareholders who wan't to live on the land could apply for a Licence to Occupy with right of renewal, the empty houses could be used as holiday homes | <input type="checkbox"/> |
| <input type="checkbox"/> | I want our shares to be split evenly amongst the tūpuna whānau (approx. 800 sq m each), the rest of the block (approx. 64 hectares) will be for the other shareholders | <input type="checkbox"/> |

I want something else (please explain)
