NGĀ PAE O TE MĀRAMATANGA

NEW ZEALAND'S MĀORI CENTRE OF RESEARCH EXCELLENCE

TRANSFORMATION THROUGH INDIGENOUS RESEARCH EXCELLENCE

Tangaroa Ara Rau: Whānau connections & Water Safety

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TE TAI AO:
THE NATURAL ENVIRONMENT

ngā Ākonga Report - 18INT11

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ABOUT NGĀ PAE O TE MĀRAMATANGA

Ngā Pae o te Māramatanga (NPM) is a Centre of Research Excellence, funded by the Tertiary Education Commission and hosted at the Waipapa Marae Complex at the University of Auckland, comprising 21 research partners and conducting research of relevance to Māori communities. Our vision is Māori leading New Zealand into the future. NPM research realises Māori aspirations for positive engagement in national life, enhances our excellence in Indigenous scholarship and provides solutions to major challenges facing humanity in local and global settings.

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Tangaroa Ara Rau: Whānau connections & Water Safety

Terina Raureti *(Ngāti Raukawa)* **& Anne-Marie Jackson** *(Ngāti Whātua, Te Roroa, Ngāpuhi, Ngāti Wai, Ngāti Kahu)*

This report has been prepared for Ngā Pae o te Māramatanga as part of the summer internship programme 2018-2019. This project is titled Tangaroa Ara Rau: Whānau connections and Water Safety with a purpose to understand unique whānau connections to water and its benefit for water safety. Throughout the summer of 2018 I was given the opportunity to work alongside the waka club Hauteruruku ki Puketeraki and their Tūmai Ora initiative which focused on engaging rangatahi with their pepeha through waka. Alongside my Masters thesis, this kaupapa enabled me to understand the unique connections different whānau and communities have to their local awa and how this influences water safety in their respective contexts. This is a kaupapa that I am very passionate about.

Hauteruruku ki Puketeraki, Tūmai Ora, the whānau of Karitāne and Māori rangatahi throughout the Otago region provided the basis of this report. I would like to thank them for allowing me to partake in their kaupapa and create a research report that can contribute to their ongoing mahi in the community. I would also like to thank my supervisor Dr. Anne-Marie Jackson as well as soon to be Dr. Chanel Phillips for guiding this kaupapa and helping me finish the report, as well as Ngā pae o te Māramatanga for the opportunity to undertake this summer internship programme.

Ngā mihi ki a koutou katoa.

INTRODUCTION

Whakataka te hau ki te uru
Whakataka te hau ki te tonga
Kia mākinakina ki uta
Kia mātaratara ki tai
E hī ake ana te ataakura
He tio, he huka, he hau hu
Tīhei mauriora

Prepare for the Westerly wind
Prepare for the Southerly wind
It will be icy cold inland
It will be icy cold on shore
May dawn rise red-tipped
On ice, on snow, on frost
The breath of life

Above is the karakia (prayer) most commonly used by Hauteruruku ki Puketeraki waka club in Karitāne and taught to rangatahi (youth) before getting on the waka (canoe) and engaging with Tangaroa (deity of the ocean). This karakia is used to greet Tangaroa and all of our ancestors for allowing us into their space and to keep us safe whilst engaging with the water environment. This karakia is used at the beginning of this report to acknowledge the importance of our relationship with the wider environment. It expresses how this research extends beyond the physical elements of water safety, to whānau (family) relationships and the history of our whakapapa (genealogy) as Māori to influence how we engage positively in the water environment.

Hauteruruku ki Puketeraki are a community and whānau based waka club in Karitāne. The main kaupapa of Hauteruruku ki Puketeraki is

> *"Connecting members and whānau to the awa (river) and moana (ocean) through heritage of kā waka (canoes) and Te Ao Takaroa (the world of Takaroa, atua of the ocean"* (Mita, 2018, p.4).

Hauteruruku ki Puketeraki embody this kaupapa through engaging with the environment using waka unua (double hulled sailing canoe), waka ama (outrigger canoe) and stand up paddle boards. In the summer of 2018 I worked with Hauteruruku ki Puketeraki through the Tūmai Ora initiative to help connect rangatahi with Tangaroa and their pepeha through waka. My Masters research alongside this kaupapa is what influenced my project for this Nga Pae o te Māramatanga summer internship

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Ngā Pae o te Māramatanga's (NPM) ngā Ākonga Series provides a platform for NPM Māori summer intern research reports to be published online. The internships are an opportunity for Māori students to participate in a research project, gaining experience and skills alongside established Researchers. The ngā Ākonga series is published annually.

titled Tangaroa Ara Rau: Whānau connections and water safety. My previously completed Masters topic explored my own whānau and the influence swimming had in our engagement with the Ōtaki River. I undertook this research to learn about the history of our whānau relationship with the Ōtaki River and how this connection is beneficial for well-being.

As a student of Te Koronga, I have developed a relationship with the whānau of Hauteruruku ki Puketeraki through my supervisor Dr. Anne-Marie Jackson. This relationship has been building since my first encounter with Hauteruruku during my undergraduate study when I undertook the 300-level paper PHSE320: Akoranga Whakakori at the University of Otago. I have been able to regularly engage with the whānau in Karitāne through numerous noho marae, waka building, planting and sailing on Hauteruruku over my years as both an undergraduate and postgraduate student. My relationship with Hauteruruku ki Puketeraki has developed my love for connecting with not only the environment in Karitāne, but also my own home. We are privileged to have many noho at Puketeraki marae and through these regular engagements I have learnt to appreciate the identity of the whānau in Karitāne as well as the desire to learn about my own whānau and my own identity at home in Ōtaki.

Hauteruruku ki Puketeraki have provided me and many others with the practical application of engaging with pepeha, enabling me to feel the value of the environment for our well-being as Māori. I have always loved the water, however through the Hauteruruku initiative I have been able to understand why I have always felt a connection to the water. This relationship is commonly acknowledged through pepeha, a Māori worldview, creation stories and our surrounding atua.

Hauteruruku ki Puketeraki – Tūmai Ora initiative

As mentioned earlier, I helped with the Tu Mai Ora initiative over the summer period of 2018. This involved Māori rangatahi from schools in Otago coming to Karitāne for multiple sessions to learn about waka paddling, water safety and develop a connection to their identity as Māori. Regular sessions involved whakawhanaungatanga (relationship building) where rangatahi and kaiako (teachers) would introduce themselves in Te Reo Māori using as much of their pepeha as they could. For the rangatahi who were yet to learn it, they were encouraged to go home and ask their whānau and do research about their pepeha. The importance of pepeha is described further in this chapter.

Rangatahi were offered some kai (food) to ensure their energy levels were up for engaging with Tangaroa, and following this we would teach them the karakia that is mentioned at the beginning of this report. To keep rangatahi engaged with the karakia we would learn actions to tell the story of the karakia, this would then be used before getting in the water. Prior to doing the karakia and getting in the waka, rangatahi were taught about the importance of life jackets, the moving water and were taught numerous stories about voyaging and waka paddling. Rangatahi were also given the opportunity to plant native trees in the area to ground them and keep them connected to the Karitāne area.

For the few hours that the rangatahi had in the water, they were spent having turns paddling Hauteruruku (the name of the double hulled canoe), the waka ama or the stand up paddleboards. We would play games on the sand and the rangatahi would also swim around the river. Throughout this time, Brendan would tell stories of the Waikouaiti River that they were engaging with and teach them about the local plants, animals and landscapes. This initiative gave rangatahi the opportunity to be Māori, to learn about their identity and to engage with Tangaroa in a way that makes sense to them.

Tangaroa (Deity of the Ocean)

Tangaroa is commonly known as the deity of the ocean and has many affinities, one being Tangaroa-ararau. Tangaroa-ararau is the controller of the tides and describes the ever-changing pathways of Tangaroa (Reed, 2004). Creation stories depict Tangaroa differently depending on what iwi (tribe) and what whānau you come from. This informs the different connections and relationships each whānau have with the water environment through their own worldview (Reed, 2004). For my whānau from Ngāti Raukawa and many tribes in the North Island, Tangaroa is known as one of the many children of Ranginui (Sky Father) and Papatūānuku (Earth Mother). However, in the South Island and for the whānau in Karitāne he is known as the husband of Papatūānuku. Creation stories will be explored further in the following section as they help inform how we as Māori see the world, they enable us to understand who we are and why we do things a particular way (Ka'ai & Higgins, 2004). This research examines how the importance of whānau connection to water influences water safety. Therefore it is important to first understand a Māori worldview and our relationship as Māori with the wider environment.

Fig.1. Photo captured by Suzi Flack in Waikouaiti River of rangatahi paddling waka and stand up paddle boards.

Māori Worldview

A Māori worldview guides our values and beliefs as Māori (Reilly, 2018). Marsden (2003) states worldview as

> *Worldview is the central systemisation of conceptions of reality to which members of its culture assent and from which stems their value system. The worldview lies at the very heart of the culture, touching, interacting with and strongly influencing every aspect of the culture* (p. 56).

This description of worldview explains the diversity in which the world can be interpreted through "conceptions of reality." These conceptions of reality can be understood as the stories of creation (Jackson, Mita & Hakopa, 2017). Creation stories allow us to understand traditions of the past and how the world began so that we know our connection to the world today. Each iwi has a unique interpretation of how the world came to be. For this report I will explore a Ngāi Tahu creation story as this research was based in Karitāne, a small coastal town 40km north of Dunedin in the South Island. However, it is also important to acknowledge the many worldviews that were explored when engaging with Tangaroa to understand how the Tūmai Ora initiative with Hauteruruku enabled all whānau to connect with the water environment.

From a Māori perspective, the world developed from three states known as Te Kore (the void), Te Pō (the dark) and finally coming into Te Ao Marama (the world of light) known as the world we live in today (Walker, 2004). Two tribal traditions were written about Ranginui and Papatūānuku in 1849, first by Te Rangikāheke of Te Arawa and the second by Matiaha Tiramōrehu of Ngāi Tahu (Reilly, 2018). Ngāi Tahu acknowledges the union of Takaroa and Papatūānuku. Tangaroa was the first husband of Papatūānuku, however the narrative explains that Papatūānuku had a relationship with Ranginui when Tangaroa went away to bury the placenta of one of their children (Tiramōrehu, 1987). In the absence of Tangaroa, Papatūānuku and Ranginui had produced a number of children. When Tangaroa returned he discovered the relationship between Ranginui and Papatūānuku and was angered by their actions so challenged Ranginui. The battle ended with Ranginui being defeated by the spear of Tangaroa, however fell injured on top of Papatūānuku leaving them in a secure embrace (Tiramōrehu, 1987). This left Tangaroa to retreat to the ocean where he is now personified in the waves that constantly lap at Papatūānuku as a symbol of his undying love for her (Jackson, 2011; Mita, 2016).

Te Rangikāheke's tradition describes Ranginui and Papatūānuku to be in a tight embrace casting darkness over the world (Reilly, 2018). Their children wanted night and day so had to find the appropriate tikanga to follow to achieve this. One of their children (Tūmatauenga) wanted to kill them, but Tāne-mahuta sought to separate them so that one would be beneath them as a parent and the other would be a stranger (Reilly, 2018). Each of the brothers attempted to separate them, however Tāne was the only one who did it successfully. Tāwhiri-mātea and his father Ranginui disagreed with this decision so made war against the others by making winds and clouds. Tāwhiri-mātea first destroyed the forests of Tāne and then took to Tangaroa in the ocean separating his grandchildren, Ikatere (father of fish) and Tū-te-wehiwehi (father of reptiles). The grandchildren had to decide whether to go inland or stay at sea splitting the whānau into two hapū, each being warned of their likely fates that they will be cooked as food (Reilly, 2018). This story describes the importance of the many atua in our stories of creation. It portrays how when we are engaging with Tangaroa, whether it is through waka, swimming or fishing, we are engaging with the vast world of whakapapa. We are engaging with his siblings, his wife, his children. As whānau it is important that we understand these creation stories so we are aware of the many characteristics of the environment and the history to ensure that we respect and engage in ways that are appropriate to our whakapapa.

These stories of creation provide a narrative of how Māori interpret the world and interpret water safety. At the beginning of this report is a karakia used before engaging with Tangaroa, a form of safety that connects us to the place and the atua we are engaging with. Before getting on the waka and going out on the water, we would do the karakia to ensure rangatahi knew we were going out into a new dimension, the dimension of Tangaroa. We do the karakia to ensure that we are aware of the environment and the changing behaviour of the water, to connect to Tangaroa and the environment to help keep us safe.

Whānau connection to water

Whānau all connect to certain bodies of water through whakapapa and through pepeha. Māori have always valued water as a taonga that has been handed down for the use of future generations (Hall, 2012). Each whānau, iwi and hapū have a unique connection to particular waterways and engage with it in their own way through things such as fishing, swimming, waka, diving and gathering kai (Karapu, Haimona & Takurua, 2017). The main kaupapa of the Hauteruruku initiative was to teach rangatahi about their own pepeha through paddling waka. Nainoa Thompson stated:

> *We sail because we believe that voyaging canoes have a role in today's society, based on keeping us connected to who we are today in the twenty-first century; by clearly knowing who we are and where we come from. In the absence of that understanding we have no identity – we have no distinction, and to be homogonised into the rest of the world would be a cultural failure* (Evans, 2015, p. 97)

This statement promotes the importance of the Hauteruruku kaupapa and giving rangatahi the opportunity to learn their own pepeha. Our pepeha describe our maunga (mountain), awa (river), waka (canoe), iwi (tribe), hapū (sub-tribe), marae (meeting house), and tangata (ancestor). My pepeha connects me back to my whānau and the landscapes around Ōtaki. My pepeha is

Ko Tararua ngā pae maunga
Ko Ōtaki te awa
Ko Tainui te waka
Ko Ngāti Raukawa te iwi
Ko Ngāti Kapumanawawhiti te hapū
Ko Te Pou-o-Tainui te marae
Ko Hoturoa te tangata
Nō Ōtaki ahau

My pepeha describes how my whānau of Ngāti Raukawa arrived to New Zealand on the Tainui waka, led by my ancestor Hoturoa. It describes Ōtaki awa as the waterways where we settled, using the river for sustenance and all of its life-giving

properties. It talks about the mountain ranges of Tararua where the mauri (life-essence) and life of the river is sourced. My marae, Te Pou-o-Tainui, is located in Ōtaki with generations of whakapapa, and still being used regularly today by our whānau of Ngāti Kapumanawawhiti. My pepeha helps me to understand who I am and where I came from. It connects me to my ancestors and to my ancestral values (Evans, 2015).

This connection to water is what makes a Māori perception of water safety unique. Pūrakau (stories) are a form of passing on histories, traditions and knowledge about our whānau relationships with the water (Lee, 2008). They teach us about how we engage as Māori and as whānau. The rangatahi that were part of this initiative learnt many pūrākau and told many stories about their own whānau and their own history of voyaging and engaging with water. Pūrakau will be discussed further in the following chapter. However, understanding that pūrākau, traditions and knowledge is what guides a whānau connection to water and our interpretation of water safety.

Rationale

This research discusses the value of engaging with water safely in a way that makes sense to Māori communities. Māori value water as a taonga, as whakapapa and a source of sustenance where hapū have settled for the nourishment it provides (Selby & Moore, 2010). It has its own mauri (life-essence) and is a vital part of Māori history (Morgan, 2006). Through statistics, Water Safety NZ suggests that there is a disconnection between Māori and this understanding of water (Water Safety NZ, 2017; Karapu, Haimona & Takurua, 2007). Māori are over-represented in many drowning incidents that involve our rivers, inland waters and beaches (Water Safety NZ, 2017).

Through the Tūmai Ora initiative and Hauteruruku ki Puketeraki, this research provides an understanding of the importance of our relationship with water. Through engagement with rangatahi, waka paddling, planting, swimming and pūrākau, rangatahi are taught to understand the water from a Māori worldview. To appreciate that it is not only water, it is also whakapapa, it is our identity.

Aim

To understand the importance of whānau connection to water and its influence on water safety.

Research Questions

1. What is a whānau connection to water?
2. How does Hauteruruku ki Puketeraki strengthen whānau relationships with water?
3. How does a connection to water influence water safety?

Significance of the study

The significance of this research is that it works alongside a Māori community to teach rangatahi about the value of being safe in the water. This research is Māori led, working towards implementing kaupapa Māori initiatives around water safety. It encourages Māori rangatahi to value their whakapapa and their identity through regular engagement with water.

Methodology

Kaupapa Māori Theory and Methodology was used in this research to ensure that it was driven by Māori to benefit the Māori community, specifically focused on Hauteruruku and the whānau involved in the Tūmai Ora initiative. This chapter will explain what Kaupapa Māori Theory is and the principles that were used such as Tino rangatiratanga, Taonga tuku iho, Whānau and Ako Māori. I will then discuss the value of pūrākau and how it influenced many learnings throughout the initiative. The methods undertaken to complete this research will be described, the participants involved and the use of thematic analysis through inductive and deductive analysis.

Kaupapa Māori Theory

Kaupapa Māori is a theoretical framework that has been developed from a Māori worldview. It is grounded in mātauranga Māori and derives from te reo and tikanga Māori (Mane, 2009; Pihama, 2001). Kaupapa Māori seeks to create positive outcomes for Māori to advance the well-being of the collective community through the holistic views of Māori (Mane, 2009). It encompasses Māori experiences and practices and is action based, meaning that working alongside Hauteruruku ki Puketeraki embodies Kaupapa Māori Theory (Pihama, 2001). Kaupapa Māori Theory encourages this research to be Māori led to benefit the Māori community (Pihama, 2015). It draws from a Māori foundation to strengthen our own understandings of our whānau connections to water and water safety. Kaupapa Māori validates whānau understandings and pūrākau to value the history of our interaction with water (Lee, 2008).

Graham Smith (1990) has written extensively about Kaupapa Māori Theory and positions it as:

- Related to 'being Māori';
- Is connected to Māori philosophy and principles;
- Takes for granted the validity and legitimacy of Māori, the importance of Māori language and culture; and
- Is concerned with 'the struggle for autonomy over our own cultural well-being.' (Smith, 2012, p.187)

Kaupapa Māori is guided by six key principles that ensure the validity and legitimacy of a Māori worldview. These include:

- Tino rangatiratanga (the self-determination principle)
- Taonga tuku iho (the cultural aspirations principle)
- Ako Māori (the culturally preferred pedagogy principle)
- Kia piki ake i ngā raruraru o te kāinga (the socioeconomic mediation principle)
- Whānau (the extended family structure principle)
- Kaupapa (the collective philosophy principle)

For this research I will discuss four of these principles that were used throughout the Tūmai Ora initiative. These principles are Tino rangatiratanga, Taonga tuku iho, Ako Māori and Whānau.

Tino rangatiratanga

Tino rangatiratanga is sovereignty, autonomy, self-determination and independence. It guides Kaupapa Māori initiatives to reinforce meaningful control over cultural well-being (Pihama & Cram, 2002). Tino rangatiratanga ensures greater autonomy over key decision making, meaning that choices are made to reflect our own cultural aspirations (Smith, 2003). Tino rangatiratanga was used in this research through Hatureruruku ki Puketeraki guiding rangatahi to learn about their own cultural history, ensuring that their identity is what guides their interaction with water.

Taonga tuku iho

Tāonga tuku iho translates to mean the treasures (taonga) handed down from our ancestors (tuku iho) (Bishop & Glynn, 2000). This implies that the aspirations and achievements of our ancestors are what guide our actions today (Bishop & Glynn, 1999). Landscapes and waterways such as rivers, lakes and the ocean are taonga as they reflect our whakapapa and our connection to place (Tapsell, 1997; Jackson, Mita & Hakopa, 2017). Taonga tuku iho heavily influences this research, as all rangatahi are engaging with water in a way that our ancestors once did. Through pūrākau, rangatahi were able to learn about the value of the water and waka paddling. This initiative was guided by ancestors to ensure that water safety and engagement with water is done in a way that makes sense to Māori.

Ako Māori

Ako Māori promotes teaching and learning practices that are unique to tikanga Māori, enabling Māori to choose their own culturally preferred pedagogies (Pihama & Cram 2002). Ako Māori places prominence in reciprocal learning so that the teacher is not always the foundation of knowledge (Bishop & Glynn, 2000). It is grounded in Te Reo, whakapapa and whenua (Pihama & Cram, 2002). This enforces the power of paddling waka, engaging with water and learning pepeha as a Kaupapa Māori method to teach rangatahi about water safety and the benefits of our whakapapa as Māori.

Whānau

Whānau is family and explores the importance of the collective. Within Kaupapa Māori everything is done with the intention to benefit and strengthen whānau (Pihama, 2015). Whānau is more than just the understanding of the family network; whānau involvement is where initial teachings take place (Moeke-Pickering, 1996; Durie, 1997). The Tūmai Ora initiative enforced this value when rangatahi were encouraged to go home and learn about their whakapapa through their own whānau, to ensure their knowledge is from their own ancestors.

Whanaungatanga (building relationships) is an extension of whānau and reinforces the connection of whānau members to provide a sense of belonging, value and security (Huriwai, Robertson, Armstrong, Kingi & Huata, 2001). Whanaungatanga is an integral part to Māori identity and culture and is fundamental for well-being (Pihama & Cram, 2002; Durie, 1985). It was practiced throughout every session whether it was introducing ourselves, paddling collaboratively in the waka or engaging and building relationships with the waterways. Whānau was crucial to ensuring rangatahi learn and enjoy their time with Hauteruruku ki Puketeraki.

Throughout all of these principles, pūrākau is a methodology that was used to share stories, to learn about whakapapa and the value of waka paddling and importantly for rangatahi to explore more about their own identity as Māori. Therefore, I will discuss pūrākau as a methodology for the research next.

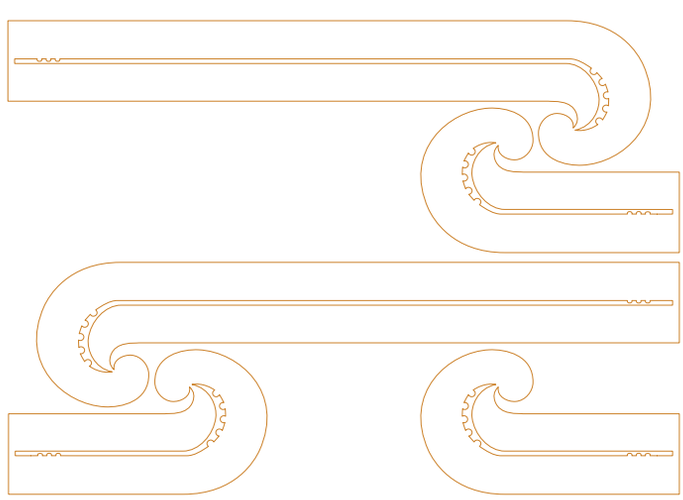
Pūrākau

Pūrākau are stories or forms of Māori narrative that stem from oral literature (Lee, 2005). The word pūrākau is broken up as pū to mean base or roots and rākau representing a tree, describing pūrākau as "stories that represent the experiences, knowledge and teachings that form the pū (base) from which the rākau (tree) need in order to grow, or even survive" (Lee, 2005, pp. 7-8). Pūrākau are metaphorically interpreted as trees demonstrating the holistic thinking of Māori, understanding that although stories have a base there is still space for branches or unique versions and interpretations (Lee, 2005; Durie, 1985). This can be understood through the different creation stories in the previous chapter. It also validates how everyone has their own whakapapa and their own whānau pūrākau, meaning that everyone has a unique connection to the water environment.

Pūrākau were important throughout this research for ensuring rangatahi knew about the diversity in identity, and providing a space for everyone to uphold their own pūrākau. Koukkanen (2000) stated:

> *Throughout history, oral traditions have been and remain the memory of a people encompassing all aspects of life regarded as important within culture. A common view of indigenous people is that the stories tell who "we" are. This includes stories of origin and of ancestors, worldview, values and knowledge of everyday survival* (p. 421).

Oral traditions can refer to creation narratives, whānau history, and stories that explain the foundations of a Māori world (Reed, 2004). This quote highlights how pūrākau provide a basis for who we are, where we come from and why we behave a certain way (Pouwhare, 2016). Cherrington (2002) described them as a way to "provide advice and insights to the thoughts, actions and feelings of our ancestors" (p. 118). Pūrākau therefore was an important methodology throughout this initiative to ensure that rangatahi learnt about their ancestors, worldviews and values that surround engaging with the water environment.



Methods

As an extension of Kaupapa Māori I utilised pūrākau to strengthen the diverse history of rangatahi involved with the Tūmai Ora initiative. This enabled rangatahi and leaders to learn about the past experiences of the many people involved with this kaupapa and how all their stories can be reflected through paddling waka and engaging with the water. Alongside being involved with this kaupapa I adopted a qualitative approach that involved undertaking interviews with the leaders of this kaupapa. This was so that I was able to get a deeper understanding of their knowledge, experiences, understandings and reflections of the kaupapa (Richards, 2015).

Interviews

Interviews give voice to the participants to allow for their perspective of the world to be expressed (Brinkmann, 2014). Interviews were undertaken with community members of Karitāne and the whānau who run the Tūmai Ora kaupapa (introduced in the following section); therefore it was important to ensure their whakaaro was heard and expressed within this research. I incorporated semi-structured interviews to allow leniency with my participants to express their kōrero in a way that suited them (Longhurst, 2016). These interviews allowed for their stories, viewpoints, passion and ideas to be acknowledged and used to guide the outcome of this research. These interviews were University of Otago Category B ethically approved reference D18/209.

Participants

There were many people involved with the Tūmai Ora Kaupapa, this included Māori rangatahi from schools around Otago aged from 5-16, kaiako (teachers) and leaders of the programme. Specifically for this research I interviewed two of the whānau members of Hauteruruku ki Puketeraki. I chose to interview them as they are the creators of the Hauteruruku canoe, they formed this initiative and I have developed a relationship with them over my years of being an undergraduate and postgraduate student.

Participant one: Brendan Flack

Brendan Flack was the leader of the Tūmai Ora kaupapa and is from Puketeraki. He has a huge amount of knowledge surrounding water safety, waka voyaging and the environment. It was also Brendan who initiated building Hauteruruku from his own house. I met Brendan in 2014 when I first went out to Karitāne for my PHSE320 paper: Akoranga Whakakori.

Participant two: Suzi Flack

Suzi Flack is the wife of Brendan Flack and also from Puketeraki. She initiated the Tūmai Ora kaupapa through funding opportunities. She is an important member alongside Brendan and a driving force for Hauteruruku ki Puketeraki. I also met Suzi in 2014 during my first encounter with Hauteruruku in Karitāne for my PHSE320 paper: Akoranga Whakakori.

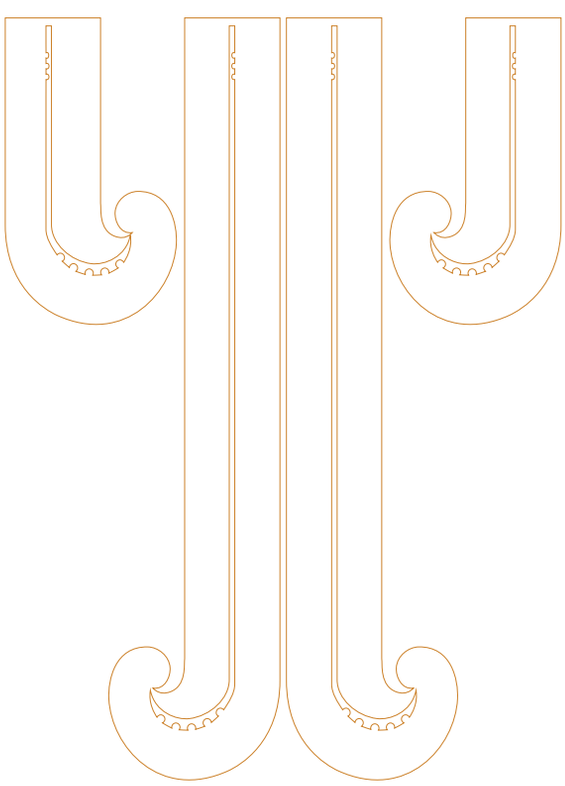
Fig.2. Photo captured by Terina Raureti of rangatahi, leaders and waka involved in the kaupapa.

Data Analysis

The data from these interviews were transcribed and analysed through thematic analysis. This is a method used to identify, analyse and report themes within the collected data (Braun & Clarke, 2006). Before the interview both Brendan and Suzi said that they were happy to be recorded and for the interview to be transcribed in order for me to proceed with analysis through the process of coding.

Coding involves reading, thinking and developing themes (Cope & Kurtz, 2016). A theme is a word or short phrase that captures the essence of an element of the data (Mita, 2016). This process enabled me to understand the data and patterns that emerged from the transcription through inductive and deductive coding (Cope & Kurtz, 2016; Joffe & Yadley, 2004). Deductive coding is coding that is driven by theory, this means that the theory has come from the previously described methodological concepts such as Kaupapa Māori and pūrākau (Joffe & Yardley, 2004). Deductive coding enables this research to derive from these aforementioned frameworks to understanding whānau connections and water safety from a Māori perspective (Boyatzis, 1998). In contrast, inductive coding provides the space for new themes to emerge from the interviews enabling new theory to develop beyond these existing frameworks (Joffe & Yardley, 2004).

The themes that emerged were further analysed through thematic analysis. Thematic analysis organises data so that it is able to be described in detail, as well as allowing for various aspects of the research topic to be interpreted (Braun & Clarke, 2006). Mita (2016) stated that, "thematic analysis is valued alongside Kaupapa Māori theory as it allows for acknowledgement of inherently Māori kaupapa or themes throughout the data" (p. 45). This places Māori knowledge at the centre of the theoretical base throughout analysis (Mita, 2016). Similar to the description of pūrākau described earlier, thematic analysis has a foundation that can develop to have many views and interpretations (Lee, 2005). Therefore, the outcomes of these interviews, the pūrākau told throughout the kaupapa and my own engagement with this kaupapa provide the themes that guide the following chapter.



Discussion

This chapter will discuss the numerous themes that were developed throughout this research. These include pepeha, whanaungatanga, kaitiakitanga and karakia. This chapter is an analytical chapter that discusses the literature provided in Chapter One, the methodologies explained in Chapter Two such as Kaupapa Māori Theory and pūrākau, as well as the new theory and ideas that has emerged in this research. The purpose of this chapter is to discuss the themes and literature that aim to understand the importance of a whānau connection to water and its influence on water safety. To understand a whānau connection I will first explain the prominence of pepeha as a way to help rangatahi feel connected to the waterways.

Pepeha

Our pepeha acknowledges our connection to the environment and our connection to our history as Māori. It enables us to know who we are and where we come from, connecting us to our ancestors and our ancestral values (Evans, 2015). My pepeha was mentioned in Chapter One describing how I understand the world and how my whānau came to New Zealand. Brendan stated

> *We often talk about hauora and the need to know who you are before, well I guess that importance of knowing who you are. So if that information hasn't been with you then you might have a different perception of yourself. We talked about some stories that were put out there in terms of the people coming to this land by mistake and how these myths were perpetuated through school and through books, kind of undermining the skills and the work that our ancestors did.*

Brendan explains knowing who you are and where you come from as a platform for hauora. Hauora is commonly known in the health sector to mean "a Māori perspective of health and well-being" (Heaton, 2011). However, the term hauora has its own pepeha, its own origins. It descends from the creation story where Tāne created the first human being by pressing his nose against hers (hongi) to breathe mauri into her and giving her the breath of life (Reed, 2004). Hauora therefore originates from two concepts, 'hau' meaning breath and 'ora' to be alive, translating to describe the 'breath of life' (Salter, 2000). This pūrākau enables us to understand the origins of hauora, ensuring that we look past the commonly stated 'Māori perspective of health and well-being.' It values the need to understand our identity, our stories as Māori and as whānau to ensure we feel proud of where we have come from. Our pepeha provide the foundation for our identity because without it "we have no distinction, and to be homogonised into the rest of the world would be a cultural failure" (Evans, 2015, p. 97). Brendan continued

> *When you come from a place like that where its often not acknowledged the great deeds that your ancestors did then you might not feel as proud about yourself as you might if you knew just how awesome that whole connection with the ocean is.*

Brendan explains our unique connection to the ocean that is told through pepeha. Mentioned in Chapter One are two stories of creation and how we are connected to the ocean through Tangaroa (Reed, 2004). Tangaroa comes in many forms with whānau having different perceptions of his role in the

creation story (Reilly, 2018). Through pepeha however, we can understand the role that the ocean had in bringing our whānau to New Zealand. Busby states

> *In this land we still have our canoes buried. In this land we still have our language, and we trace our genealogies back to the names of our ancestral canoes* (Evans, 2015, p. 91).

This quote by Busby explains the power of pepeha and pūrākau. Pūrākau was explained in Chapter Two and was used prominently through the Tūmai Ora kaupapa to describe the journey of our ancestors and to describe our relationship with the environment. Throughout the Tūmai Ora programme, rangatahi were encouraged to learn their pepeha and tell it to the class before engaging in water activities. This meant that we could make connections between one another and understand each other as descendants from particular waka and particular waterways. Our waterways are a valued taonga gifted by our ancestors for the benefits of future generations (Karapu, Haimona & Takurua, 2007). Our connection to the water through our pepeha is what grasps the Kaupapa Māori principle of Taonga tuku iho (Smith, 2012). Ancestors used our oceans, rivers and streams as a source of sustenance; they lived and flourished in the environment (Mataamua & Temara, 2010). In Busby's statement above he mentions that we "still" have our canoes, we "still" have our language (Evans, 2015). He is describing the value of our pepeha in ensuring that we still engage with the water in the way that our ancestors once did.

The Kaupapa Māori principle of Tino rangatiratanga was prominent when discussing pepeha and whānau connections to water (Smith, 2012). Tino rangatiratanga enabled rangatahi to learn about waka and the water in a way that made sense to their whānau. We ensured that before engaging with the water everyone became confident in their own whakapapa, encouraging them to look, feel and engage with the water in a way that was similar to their ancestors. Therefore ensuring that although rangatahi were using Hauteruruku as their platform, their whānau and their connection to water was at the heart of their interaction.

Whanaungatanga

Whanaungatanga is the process of strengthening relationships (Durie, 1997). Relationships are fundamental to a Māori community as it recognises the importance of people and the environment (Duncan & Rewi, 2018). Whanaungatanga is briefly described in Chapter Two as an extension of the Kaupapa Māori Theory principle of whānau (Smith, 2012). Whanaungatanga was a prominent concept in the Tūmai Ora programme, it is the concept that enabled the relationships through pepeha and pūrākau to be strengthened and developed. Relationships between rangatahi were strengthened through activities such as mihimihi at the beginning of the session, paddling in unity along the Waikouaiti river, looking out for one another whilst on the water and learning karakia together. Relationships were also strengthened between rangatahi and the environment through similar activities such as paddling, swimming, planting, karakia and the continuous engagement with the water. Suzi stated

> *Just seeing the difference because what we found delivering waka to kids is that we found no continuity so we would offer the experience but not build on the same kids. So we wanted a programme that got the same kids coming back to see their progress.*

This quote by Suzi explains the importance of whanaungatanga when learning to paddle and when learning about the water environment, and thus valuing the whānau principle of Kaupapa Māori Theory (Smith, 2012). Suzi offered this "continuity" so that the kids would progress, develop and strengthen their relationship between each other and the environment (Kawharu & Newman, 2018). The concept of whānau does not only acknowledge bloodlines, it is based on a common whakapapa and extends to Māori with similar interests (Durie, 1997; Duncan & Rewi, 2018). Therefore the Kaupapa Māori principle of whānau guides this kaupapa to ensure that rangatahi are able to learn and develop the skills that connect them to their whakapapa.

Importantly for this kaupapa, whanaungatanga was also strengthened between the rangatahi, their whānau and their whakapapa. This was done through the use of pūrākau and encouraging rangatahi to find out the stories of their own ancestors through talking to their own whānau. Brendan stated

> *We just felt that it wasn't up to us to tell these young ones what their ancestral canoe was or what their whakapapa was. Instead we encouraged them to ask that question of their families and research their connections back to their waka and their ancestors.*

This statement by Brendan grasps the importance of whānau pūrākau. As mentioned in Chapter Two, pūrākau are the foundation of stories that still have space for unique versions and interpretations (Lee, 2005). This meant that despite the amount of knowledge the leaders had for this kaupapa, it was important that rangatahi had the opportunity to go home and learn their whānau interpretation of these particular stories. When Brendan said "we just felt that it wasn't up to us to tell these young ones what their ancestral canoe was or what their whakapapa was," he is exploring the Kaupapa Māori principle of Ako Māori (Smith, 2012). This principle explores the role of Māori pedagogies in learning, it also values the understanding that the teacher is not always the foundation of knowledge (Bishop & Glynn, 2000). Therefore Brendan was allowing that space for rangatahi to learn about their whānau values to uplift the whanaungatanga between rangatahi, their whānau and their whakapapa.

Brendan went on to say

> *When you feel proud about where you come from then hopefully you will feel proud about yourself and that will uplift you and understand that there is no need to feel frightened of the water body and instead understand that overtime you will develop a better relationship with the element, with Tangaroa and you'll ideally be in a position to be safe when you're in and around the water.*

This statement encompasses the role that whanaungatanga has in water safety. He says, "over time you will develop a better relationship with the element." Brendan is talking about the role that regular engagement has in keeping yourself safe in the water. Similar to stories of my own whānau, it is common to be taught about the water through frequent engagement with local waterways (Langendorfer, 2008; Raureti, 2018). Similar to the concept of Ako Māori in Kaupapa Māori Theory, the environment is the place where learnings should take place, so that rangatahi can feel the connection to the ocean that our ancestors had (Smith, 2012).

Kaitiakitanga

Kaitiakitanga is the guardianship and protection that Māori feel in relation to our environment, our stories and our waka. Kaitiakitanga derives from the key word 'tiaki' which is commonly known as 'to guard' (Kawharu, 2018). However, Marsden (2003) states that it can also mean, "to keep, to preserve, to conserve, to foster, to protect, to shelter, to keep watch over" (p. 67). The term 'kai' is used as a prefix to express the guardian or protector, creating kaitiakitanga to define guardianship or protecting (Marsden, 2003). Selby, Mulholland & Moore (2010) define kaitiakitanga as

> *An inherent obligation we have to our tūpuna and to our mokopuna; an obligation to safeguard and care for the environment for future generations. It is the link between past and the future, the old and the new, between taonga of the natural environment and tangata whenua* (p. 1)

The Tūmai Ora initiative encouraged rangatahi to learn about their pepeha and connect them to whakapapa through waka. This was with the intention that rangatahi will learn about their own identity, obtain it and then hand it on to future generations, to assist in preserving knowledge. Kaitiakitanga enforces the principle of Taonga tuku iho in Kaupapa Māori (Smith, 2012). It is about enabling rangatahi to meaningfully engage with the water and with waka to influence future interaction (Selby & Moore, 2010). Brendan said

> *By engaging with your peers, with the ones in your class, working together and getting a better understanding. Then hopefully, eventually using those skills to pass them on to younger generations, that will reinforce the whole connection to Tangaroa.*

Māori make sense of the world by understanding history and where we came from (Kawharu, 2010). Through the process of whanaungatanga described in the previous section, rangatahi were able to further obtain an element of kaitiakitanga over their history. The frequent engagement enabled rangatahi to want to maintain this connection with water and upheld a sense of ownership over their whānau stories and their whakapapa to preserve it for future generations. Kaitiakitanga also refers to the knowledge of resources that are being cared for (Jackson, Mita & Hakopa, 2017). So when Brendan states, "then hopefully eventually using those skills to pass on to younger generations that will reinforce the whole connection to Tangaroa," he is acknowledging the practical implication of kaitiakitanga that informs keeping these histories and whānau connections alive (Jackson, Mita & Hakopa, 2017). Through this understanding of our connection to place and alongside the consistent engagement, kaitiakitanga becomes predominant in water safety. Brendan said

> *Water safety is about acknowledging the power of the water, about respect for yourself and respect for that atua.*

The concepts of pepeha, whanaungatanga and kaitiakitanga were all prominent in developing the relationship between rangatahi and the water to create an element of respect when engaging in waka paddling. Brendan recognises, "water safety is about acknowledging the power of the water." This was applied practically through the Tūmai Ora kaupapa when Brendan would place a rock at the waters edge and after paddling, rangatahi would return to see how far the rock has moved in relation to the water. This process enabled rangatahi to see how the water is constantly moving and seeing the characteristics and realities of Tangaroa valuing Ako Māori in Kaupapa Māori Theory (Reed, 2004; Smith, 2012). Ako Māori enabled rangatahi to see and feel the realities of the changing water through the ability to learn in the environment (Pihama & Cram, 2002). In past times it was common to learn about the water through the environment itself, Māori were known to adapt their swimming styles to the motion of the environment (Haimona & Takurua, 2007). This meant that whānau were more actively engaged in their waterways, adjusting their behaviour and understanding the different moods of the water (Haimona & Takurua, 2007; Selby & Moore, 2010).

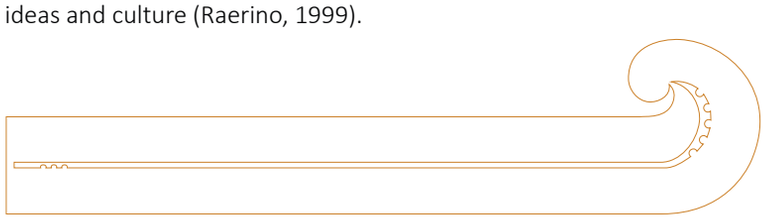
Brendan further acknowledges kaitiakitanga as a form of water safety when he said "respect for yourself and respect for that atua." When he says "that atua" he is not only referring to Tangaroa, but to the many atua described in Chapter One that govern the environment (Reed, 2004: Reilly, 2018). Kaitiakitanga is about ensuring that water remains cared for and used in a way so that it can be enjoyed as a taonga for generations to come (Selby, Mulholland & Moore, 2010). Therefore, respecting these atua means respecting the waterways, the stories and the history of the water by ensuring that you keep yourself and whānau safe when engaging (Kawharu, 2018).

Karakia

A karakia was used at the beginning of this report to introduce this kaupapa. As mentioned in Chapter One, through the Tūmai Ora kaupapa all rangatahi were taught that karakia as a way to greet the atua and ancestors and to let them know we will be using the water. Karakia is defined by Shirres (1986) as

> *They 'speak the words of the ancestors' and are the work of a people, rather than an individual. The chants of Māori ritual often invoke the atua and are a means of participation, of becoming one with the ancestors and events of the past in the 'eternal present' of ritual* (p. 1)

The purpose of doing the karakia was to teach rangatahi about connecting and greeting their ancestors that they have learnt about; calling out to the atua that are present and instilling the Kaupapa Māori principle of Tino rangatiratanga when teaching rangatahi about safety in the water (Smith, 2012). In this statement above by Shirres (1986), karakia is described as "speak[ing] words of the ancestors." Karakia is powerful for incorporating Te Reo Māori into water safety guidelines. It is a connection to our ancestors and a connection to the wider world of whakapapa (Shirres, 1986). Karakia are a common practice for Māori, they can be used before eating, waking up, starting or closing a hui and for many other important processes (Shirres, 1986). Karakia connects us to traditional forms of knowledge, ideas and culture (Raerino, 1999).



A whakataukī (proverb) that explains the value of learning karakia is “iti te kupu, nui te korero” “small words, big saying.” This whakataukī explains how within Te Reo Māori there is a world of meaning behind every word. Our language is what keeps us connected to our ancestors, it provides the understanding of our Māori worldview and therefore it is vital that rangatahi are taught karakia as a way to engage with our history as Māori. Suzi stated

> *Well we targeted them because well for me working at Tūmai Ora, there wasn’t anything that I could see effective for our Māori whānau to be Māori in schools.*

This statement by Suzi explains the value of karakia and engaging with water in a way that makes sense to Māori. Karakia privileges the work of our ancestors, it values a Māori worldview and importantly it provides Tino rangatiratanga over our engagement with water (Smith, 2012; Shirres, 1986). This kaupapa provided a place for rangatahi to come and be comfortable in their Māoritanga and a place to feel proud of their identity using it as a pathway to learn about safety in the water.

As mentioned in Chapter One, rangatahi were taught about physical implications of safety such as the use of lifejackets, weather, change in water, looking after each other and appropriate behaviour when on the water. Rangatahi were given multiple opportunities to learn the skills of paddling waka to ensure that they were comfortable and felt a sense of achievement. However, karakia was used to provide the moment for rangatahi to look out to the water and humble themselves in the environment and acknowledge what they have learnt and what they have yet to learn about the water.

Brendan stated

> *[be]cause it’s not just about yourself anymore, and that’s learning. It’s not about how often you are in Tangaroa or you think you know Tangaroa; he keeps changing.*

As mentioned at the beginning of this report, Tangaroa comes in many affinities and for this research his affinity as Tangaroa-Ara-Rau is highly valued. Brendan said “It’s not about how often you are in Tangaroa or you think you know Tangaroa; he keeps changing.” Brendan is referring to the changing tides, currents, waves, rips and motions expressed in the name Tangaroa-Ara-Rau. Tangaroa-Ara-Rau means the changing pathways of Tangaroa (Reed, 2004). So through this name alone we can appreciate how often the water changes and how important it is that we take this moment to speak the words of our ancestors and look out to the ocean before we engage in it (Reed, 2004; Shirres, 1986). Brendan also stated “[be]ause it’s not just about yourself anymore, and that’s learning.” In this statement Brendan is connecting not only people, but ancestors, atua and the environment to strengthen our whānau understandings of water safety. He talks about engaging with the water not only being about yourself, but being about those whakapapa and pepeha relationships that rangatahi learnt about and strengthening their identity through engagement.

Fig. 3. Photo captured by Suzi Flack of Rangatahi engaged in games on the sand, learning about the many plants and shells around the Karitāne region.

CONCLUSION

The aim of this research was to understand the importance of whānau connection to water and its influence on water safety through exploring three research questions. These were:

1. What is a whānau connection to water?
2. How does Hauteruruku ki Puketeraki strengthen whānau relationships with water?
3. How does a connection to water influence water safety?

The main finding was that rangatahi found their personal connection to water through learning and exploring their own pepeha and whānau pūrākau. This enabled them to value their relationship with the water and strengthen it in a way that makes sense to their whānau, using Hauteruruku as a platform for engagement. Through understanding their pepeha and whānau pūrākau, rangatahi were able to respect and interact with the water knowing that it was something their whānau have done for generations. Key themes that emerged were pepeha, whanaungatanga, kaitiakitanga and karakia. These themes framed an understanding of how a whānau connection to water can influence water safety.

Fig. 4. Photo captured by Suzi Flack of community members and rangatahi doing karakia before engaging in water.

Pepeha

The key finding within the theme of pepeha was that rangatahi learnt about their own relationship with the environment to ensure that they were engaging with Hauteruruku and the water in a way that made sense to their whānau. This was influenced by the Kaupapa Māori principle of Tino rangatiratanga (Smith, 1999), strengthening identity through learning stories of migration and valuing the skills and knowledge of the ancestors to inspire how we interact with water today (Evans, 2015). For the Tūmai Ora initiative, pepeha provided the foundation for the identity of each rangatahi. This meant that although they were engaging with the Waikouaiti waters and the Hauteruruku waka, they were all experiencing a connection to their own ancestors. They were able to learn skills that Māori had to travel to Aotearoa and engage with the water in a way that was similar to our history. However, importantly each rangatahi was able to reflect on their experience from the lens of their pepeha and their own whānau stories. This ensures that although we were teaching them about lifejackets, paddling, the weather and water, they had the opportunity to interpret this from their own whakapapa.

Whanaungatanga

The main finding from the theme of whanaungatanga was that rangatahi were able to strengthen their relationship with people and the water environment. This was done through mihi, paddling, swimming, planting, learning karakia together and looking out for one another on and in the water. Whanaungatanga developed from the Kaupapa Māori principle of whānau (Smith, 1999), valuing the importance of a collective vision and responsibility (Pihama & Cram, 2002). This element of whanaungatanga enforced the aspiration to develop relationships with the same rangatahi so that they were able to improve their skill set and develop more knowledge and experience around the water. It also meant that they were able to engage with Hauteruruku on a more regular basis and have a regular platform for learning about water safety. This Tūmai Ora initiative provided the consistency and continuity for rangatahi to explore their whakapapa and whānau connections to water.

Kaitiakitanga

The main finding for the theme of kaitiakitanga was that rangatahi developed a sense of protection for the water and guardianship over their whakapapa and whānau stories. Kaitiakitanga developed from the Kaupapa Māori principles of Taonga tuku iho and Ako Māori (Smith, 1999). The consistency in engagement and knowledge that rangatahi obtained meant that they developed their own sense of connection with their whakapapa. They were able to learn and preserve knowledge that they obtained so that they can pass this knowledge on to younger siblings, whānau

members and those who did not have the opportunity to engage like this. The principle of Ako Māori meant that rangatahi were using the water environment to learn about its power, to learn about its influence on hauora Māori and to learn that sometimes it is not appropriate to engage with the water. The Tūmai Ora initiative provided rangatahi with the opportunity and time to understand that our waterways are a taonga and they need to be cared for and used with respect.

Karakia

The final theme of this research was the incorporation of karakia to connect to ancestors, atua, the environment and our whānau. The karakia that was taught was used at the beginning of this report to acknowledge that water safety is more than just a physical component of engaging with water. Karakia also provided that moment for rangatahi to look out to the water, observe its patterns and make the final call for whether it is appropriate to continue with the activities. Karakia enabled an incorporation of Te Reo Māori and the Kaupapa Māori principle of Tino rangatiratanga (Smith, 1999). This meant that we were able to connect and incorporate traditions forms of knowledge, ideas and culture (Raerino, 1999). Importantly, the aspects of karakia meant that rangatahi were able to appreciate that they were entering another realm where it is not just about you, but also about the vast world of whakapapa.

Final comments

This research was undertaken to contribute to the ongoing commitment that Hauteruruku ki Puketeraki have to their connection to Takaroa. Although I do not whakapapa to Puketeraki or the Ngāi Tahu iwi, I have developed a relationship with key members of the community such as Brendan and Suzi Flack through our research group Te Koronga. It was through my regular engagement with Hauteruruku and the Puketeraki whānau that I developed my love for my own whānau connection to water. This research was influenced by my relationship with Hauteruruku, and how Hauteruruku has helped guide my own personal journey with an understanding of water safety. Alongside helping with the Tūmai Ora kaupapa, this research has helped me to understand that there are many pūrākau, whakapapa and stories that are unique and special to every whānau. Through kaupapa like Hauteruruku ki Puketeraki, we will be able to nurture these stories and continue to engage with water in a way that makes sense to us as Māori. Our whānau stories are important and it is through these stories of our history and our migration that we will continue to interact safely with the water environment.

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