

Ngā Pakiaka Morehu o te Whenua

Rangitāne Ahi Kaa o Wairau
Incorporated

Impact Report for Wave 7
Whānau Commissioning Initiative for
Te Pūtahitanga o Te Waipounamu



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John Leonard, Letitia Goldsmith & Hēmi Te Hēmi

This case study was funded by Te Pūtahitanga o Te Waipounamu as part of a wider evaluation of the Wave 7 Whānau Commissioning Initiatives in 2018-2019.



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Print and Design: Create Design Studio, Rangiora | www.createdesignstudio.co.nz

Ngā Pakiaka Morehu o te Whenua Rangitāne Ahi Kaa o Wairau Incorporated

Investment

Medium

Location

Wairau

Brief description

This initiative aimed to increase awareness amongst ahi kā whānau of their historical roles and responsibilities as kaitiaki, whilst at the same time contributing to whanaungatanga within Rangitāne whānau, hapū and iwi. Key project activities centred around a series of storytelling wānanga on various cultural and spiritual sites that are integral to Rangitāne identity. Resources developed through this initiative have sustained the customary values and practices of Rangitāne whānau and enabled ahi kā whānau to increase their knowledge of the physical and metaphysical world of their tūpuna.

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Introduction

Te Pūtahitanga o Te Waipounamu is the Whānau Ora commissioning agency in Te Waipounamu, a partnership between the nine iwi of Te Waipounamu; Ngāi Tahu, Ngāti Apa ki te Rā Tō, Ngāti Tama, Ngāti Kuia, Ngāti Koata, Te Ati Awa, Ngāti Toa Rangatira, Rangitāne and Ngāti Rarua.

The Whānau Ora movement in Te Waipounamu is unique as the strategic direction is informed by values and aspirations of the nine iwi o Te Waipounamu.

It was formed in March 2014 as a legal partnership to reflect the aspirations of the Te Waipounamu iwi for whānau. A participants' council, Te Taumata, was established to act as guardians for the kaupapa of Whānau Ora in Te Waipounamu. In 2015, Te Taumata appointed an independent governance board.

The organisation is the realisation of an iwi led model that invests directly in whānau for social impact to bring about positive change.

The whānau commissioning model

Since establishment in 2014, Te Pūtahitanga o Te Waipounamu has employed a social innovation model to promote entrepreneurial social investment in Te Waipounamu. The overarching objectives of this approach are to stimulate a Māori social enterprise network in Te Waipounamu and to achieve positive social outcomes for whānau through targeted innovation (Investment Plan, 2017 – 2018).

Te Pūtahitanga o Te Waipounamu operates a capability development model of commissioning. The capability development model aims to build the ability of whānau to respond positively to the challenges and opportunities within their lives. Traditional models of social intervention for Māori have been heavily institutionalised, determined by knowledge and expertise external to the whānau. The purpose of commissioning whānau directly is to enable whānau to be self-reliant rather than dependent on state intervention. The model aligns with Māori values supporting transformation through self-determination.

The commissioning model is economically efficient and capable of generating long-term transformative change with a lower investment than traditional service delivery (Savage, 2017; Dalziel, Saunders, & Guenther, 2017). Service delivery tends to produce few immediate outcomes and minimal long-term outcomes, while capability development produces comprehensive outcomes over a longer period. However, developing capability is much more complex than traditional service delivery models (Investment Plan, 2017–2018).

Commissioning allows for the devolution of funding and decision making from central government so that the response to real whānau aspirations is genuine and effective. Not only does commissioning allow for a more direct relationship with whānau in the context of Whānau Ora, it places whānau at the centre of their own pathways towards prosperity (Leahy, 2018).

Whānau Ora Outcomes

The commissioning approach for Te Pūtahitanga o Te Waipounamu is designed to achieve the Whānau Ora outcomes.

The outcomes are based on the work of the Taskforce on Whānau Centred Initiatives that carried out extensive consultation in 2009. An additional element has been added to recognise the importance of the natural and living environments.

The Outcomes Framework confirms that Whānau Ora is achieved when whānau are:

- self-managing
- living healthy lifestyles
- participating fully in society
- confidently participating in te ao Māori
- economically secure and successfully involved in wealth creation
- cohesive, resilient and nurturing
- responsible stewards of their natural and living environments.

Wave 7

The first wave of applications was called for in August 2014, since this time another 6 waves have funded over 140 whānau initiatives.

This evaluation is part of the seventh investment wave.

The initiatives were commissioned in July 2018. This case study report for Ngāā Pakiaka Morehu o te Whenua Rangitāne Ahi Kaa o Wairau Incorporated is part of a wider evaluation of ten initiatives commissioned in Wave 7 by Te Pūtahitanga o Te Waipounamu.

Method

The following section describes the evaluation methodology, data analysis and ethical protocols for all ten case studies completed as part of the Wave 7 evaluation.

Te Pūtahitanga Te Waipounamu employs a Results Based Accountability (RBA) framework as a way of monitoring projects and their outputs. The commissioned initiatives have been collecting and reporting data throughout the length of the funding. In order to limit evaluation fatigue and avoid repetition, the evaluation team reviewed the proposal and monitoring information for each initiative identifying knowledge gaps and determining their evaluability (readiness for evaluation). Ten project profiles were developed by the evaluators that incorporated existing data such as whānau surveys and milestone reports.

An interview schedule was co-constructed with Te Pūtahitanga o Te Waipounamu. The interviews were designed to provide:

- An opportunity for initiatives to clearly state their purpose, aspirations and contribution to the Whānau Ora outcomes
- A space for reflection for whānau involved in the initiatives, either directly as architects or kaimahi, or as whānau who have contributed to the outcomes
- An opportunity to discuss the role of cultural connection in their initiative and the contribution this has made to wellbeing
- An opportunity to involve whānau, staff and other key stakeholders in a whānau orientated way that reflects the values of Te Pūtahitanga o Te Waipounamu and Whānau Ora

Ethical protocols

Ethical and interview protocols were created by the evaluation team to ensure that the evaluation protected the rights of everyone who contributed to the evaluation. The researchers followed the guiding principles for working respectfully with indigenous peoples nationally and internationally. These are articulated by Kennedy and Wehipeihana (2006, p. 1-2):

Self-determination - including the right to make decisions about all aspects of their lives. Clear benefits to those being researched.

Acknowledgement and awareness - refers to respect and due recognition and appreciation for indigenous culture, values, customs, beliefs and rights, including an acceptance of a worldview that may not be consistent with Western ideologies.

Cultural integrity - relates to the validity of indigenous knowledge and ways of being, and that cultural knowledge must be protected from misuse, misappropriation and must be preserved for future generations.

Capacity building - enabling indigenous peoples to participate actively in the research, with the aim to ultimately drive their own research.

An information sheet was developed that was distributed to the ten whānau initiatives prior to the evaluation. The evaluators also provided the information sheet to whānau who participated in the interviews. Whānau were given the opportunity to sign or record verbal consent. They were assured that the information that they shared would not be identifiable. Where whānau voice has been used in response to the evaluation questions the evaluators have ensured that this is non-identifiable by removing or changing identifying features. However, in some initiatives where the whānau are easily identifiable they were made aware that their identity would be identifiable and gave consent on this basis. All whānau who were identified were able to read the report before publication.

Several of the initiatives are developing social enterprises with their own intellectual property tied to the success of their innovation. The evaluation process was particularly sensitive to this and only captured what was required without compromising the intellectual property of the whānau.

Te Pūtahitanga o Te Waipounamu has taken a whānau empowerment approach to investment. The evaluation planned to support this kaupapa by building capability through evaluation; specifically ensuring that whānau were at the center of the evaluation, that the data was returned to the participants and that whānau could exercise control over their own narrative. These processes

enabled whānau to retain ownership of their kōrero and how it is presented in the evaluation. Photographic images have been used in this report to demonstrate the activity and achievements of whānau. Whānau who are in these photographs have given permission for their image to be used in this report.

Data Collection and Analysis

Five evaluators collected data from ten initiatives over a period of five weeks. Data collection included semi-structured interviews; as well as review of whānau surveys, documents associated with each initiative and produced resources. Where possible both whānau who were architects of the initiatives and whānau that had benefited from the initiatives were interviewed. In all cases at least two whānau were interviewed from each initiative, for larger initiatives focus groups of whānau were interviewed. Feedback was obtained from contract managers from Te Pūtahitanga o Te Waipounamu. In addition, the researchers analysed other data including whānau surveys and documents supplied to Te Pūtahitanga o Te Waipounamu so that triangulation of data was achieved. The data that was collected from monitoring whānau surveys was collected by Te Pūtahitanga o Te Waipounamu and has been labelled as whānau survey.

All interview transcripts were transcribed verbatim and copies were returned when requested. All interviews were analysed using an inductive process to classify the interview data. This is a ground up analysis, creating categories from the interview data rather than imposing a deductive sorting method. This ensures that the findings are built from the voices of the whānau. After a full inductive analysis, the categories were sorted into responses under each of the report headings.

To distinguish roles in this report whānau who were leading the initiatives are referred to as kaimahi, whānau who were involved in the initiative as recipients or volunteers were referred to as whānau. Analysis took a strengths-based approach, focused on identifying the aims of each project, the activities involved and the nature of impact in relation to whānau capability development and the positive outcomes achieved.

The characteristics of impact and their alignment to identified Whānau Ora outcomes are highlighted. Analysis has emphasised capability development as a process of progression as whānau were starting in different places, as to their knowledge of social enterprise. Each case study highlights the aspirations of whānau; the contract expectations and activities employed, as well as the types of impacts that were realised through the work. Key learnings are identified along with processes for sustainability. The case studies provide unique evidence of the different ways whānau have realised Whānau Ora and in doing so 'to lead the lives they value and have reason to value' across Te Waipounamu (Sen, 1999 cited in Dalziel, 2018).

The following case study tells the story of one initiative funded through the Te Pūtahitanga o Te Waipounamu Wave 7 Whānau commissioning round. This case study presents a snapshot of the social innovation approximately 7 months into the funding period.

Background

There was a sense of urgency when project trustees, Keelan Walker and Sue Parish explained the background to this initiative. The work was desperately needed in order to protect the oral traditions, as there were so few people still alive who had this knowledge. Protecting this local knowledge, was central to the preservation of whakapapa and cultural Revitalisation efforts, particularly for ahi kā whānau. Keelan explained it in the following ways.

“There is real passion for whakapapa and the kōrero around that, but there are very few people left alive who know the stories in terms of our whakapapa. So, we started out with the intention of trying to get together for wānanga specifically about that and the essence is transferring the kōrero of this area to the next generation so, it’s not lost.”

The programme was initially conceived as a strategy to re-energise the knowledge confidence of ahi kā as well as others whose parents and grandparents reside within Wairau. As explained on their website, ‘Ngā Pakiaka Mōrehu o te Whenua’ is about the people of the land, whose roots, like the indigenous forest, are still firmly embedded in the soil. The goal was to provide a series of workshops and events whereby the stories of the land would be retained and retold by the resident people of the whenua.

“There is real passion for whakapapa and the kōrero around that, but there are very few people left alive who know the stories in terms of our whakapapa.”

Aspirations

The main purpose of this work was to promote the unique status of ahi kā whānau who are the repositories of tribal history and knowledge of the ancestral lands within their iwi. An essential aspiration was ensuring the customary knowledge, traditions and values held by the existing ahi kā whānau were preserved and passed on to future generations. Stated project goals included:

- To generate awareness and increase knowledge of local Māori history, whakapapa and tikanga in Wairau
- To provide ahi kā whānau with a platform to learn about their traditional knowledge
- Promote the importance of Wairau ahi kā (in both a traditional and modern sense) to external audiences inside and outside of the rohe.

Keelan Walker explained the project aimed to inspire whānau to learn the kōrero of the area in ways that deepened understanding, belonging and cultural connection.

“When whānau get up and do their pepeha do they really know what is behind that? What are they talking about? What is the story behind that maunga? Who’s the tūpuna? who’s it named after? Where did they come from? What is the story behind the awa?”

Ultimately, it was hoped the initiative would provide a setting in which people from all the hapū of the Wairau would feel at ease. The long-term aspiration involved the valuing and sharing of whānau cultural capital within Wairau in ways that would contribute to whānau wellbeing and sustainability.

Contract expectations

There were a number of contract expectations that included:

- The implementation and timeline of activities
- A Memorandum of Understanding between Te Pūtahitanga o Te Waipounamu and Ngā Pakiaka Mōrehu o te whenua Project Team
- Six storytelling wānanga
- A resource book for whānau participants
- A communications plan that includes communications with whānau post-agreement

Project activities

The initiative involved different activities, some that were planned from the beginning and others that evolved as the work continued. Initially, it was envisaged a series of wānanga would be held to record and share local whānau history and knowledge. Although six wānanga were initially planned, this was ambitious given the time it took to organise and ensure ahi kā whānau voices and perspectives were included in the planning of each wānanga. In the end, three wānanga were held. Other project activities that were completed included:

- A daytime hīkio to Pokapoka, Waikakaho, Punaruawhiti, Ruakanakana, Te Rae o Karaka, Tuamarion, Tuamatene that enabled whānau to visit wahi tūpuna sites.
- A public exhibition, 'Remembering the Kurahaupo Settlement' held at the Millennium Gallery that was curated by one of the founding members of Ngā Pakiaka Morehu o te Whenua, Dr Peter Meihana.
- Two public talks on 'Remembering the Kurahaupo Settlement' that presented stories and events surrounding the establishment of the Kurahaupo entity and importance of cultural heritage within the negotiations with Crown.
- The creation of a project website and Facebook page to promote activities and encourage dialogue across different audiences, whilst promoting the aspirations of ahi kā whānau.
- The creation and distribution of a whānau resource book, 'The Footsteps of Uenuku' that told the story of the region's highest maunga, 'Tapuae-o-Uenuka'.

Central to these different activities was the sharing of pūrākau, linked to sites of special significance around the rohe. It was important to recognise and celebrate the knowledge that had been passed down through generations of ahi kā whānau. This enabled deeper understanding and recognition of common tūpuna and a strengthening of whānau, as ahi kā. Sue Parish explained this in the following way.

"Many of us live around here. Yet when we walked onto our marae we didn't know the story of our wharenui, of each pou in there, of the tūkutuku on the rafters, of the tekoteko, there were many of us who didn't know the stories.... So, we thought, let's start there. And the people who attended came from all different iwi because we were all related, they came in as Ngāti Rārua, Rangitāne, Ngāti Kuia, all of the iwi from this area and by the end of it we all realised that actually regardless of those iwi labels we have one common tūpuna. And I think that really shocked a few people because they'd always identified with an iwi and not realised the real connections to whakapapa."

There was profound learning generated through this work that had significant impacts for whānau and these are explored in the next section.

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Impact for whānau

There were a number of interrelated positive impacts for the many whānau who participated within this initiative.

Learning about and through whakapapa

A valuable outcome was improved learning for whānau of all ages, that was place-based and connected to the Wairau rohe. The wānanga had generated considerable interest in learning about whakapapa for young and old alike. The chance to learn 'through whānau', 'about whānau' was exciting and motivating and resulted in a greater sense of identity and place-based connections. This improved whānau confidence and collective wellbeing.

"I've got twin girls who have just turned 11 and they really love learning about their whakapapa and they're doing mana rangatahi. So, I thought if they're going on that journey I should really learn along the way too, and so we are on this learning journey together." (Whānau)

Whānau involvement in the wānanga strengthened cultural identity with a feeling of connection or belonging. This contributed to a greater sense of efficacy, wellbeing and confidence.

"For me the impact is a better sense of who I am, my whakapapa and connection within this place. When you truly understand who you are, it gives you a sense of confidence and you don't feel confused in the world. You know your place, you know your connection, you understand it, you know who you are and so it gives you a really good lens to see the world and to approach life and that's what this mahi has done for me." (Whānau)

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Survey responses highlighted the many positive impacts of whānau engaging in various project activities.

"Getting to connect with others is the best thing, and walking the whenua to learn about our history." (Whānau survey)

"I am now able to tell my tamariki and mokopuna more of the historical significance of our whānau and iwi as they are all brought up in Australia." (Whānau survey)

"I have developed a greater understanding of the history of Kurahaupo iwi and our whakapapa. It has enabled me to grow my own cultural identity and to better express this. As part of the wānanga I was able to stay on my own marae for the first time too." (Whānau survey)

Whānau learning about, and through, whakapapa enabled the preservation of whānau identity.

Strengthened whānau identity

A related impact was the strengthening of whānau identity, that was central to whānau wellbeing. Family members who had attended wānanga described a deeper understanding of whanaungatanga through learning about, and through, whakapapa. This learning had a profound impact and inspired various family members to deepen their knowledge, in ways

that strengthened their collective identity and wellbeing. This was emphasised across whānau interviews.

"It's really about wellbeing because it's about preservation of our identity and that's been a major outcome of this work, in terms of preserving our identity as ahi kā." (Whānau)

"I have developed a deeper understanding of who I am within this place. And with that has come a sense of peace and connection. It's been really rewarding finding out about the connections I have with others and through the sharing of our traditions. It's great that my kids have been involved and for the first time this has inspired me to really learn more about my marae, my culture and my identity. I have started to learn te reo and just my confidence to stand up and do my mihi. I wasn't brought up speaking te reo. The desire wouldn't have been there if I had not taken part in this mahi." (Whānau)

An important activity related to wānanga was the sharing of pūrākau which resulted in improved knowledge and place-based understanding about whānau identity and whakapapa. The wānanga generated many whānau discussions and questions that helped guide project activities, and at the same time deepened whānau understandings of history and settlement in the rohe.

"There was this big kōrero that came out of that first wānanga, why is it that if we have the same whakapapa, how did we end up in these separate groups? And some really interesting stories came out of this and I think it built an understanding about whakapapa but also about the way things have shaped us over the last 100 years. What has contributed to that, why have we ended up in these different groups? You know legislation that was forced on us, all that sort of thing.... It came down to being forced back into land. Once people start to realise this it gives them a really good understanding of other things." (Whānau)

"It's really about wellbeing because it's about preservation of our identity and that's been a major outcome of this work, in terms of preserving our identity as ahi kā."

This increased whānau understanding about historical events and how they had shaped relationships across the rohe resulted in other related impacts. This is explored further in the following section.

A sense of healing and increased pride as ahi kā whānau

Whānau members explained that as their knowledge and understanding of whakapapa deepened, the work created a sense of healing. There had been historical events that had divided whānau members from one another. Attendance at the wānanga enabled different family members to reconnect, through shared stories and celebration about common tūpuna. Although whānau members could proudly identify with various iwi – recognising and celebrating their shared whakapapa was an important outcome of the mahi. Keelan explained how important this had been to various whānau.

"We have people who have come to our wānanga who haven't necessarily got along in the past, and by coming to the wānanga and hearing the stories, it's actually healed some of those historical divides. And that's a biggie! The opportunity for healing and reconnection. We got rid of the iwi label, we forgot that my aunty was Ngāti Kuia and my uncle was Rangitāne and we just saw each other as connected to this place and each other. And that's actually how we started off our first wānanga at Omaka. We all separated into groups and we all went to find who our tūpuna was. We all came back with the same one."

This reconnection to whānau was an important impact of the project.

"This work has been a barrier breaker. Most of us have grown up staunch to one or two iwi but now that we've realised what those connections are it's brought us closer together." (Whānau)

"Hearing those different stories. It opened our eyes and the power of that, and the unexpected thing was our understanding and recognition of our common ancestor and people sharing that. The wānanga helped heal some of those rifts that had developed. It created a space for us and in doing so upheld our mana as ahi kā." (Whānau)

The wider public recognition and valuing of various whānau-led activities through the public exhibitions and talks had also helped heal wider community divides. This improved recognition and wider valuing of ahi kā whānau and their cultural capital by other non-Māori groups, generated increased pride and motivation to continue the mahi. Keelan explained this in the following way;

"I think this work has actually helped heal some of the divides in the community and bolstered pride for us as ahi kā whānau in a number of ways. For the longest time this has been a very, very white community. In my grandfather's day it wasn't cool to be Māori, but you know I see now how proud whānau are of who they are and the way they display and demonstrate that. And I think part of that is opening up and helping to educate non-Māori about who we are, about our culture. And that's part of healing that divide. And when you get that recognition and valuing from others you feel proud of what you're doing, and it motivates you to keep going."

There were other related impacts for whānau, including increased support and improved whānau relationships and connections. In many ways the project activities encouraged whānau to rebuild family connections and to celebrate whakapapa.

Increased whānau support

The wānanga and other associated activities have brought whānau together in new ways that strengthened connections between and across families. This strengthening of relationships

resulted in increased support for whānau, who may have previously felt isolated or disconnected from one another.

"Now we associate a lot more outside of those activities as whānau. We were cousins before that, but now we're whānau. We're a lot more involved with one another's lives. And that strengthens us as a whānau because we know more about our connections to one another ... before this work, we didn't actually know one another. We knew some as distant cousins, but they have come from all over the place, some from Kaikoura, they've come from Taranaki, Hamilton you know they've come from all over." (Whānau)

Project activities resulted in increased whānau support for family members to learn more about Wairau ahi kā whakapapa, and from this learning came a new desire to learn and speak te reo Māori. Involvement in the various wānanga and associated work also resulted in improved feelings of connectedness, pride and accomplishment. The project activities and resources, such as the published narratives and public exhibition produced by Ngā Pakiaka Morehu o te Whenua had generated a lot of community interest, which in turn generated wider whānau support and interest.

"I've got a Pākehā partner and he's becoming more supportive. At first he said 'Oh you're always at a meeting, you're always doing this, you're always doing that'. Now he's the one who is saying, 'This is important.' He can see the impact and that it's something I enjoy doing and he's more accepting of it and that's been a huge change in him. He's been more supportive of me coming to the wānanga. In fact, he came to our performance and to the exhibition, he's coming along to things now. I think what's changed has been that recognition of us as a whānau. Because we were in the paper for the book we produced, and it hit the front page and I could see he was so proud. And it has helped our whānau, and I am really proud of being part of Ngā Pakiaka so he's supportive of my involvement now too." (Whānau)

The public exhibitions, floor-talks and whānau resources produced through the work raised the profile of whānau within the rohe, and a wider

valuing of whānau and their cultural capital.

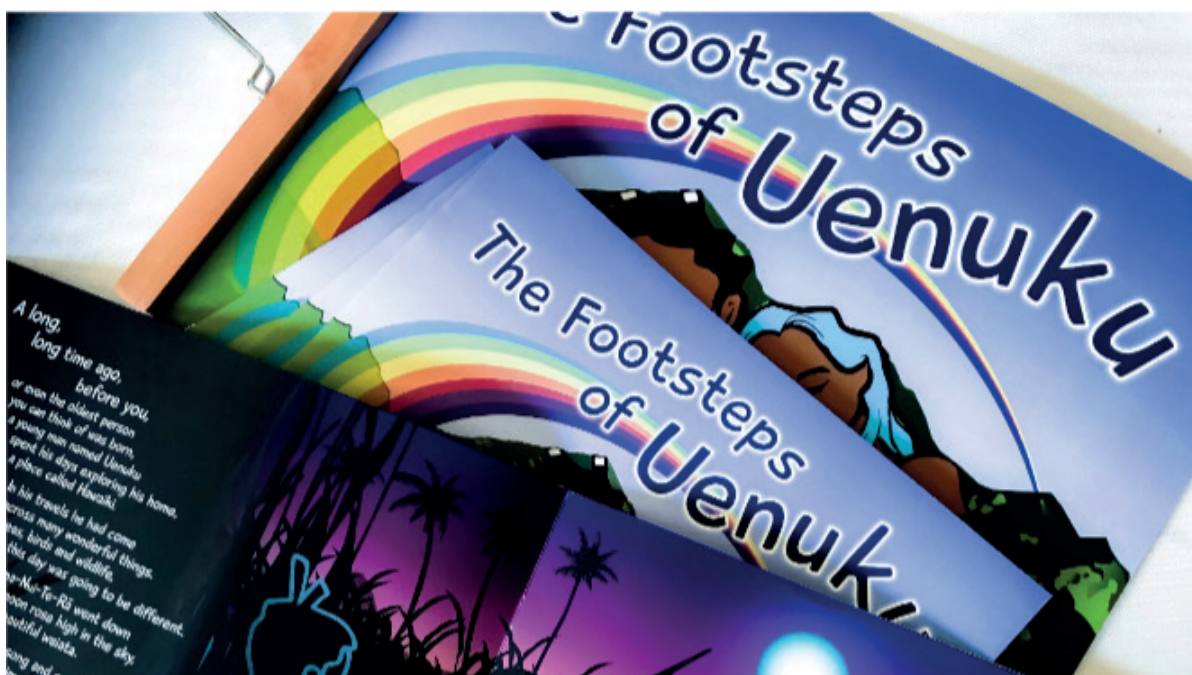
Increased value of whānau cultural capital

There were many tangible outcomes generated through this work, including resources and public events that enabled a wider community recognition and valuing of ahi kā whānau and their cultural capital. One of the resources was the publication of the 'Foot Steps of Uenuku' which detailed how Tapuae-o-uenuku (an important maunga in Wairau) had been named. This publication was very much in demand, particularly by local schools which were expected to develop more culturally responsive programmes in line with Ministry of Education requirements. Another event was a whānau-led, public exhibition held at the Millennium Art Gallery. The title of the exhibition was 'Remembering the Settlement'. This event brought the wider community together in ways that acknowledged and celebrated ahi kā whakapapa alongside other histories of settlement within the Wairau rohe. Keelan retold both the process and the impact of these interrelated project activities.

"The exhibition was about settlement and remembering settlements and it brought all of our artists together, like the weavers, and I think the value behind this was it gave us our first real

exposure to the outside community. And while we were a bit nervous going in, I have to say it's probably one of the most valuable things we've done because it gave us exposure to the community and a form of recognition and valuing we hadn't had before. People don't have to be intimidated by what we're doing and what we're sharing. Of the 120 people who came the majority were Pākehā and when Pākehā are ready to celebrate our settlement, something has changed. And they were really positive about it. It was valuable because it put us in a position where other opportunities have come out of it for our whānau. For example, the support we have had from the Mayor and the support from local schools from the book launch. And we know we have been successful because you just feel the positivity amongst the people you're dealing with. We have found people are hugely interested in our culture which makes you feel valued for your knowledge and the contribution you can make to the entire community".

The resources and activities produced through this initiative, have been based on the cultural capital of ahi kā whānau. The recognition and public valuing of this knowledge has resulted in a greater sense of collective identity, wellbeing and pride.)



Cultural connection

Whānau aspirations within the work were closely aligned to the Whānau Ora Outcomes Framework and particularly Pou Whā (Whānau are confidently participating in te ao Māori) and Pou Ono (Whānau are cohesive, resilient and nurturing). As indicated earlier, being involved in the wānanga and other related activities had motivated whānau to increase their knowledge and use of te reo me ona tikanga. This generated whānau wellbeing through a sense of shared accomplishment and pride.

"Initially the reason for me going to the wānanga was that when some of my whānau talked I struggled to understand some of the things they were talking about, and some of that was about learning te reo but also the tikanga related to this place. So, I thought, 'Well I need to upskill myself and I need to learn this, so I know how to connect when they're talking about things.' So before there were lots of words I didn't understand but now I have got a better understanding and so has my family. We are understanding the reo more, we are hearing it more and using it more and that's been good for me and my whānau." (Whānau)

Developing a stronger sense of belonging and connection to tūpuna and whenua was a common response across whānau surveys conducted through the work.

"I love the kaupapa and hope it continues as it is making an impact in the Wairau in terms of strengthening whānau/communities and connecting with cultural values which in my view are inherently important to wellbeing." (Whānau survey)

"I feel far more connected to the whenua through visiting sites of significance and hearing historical kōrero around them. I have a better understanding of our whakapapa connections and have a stronger feeling of being part of something." (Whānau survey)

"Connecting with our tūpuna and our whenua has been significant for me and a highlight of the wānanga. My confidence to retell stories and histories has increased significantly." (Whānau survey)

"I now know that I have other Paa to keep and maintain ahi kā other than just Te Hora." (Whānau survey)

It was clear the initiative had resulted in many positive, tangible impacts for whānau. Learning through the work had helped project trustees to see further business opportunities to sustain and grow the work.



New learning

Although this initiative was never intended to be a business, whānau were excited by the diverse opportunities that had been created and the learning that had occurred around that.

Business opportunities

It was clear there had been an enormous amount of wider community interest generated through various project activities. The public exhibition and floor talks regarding settlement within the Wairau area and the publication of whānau resources, had generated media attention. Enquiries to know more about the initiative and the resources that had been produced were now coming from mainstream organisations, such as local schools, tourist operators and the council. Sue Parish explained that the demand was unexpected, but had enabled whānau to see there were considerable business opportunities.

"We're seeing that our books are really wanted. Every day there's an email saying 'Hey can I get a copy of the book? where do buy it from?'. Unfortunately, there are none left. But to us, that looks like a possible sustainable revenue stream."

Keelan Walker described how several enterprise opportunities had been generated from Ngā Pakiaka Morehu o te Whenua and had inspired Rangitāne Ahi Kaa o Wairau Incorporated to develop funding proposals to extend the work.

"So, we've talked to a number of tourist operators around here who are really hungry for genuine Māori content, especially related to the history of this place, so we've put a proposal into Te Puni Kōkiri in Wellington that was based on a core business model and we are looking to develop something unique to this area because nothing exists. So, we see there are definite openings and we'd have lots of interest,

even from cruise ships. And there is a demand for our knowledge."

The wider community interest that had been generated through the various project activities had encouraged whānau members to see that their cultural capital was valued. Sustainability was important because of the many positive impacts that had resulted from the work.

Sustainability

Sustainability beyond project funding is always a challenge, particularly for grassroots initiatives. However, Sue and Keelan were much more optimistic about the future of the initiative, particularly since their aspiration to preserve oral traditions was being achieved. The wānanga and associated activities, such as the publication of resources had greatly aided sustainability.

Intergenerational sustainability

Intergenerational sustainability is important to ahi kā whānau and was largely the inspiration for this mahi. The wānanga involved young and old alike so that important knowledge was not lost. The development of tangible resources such as the published narratives, that were snapped up by schools, and the public exhibitions were seen as tangible ways to preserve the stories of tūpuna. Intergenerational sustainability was considered essential for collective wellbeing and for upholding the mana of ahi kā and whānau were quick to point that out.

"We are building that knowledge base, and it's come through the revitalisation of our culture and instilling a sense of drive in our younger ones and transferring

that knowledge for future generations." (Whānau)

"My kids have really enjoyed coming to the wānanga and learning more about their whakapapa. It's motivating us as a family to learn more te reo and speak it more at home and we have developed from attending the wānanga and developing sense of pride in who we are and our whakapapa." (Whānau)

Certainly, whānau who had engaged in project work were adamant the initiative needed to continue because of the many positive impacts experienced.

"My experiences uplift me. I now feel a deep sense of wellbeing. Please continue on so more can learn from these experiences and learn about our whānau whenua and our responsibilities as kaitiaki" (Whānau survey).

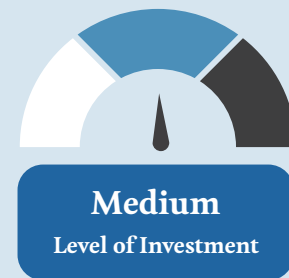
Although further enterprise opportunities are still being explored and in development, it is clear the tangible resources and interest developed through this work will help to preserve the centuries-old oral traditions of ahi kā whānau and of the whakapapa and tikanga in the Wairau.



Ngā Pakiaka Morehu o te Whenua

Rangitāne Ahi Kaa o Wairau Incorporated

Rangitāne Ahi Kaa o Wairau Incorporated, has developed and implemented Ngā Pakiaka Morehu o te Whenua and this has led to project activities centred around a series of storytelling wānanga on various cultural and spiritual sites that were integral to Rangitāne identity. Several tangible resources were developed through this initiative, along with specific impacts for whānau.



Outcomes

- Whānau and families are confidently participating in te ao Māori
- Whānau are self-managing and empowered leaders
- Whānau report increased wellbeing, improved mental and physical health through cultural connection
- Whānau have improved networking, marketing and digital communication



Impact

- Ahi kā whānau are more aware and confident of their historical roles and responsibilities as kaitiaki
- Increased learning about and through whakapapa
- The programme has resulted in preservation of whānau identity
- A sense of healing and increased pride as ahi kā whānau
- Increased whānau support leading to wellbeing
- Increased valuing of whānau cultural capital
- The programme has resulted in new business opportunities (through tangible resources that have been produced and improved business networks)



Future plans

The initiative created by Rangitāne Ahi Kaa o Wairau Incorporated demonstrates sustainability through;

- Strong leadership of Ngā Pakiaka Morehu o te Whenua and production of tangible resources (published narratives, public exhibition and floor talks)
- Intergenerational transmission of cultural knowledge is an essential part of sustainability
- Learning about new business opportunities and improved networks (across whānau, with local council, tourism operators etc)

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