

HOW GREAT CAN WE BE?



IDENTITY LEADERS OF THE MĀORI ECONOMIC RESISTANCE



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The Centrality of ‘Cultural Richness / Wealth’ from a Māori Perspective

Rewi Nankivell

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Abstract

Essential to defining the centrality of cultural richness / wealth from a Māori perspective is understanding how values are applied in Māori society. Firstly, the intention of this research is to attempt to define some examples of cultural richness from a Māori viewpoint, along with describing the meaning of whanaungatanga, manaakitanga and aroha. Secondly, I will detail the context of cultural richness from a personal standpoint; examining some of the values I was exposed to while growing up in Te Kuiti during the 1970s and 1980s. In addition, providing a definition of mātauranga Māori and some social factors used to define cultural richness from a personal perspective. Thirdly, I examine Mangatu, Whatatutu as a Māori community that exemplifies cultural richness through the teachings / philosophies of Te Hāhi Wairua Tapu.¹ The recital of karakia² and performing waiata mōteatea³ - inherently practicing the values of whanaungatanga, manaakitanga and aroha through the tūāpapa⁴ Te Hāhi Wairua Tapu has built in their community. The concluding stage of this study will provide a definition of social-capital and how the above values might be incorporated in urban-gardens⁵ in Aotearoa – New Zealand.

¹ Branch of Te Hāhi Ringatū. Te Hāhi Ringatū was founded in 1868 by Te Kooti Arikirangi Te Turuki. The symbol for the movement is an upraised hand or “Ringā Tū” in te reo Māori.

² Prayers, incantations.

³ Ancient songs and chants relating to Te Hāhi o Te Wairua Tapu and Mangatu, Whatatutu region.

⁴ Foundation.

⁵ The growing of food in large urban centers / cities in Aotearoa – New Zealand.

Introduction

Conventional notions of wealth are mainly measured by your income, your possessions⁶ and your consumption habits⁷. Supporting the ideology, the more money you have, the more you can buy and the happier you become. Thus, reinforcing the concept of western models of economic development which are characterized by the belief that economic growth⁸ should be the universal model for determining wealth. Although money and income does provide choices, and certain amount of money is required to meet basic living requirements. Māori perceptions of wealth are personal, situational, relative and more importantly cultural. This describes an entire way of life defined as Māori cultural richness. As well as, including how we, as Māori frame our unique worldview grounded in te reo, tikanga practices, art and spiritual / philosophical belief systems. Making the connection between how we relate to the environment, how we interpret the universe and our attitudes towards working with people. This research derives its definition of cultural richness from my personal experiences while growing up in Te Kuiti.⁹

Research Approach

For the most part, I have adopted a qualitative research approach, while embedding the practices of Kaupapa Māori research in this paper. Professor Linda Smith (2012) defines: *‘Kaupapa Māori research, is an attempt to retrieve that space and to focus through which Maori people, as communities of the researched and as new communities of the researchers, have been able to engage in a dialogue about setting new directions for the priorities, policies, and practices of research for, by and with Maori.’* (Smith, 2012, p 185). Sections I and II of the this research, will draw from personal experiences while growing up in Te Kuiti. Thus, writing this paper mostly in the first person, to validate my understanding of cultural richness. Therefore, proceeding personal prologue will delineate the values of whanaungatanga, manaakitanga and aroha; defining what these values mean to me from an introspective exploration of my childhood while growing up in Te Kuiti during the 1970s and 1980s.

As well, I will be using the supporting literature of Durie (2011), Marsden (1992), Moko-Mead (2003), Royal (2007), Walker (1993) and Smith (1996) throughout this paper to expand upon my definition of the above-mentioned values – and to describe mātauranga Māori. Reinforced by my explanation of some of the contemporary literature relating to poverty, social capital and materialism.

⁶ Home and car.

⁷ What you buy, eat and drink.

⁸ Achieved through neo-liberal and free market policies.

⁹ During the 1970s and 1980s.

Included also in the text is *'italicized'* in text quotes to highlight text and to emphasize terminology contained within this paper. Also, direct quotes from my informants have not been used in this research; primarily to respect my informant's privacy. Nevertheless, in saying that, I will be using some of the insights from my mentor from Mangatu, Whatatutu¹⁰ to assist with providing me with examples of whanaungatanga, manaakitanga and aroha, as detailed in section three of this research.

In the same way, I have utilized Doherty's (2009) *'ranga framework'*¹¹ including the related concepts of *'maternal mātauranga'* and *'paternal mātauranga'* as threads to weave together epistemologies about my mātauranga self-lens. Thus, elaborating further upon my introspective definition of whanaungatanga, manaakitanga and aroha¹² Hence, I will begin this paper by identifying some of the recent literature relating to poverty, social capital and Māori values / Māori Worldview, detailed below in the review of literature.

Review of the Literature

First and foremost, if *'cultural richness / wealth from a Māori perspective'* is subjective and relates directly to Māori values, what does the literature infer when discussing *'poverty, social capital and materialism?'* To begin with, what are some attitudes towards *'money'*? Irrespective of the fact money has no *'intrinsic value'*, money is a prominent feature and powerful motivator that drives Western Societal Behaviour (Wemimont & Fitzpatrick, 1972, p. 218). *'Why is this so?'* Possibly because of the ideology relating to *'wealth'* – correlating directly to money (Christopher, Marek, & Carroll, 2004, pp 110 – 111).

Sir Mason Durie (2011) suggests that: *'Measuring the level of engagement with te ao Māori requires an estimation of the degree to which Māori are able to share in the cultural, social and economic benefits that accrue from being Māori'* (p 56). As discussed in the introduction of this research; money *'means different things to different people.'* Thus, begging the question, are we: *'poor, or just feeling poor?'* Ravallion (2012), explores this issues raised by using subjective assessments tools of welfare¹³ to determine *'why standardizing multidimensional welfare measures are utilized?'* (p 3). And poses the question: *"Are we poor, or just feeling poor?"*

As well, Ravallion assess the case for and against the use of *'subjective data'*¹⁴ to identify *'key knowledge gaps'* in subjective assessments measures (ibid). Are the subjective assessment tools the most efficient way

¹⁰ Te Pou Tikanga o Te Hāhi Wairua Tapu.

¹¹ Mātauranga Tūhoe: The Centrality of Mātauranga-a-iwi to Māori Education. PhD Thesis, Auckland.

¹² As detailed in Figure 1. Positioning of Mātauranga Self Lens.

¹³ Or well-being.

¹⁴ Based on (or related to) attitudes, beliefs, or opinions, instead of on verifiable evidence or phenomenon. Contrasts with objective.

to define 'poverty' or is 'poverty' a state of mind? Impacted only by environmental influences? Maybe this question could be better answered by understanding whether or not 'wealth enhances life satisfaction?'

This paper does not answer this question directly. In short, it offers alternative vantage-points in terms of 'how wealth is viewed' in the proceeding sections of this research. Moreover, the term 'social capital' refers to the 'collection of resources to which an individual or a group has access through their membership in an ongoing network of mutual acquaintance' (Robinson & Williams, 2001, p 54).

A broad definition of 'social capital' refers to resources that are embedded in social relationships that to benefit purposive action¹⁵. In a recent study by Howell, Howell & Schwabe (2006) titled: 'does wealth enhance life satisfaction for people who are materially deprived?' When they examined the zero-order¹⁶ correlations between life satisfaction and demographics. And they suggest that there were no statistically relations between age, education, or household size.

Hunter (2009) implies that: 'indigenous disadvantage is complex and multidimensional... And there is a wide cultural gap between Indigenous and non-Indigenous perspectives on the issues.' (Hunter, 2009, p 53). In relation to Mangatu, Whatatutu – the whānau in this community can assert their rangatiratanga¹⁷. Partly because of their intimate relationship with their natural environment, but primarily through the positive influence of Te Hāhi Wairua Tapu. The values, philosophies contained within the teachings of te hāhi.¹⁸ Further building upon a strong sense of 'cultural identity' in their community.

Subsequently, Hirini Moko-Mead, explains that, tikanga Māori 'deals not so much with a set of rules and regulations but with values' (2003, p 27). If this is the case, one could argue that values in Māori society are based on principles and are applied to ceremonies, and used as guiding ideologies to govern conduct in Māori society (ibid).

As Ranginui Walker (1996) specifies, '...the World View of the Maori is encapsulated in whakapapa, the description of the phenomenological world in the form of a genealogical recital. Implicit in the meaning of whakapapa are the ideas of orderliness, sequence, evolution, and progress. These ideas are embodied in the sequence of myths, traditions and tribal stories' (p 13).

¹⁵ Purposive sampling (also known as judgment, selective or subjective sampling) is a sampling technique in which researcher relies on his or her own judgment when choosing members of population to participate in the study.

¹⁶ In probability theory and statistics, a zero-order process is a stochastic process in which each observation is independent of all previous observations. For example, a zero-order process in marketing would be one in which the brands purchased next do not depend on the brands purchased before, implying a fixed probability of purchase.

¹⁷ Chieftainship, right to exercise authority, ownership, leadership of a social group.

¹⁸ Te Hāhi Wairua Tapu.

Hence, I define Māori values as being based in tikanga Māori and aligned to whakapapa and iwi¹⁹ traditions that include whanaungatanga, manaakitanga and aroha. Therefore, in this paper, I am arguing from a Māori perspective, that the ‘*centrality of cultural richness / wealth*’ is positioned more in the paradigm of ‘*cultural identity*’ (underpinned by Māori values) than ‘*economic wealth*.’ To support my argument, the subsequent section will delineate cultural richness / wealth from a personal [Māori] perspective and attempt to answer the below questions in the context of my personal prologue.

SECTION I.

Question: ‘What does “cultural richness / wealth” mean from a Māori perspective?’

Personal Prologue

By way of introduction, my name is Rewi Nankivell and I am from Ngāti Maniapoto, Waikato, Ngāpuhi Iwi. Ngāti Rora is my hapū and Te Tokanganui-a-noho, Te Kuiti is my Whare Tupuna.²⁰ The below is my pepeha²¹ to delineate my tūrangawaewae²² as follows:

<i>Ko Tainui te Waka</i>	<i>Tainui is the canoe</i>
<i>Ko Ngāti Maniapoto me Ngāpuhi ngā Iwi</i>	<i>Ngāti Maniapoto and Ngāpuhi are my Iwi</i>
<i>Ko Ngāti Rora te hapū</i>	<i>Ngāti Rora is my hapū</i>
<i>Ko Taonui Hikaka rāua ko Rewi Maniapoto ngā Tūpuna</i>	<i>Taonui Hikaka and Rewi Maniapoto are my Ancestors</i>

I am a proud father of three children. I currently reside with my whānau in Ormond, Gisborne.²³ My father Bob Nankivell is from Ngāpuhi, Ngāti Kahu and my mother Georgina Nankivell (nee Turner) is from Ngāti Maniapoto and Waikato. Both of my parents are deceased now and at 45 years old, I am the eldest living Nankivell male from Ngāti Maniapoto, Te Kuiti. To answer the above question, I will begin by providing a definition of cultural richness to set the foundation for my personal prologue.

¹⁹ Extended kinship group, tribe, nation, people, nationality, race - often refers to a large group of people descended from a common ancestor and associated with a distinct territory.

²⁰ A large carved meeting house at Te Kuiti Pā located at the southern end of Te Kuiti township. This house was built by Te Kooti and his followers, 1871 and given to Ngāti Maniapoto as koha for sheltering him from the Government. Ngāti Rora is the hapū of Te Kuiti and the are the kaitiaki of Te Kuiti Pā.

²¹ A tribal saying, motto or proverb.

²² A place to stand.

²³ 15 minutes’ drive, Northwest of Gisborne, East Coast of Aotearoa – New Zealand.

What is Cultural Richness?

A definition of cultural richness is anything that involves how people live; their music, art, recreation, religion / beliefs systems / values, language, dress and traditions (National Geographic (2016). *Cultural Richness. What activities or characteristics help define a culture?* Retrieved, 22 February 2017. <http://www.nationalgeographic.org/media/cultural-richness/>). To begin, I was raised in a caring and supportive Māori household, nurtured by three generations of my whānau. My father, Bob Nankivell left Kaeo at the age of 15 and began working as an apprentice carpenter; Auckland, Hamilton and eventually working in Otorohanga, 1948.

My mother – Georgina Turner finished her schooling at the age of 13 to assist my grandmother²⁴ raise her children at the Turner whānau homestead, Rangitoto Road, Te Kuiti. Both, my mother and father were from large families and grew up on farms in rural, Aotearoa – New Zealand during the 1930s and 1940s. Mum took a leadership role in the whānau as was the māngai²⁵ for our immediate whānau; supported by my father, who took a backseat in the day-to-running of the household. Mum was responsible for the household finances, growing and purchasing kai for the whānau – ensuring that our whānau was well fed and cared for while my father's role was to provide (financially) for his whānau.

Moreover, my parents rarely drank alcohol; they worked hard support their whānau and engaged in many community activities, as well as working at the back of the dining room, Te Kuiti Pā - cooking for manuwhiri²⁶ at the Pā. My dad was baptized into the Rātana²⁷ Church and mum was christened Wesleyan²⁸ and supported the Māori Branch of the Anglican Church, Te Kuiti.

Establishing a Māori Perspective

My personal viewpoint to establishing a Māori Perspective is by using values that are fundamental to my reality – is ingrained in my iwi whakapapa²⁹, belief systems, traditions, practices and more overly in Māori social society as a whole (Hook & Raumati, 2011).

²⁴ Nanny Popi.

²⁵ Spokesperson, speaker, representative, orator of our whānau.

²⁶ Visitors.

²⁷ Ngāti Apa, Ngā Rauru; faith healer and founder of the Rātana religious movement. In the late 1920s the Rātana movement also became a major political movement.

²⁸ Methodist Church and Wesleyan Church had a large following in Te Kuiti prior to the Second World War. Post Second World War, the Anglican and Rātana Churches took prominence in the region.

²⁹ Genealogy.

To illustration further, I spent the first six years of my life living under the silhouette of the spiritual maunga³⁰ - Taranaki. My grandparents, Butch and Popi Turner (nee Bell) would travel from Te Kuiti to Stratford, Taranaki to spend long periods of time with us in Stratford.

I didn't realize it at the time, but my grandparents were establishing a cultural tūāpapa³¹ for my whānau in Taranaki to eventually transition back to Te Kuiti. Although my dad was a builder by trade, he worked as a factory manager at Stresscrete Concrete, Stratford. Dad worked long hours at the concrete factory adjacent to our home – while my mum raised the whānau and worked as a part-time cleaner at Prembroke School, Stratford.

In 1977, our tūrangawaewae in Te Ao Māori was established when my parents relocated our whānau from Taranaki to Te Kuiti.³² Little did I realize, it was from that time onwards, up until my late teens, Te Kuiti Pā would be so influential in fashioning my worldview. To elaborate, my grandparents would spend hours at Te Kuiti Pā, sometimes even days. From an early age, I was given the responsibility of looking after them at the Pā. For the simple reason, they were kaumātua³³ in their late 60s and needed assistance maneuvering around the Pā. Te reo was their first language and it was spoken regularly by my grandparents at the Pā.

The dichotomy for me being, that I couldn't speak te reo – so it was difficult for me to understand the many discussions they had with kaumātua at Te Kuiti Pā. At that time, I was unaware however, that my worldview was being formed by the influence of my grandparent's narratives at Te Kuiti Pā. Indirectly exposing me to *'mātauranga tupu'*³⁴ the intersection between observing the proceedings at the Pā as a child to eventually, as an adult participating and conducting ceremonial practices at Te Kuiti Pā. Therefore, the foundation of my value set was being fashioned, due to my exposure to my grandparent's rhetoric at Te Kuiti Pā (Walker, p 25. cited in King (1992) *Te Ao Hurihuri – Aspects of Maoritanga*).

My father was working as a builder in Te Kuiti during the 1970s and 1980s. Dad employed my mother's whānau, my uncles and cousins as his labour-force. He ensured his workers were treated well and paid on time, ensuring the values of whanaungatanga and manaakitanga were maintained in the whānau and hapū structure of Ngāti Rora, Te Kuiti. Mum was a dedicated housewife and made sure our home was always clean, tidy and that there was an endless supply of kai cooking on the stove, or in the oven for manuwhiri. Regardless or not if anybody came to visit.

³⁰ Mountain.

³¹ Foundation.

³² Te Kuiti is located in the heart of the King Country, Aotearoa – New Zealand. it has a population of circa 5000 people, 50% of whom are of Māori descent.

³³ Elderly people.

³⁴ Refer to Figure 1.

During this time, the epicenter of our whānau activity was Te Kuiti Pā. Most weekends were spent there, working. My grandparents featured prominently in the front of Te Kuiti Pā. They were part of *'te amorangi ki mua'*³⁵ of the Whare Tūpuna, Te Tokanganui-a-noho. Mum and dad were *'te hāpai o ki muri'*³⁶ at Te Kuiti Pā. My mum was the eldest in her whānau of 13 children and was a dutiful older sibling to brothers and sisters. As well as caring for my Nanny Popi and Grandpa Butch in their twilight years.

In 1981, the ramifications of the death of Grandpa Butch – sent shock waves through the whānau and hapū structures of Te Kuiti. Thus, bringing to the fore the realization of our cultural displacement as a whānau at the tangihanga of grandpa Butch. According to a recollection of my mother, this was primarily due to the *'dearth of te reo speakers'* within our immediate whānau, that had the capacity to fulfill the role of Grandpa Butch. His tangihanga³⁷ immediately highlighted to the Turner whānau that we were now *'culturally poor'* and that something needed to be done about it. My mother and grandmother passed the mantle onto my two uncles, mums brothers. They took several years to get up to speed and become comfortable with being the whānau and hapū spokesmen, Te Kuiti.

The reality for me, was that I was now being encouraged by my mother to also learn te reo as part of her succession planning for the Turner whānau. Hence, at 17 years old I was dispatched from my whānau to the University of Waikato³⁸ to begin my journey learning te reo. The short to medium term plan for my mother was to expedite my learning of te reo to be competent enough to lead cultural ceremonies at Te Kuiti Pā for our Turner whānau in the absence of my two uncles.

My Current Reality

Take a quantum leap forward, several decades from the 1970s and 1980s to the present day – 2017. The question I now pose is: *'how does my personal prologue impact upon my children's upbringing, now that we reside in Ormond, Gisborne?'* To answer this question, I will clarify firstly the rationale for relocating to Ormond, Gisborne:

- Principally, to immerse our children in the teachings and philosophies of Te Hāhi Wairua Tapu, at Te Kura Kaupapa o Whatatutu.³⁹

³⁵ Influential elders at the front of the Pā.

³⁶ The workers behind the scenes, in the Wharekai or Dining Room at Te Kuiti Pā.

³⁷ Funeral.

³⁸ 1989, I was enrolled in Te Tīmatanga Hou Bridging Course for one year before I could enroll at university proper – to study a BA Māori Studies.

³⁹ A te reo Māori total immersion school – utilizing the teaching pedagogy of Te Aho Matua.

- For our children to experience what it means to have a spiritual, physical, whanaungatanga connection to their maunga, awa and Marae at Mangatu, Whatatutu – while being grounded in their Te Tai Rāwhiti identity.
- Consciously or not, to create a tūāpapa of learning – like what my partner and I experienced while we growing up in 1970s and 1980s in our respective communities.

This was motivated by our belief in establishing our children’s tūrangawaewae at Mangatu, Whatatutu and fashioning a mātauranga Māori tūāpapa to learn about their Te Aitanga-a-Mahaki⁴⁰ / Ngā Ariki Kaiputahi⁴¹ / Ngāti Porou⁴² distinctiveness. With the intention of returning to my Ngāti Maniapoto to establish a tūāpapa for my children to learn about their Ngāti Rora hapū / Ngāti Maniapoto identity also.

The subsequent section of this research will define ‘*whanaungatanga, manaakitanga and aroha*’ from a Māori perspective; understanding what values, cultural factors are relevant to understand cultural richness as discussed below.

SECTION II.

Question: ‘What Māori values / mātauranga Māori / cultural factors are relevant to understanding cultural richness / wealth?’

What are Māori Values?

Maori Marsden (1992) describes Māori values as: ‘*cultural realities to consist of what people perceive reality to be. What is to be regarded as actual, probable, possible or impossible*’ (p 3). Marsden articulates further, that these are ‘*conceptualisations [sic in which] form what is termed the “world view” of a culture.*’ Clarifying his statement by affirming that a ‘*...worldview is the central systematisation of conceptions of reality to which members of its culture assent and from which stems their value system*’ and that ‘*the [sic Māori] worldview is the central systematization of conceptions of reality to which members of its culture assent and form which stems their value system*’ (ibid).

⁴⁰ Large Iwi from Te Tai Rāwhiti located in Whatatutu, Puha, Te Karaka, Ormond and Gisborne.

⁴¹ An Iwi located in and around Whatatutu.

⁴² East Coast Iwi.

Whanaungatanga, Manaakitanga and Aroha

Professor Hirini Moko-Mead, explains that tikanga Māori: *'deals not so much with a set of rules and regulations but with values'* (2003, p 27). Subsequently, I argue that values in Māori society are based on principles and behaviours that are applied to ceremonies, and used as guiding principles to govern behaviour (ibid).

- Thus, **'whanaungatanga'** is defined as *'embracing kinship ties, or a sense of family connection to unify the kin group through whakapapa'* (ibid, p 28).
- Likewise, Barlow (1991) explains that **'manaakitanga'** is *'...derived from the power of the word as in mana-a-ki, and means to express love and hospitality towards people'* (p 63).
- Therefore, **'Aroha'** can be defined as: *'affection [sic towards people], sympathy, charity, compassion, love, empathy.'* (Māori Dictionary (2017) Aroha. Retrieved on 24 February 2017. <http://maoridictionary.co.nz/search?idiom=&phrase=&proverb=&loan=&histLoanWords=&keywords=aroha>).

I will discuss the below positioning of my worldview and elaborate further upon my definition of whanaungatanga, manaakitanga and aroha while summarizing some cultural factors for maintaining cultural richness, currently in Te Kuiti.

Defining Kaupapa Māori and Mātauranga Māori

A brief personal definition of kaupapa Māori and mātauranga Māori is the engaging in activities intended to produce benefits for Māori, in alignment with Māori knowledge to establish a Māori worldview. In the similar way, Doherty (2009) defines mātauranga Māori as:

'Māori knowledge'. It is a term that places importance on Māori histories, knowledge and language; it refers to the Māori way of thinking, doing, and acting (Mead, 1997; Smith, G., 1997). Mātauranga Māori bridges both traditional and contemporary Māori knowledge curriculum, pedagogy and philosophy. It is through mātauranga Māori that histories and knowledge within Māori education are uncompromisingly told (p 67).

Akin to these experiences, are the writings of Dr Te Ahukaramū, Charles Royal (2007) who stipulates *that '...the traditional principle of interconnectedness is important and meaningful way of understanding a Māori worldview.'* Royal further states, *'for example, the genealogy of animals makes clear the kinship of*

people and other creatures.’ (Royal, Te Ahukaramu (2007) *Rangahau: Kaupapa Māori and Mātauranga Māori*. Retrieved on 27 February 2017. [http://: www.rangahau.co.nz/methodology/59/](http://www.rangahau.co.nz/methodology/59/)).

Therefore, if whanaungatanga, manaakitanga and aroha are values in Māori society that demonstrate the importance of interconnectedness between people in the physical and metaphysical worlds.

Understanding Cultural Richness

First and foremost, I have maintained over the decades close ‘whanaungatanga’ ties with my whānau at Te Kuiti Pā. Understanding cultural richness is in the reality of my uncles / aunties and cousins who oversee the running of Te Kuiti Pā. They are the backbone of Te Kuiti Pā. They are hospitable, generous and welcoming.

These are some of values I experienced – while growing up in Te Kuiti and when my parents worked as the ‘ringa raupā’ at Te Kuiti Pā. Hence, understanding my cultural richness is understanding my relationship with my partner, tamariki and whānau. Connecting us to our respective Marae, hapū and iwi. Both in Ngāti Maniapoto and in Te Aitanga-a-Māhaki / Te Tai Rāwhiti.

It’s for that reason, my definition of cultural richness is defined by my hapū/iwi identity and the many carvings, paintings and designs of Te Tokanganui-a-noho⁴³, Te Kuiti Pā. Moreover, by my spiritual mountain – ‘Mōtakiora’ which stands as a centennial into the northern entrance of Te Kuiti. Likewise, my sacred river – ‘Mangaokewa’ that flows gently through the heart of Te Kuiti township.

In short, defining ‘cultural richness’ is a state of mind, principally located in my ‘Ngāti Rora hapū-tanga / Ngāti Maniapoto-tanga.’ As well as, influenced currently by my Te Aitanga-a-Māhaki / Te Tai Rāwhiti surroundings.

Cultural Factors for Maintaining ‘Cultural Richness’ in Te Kuiti

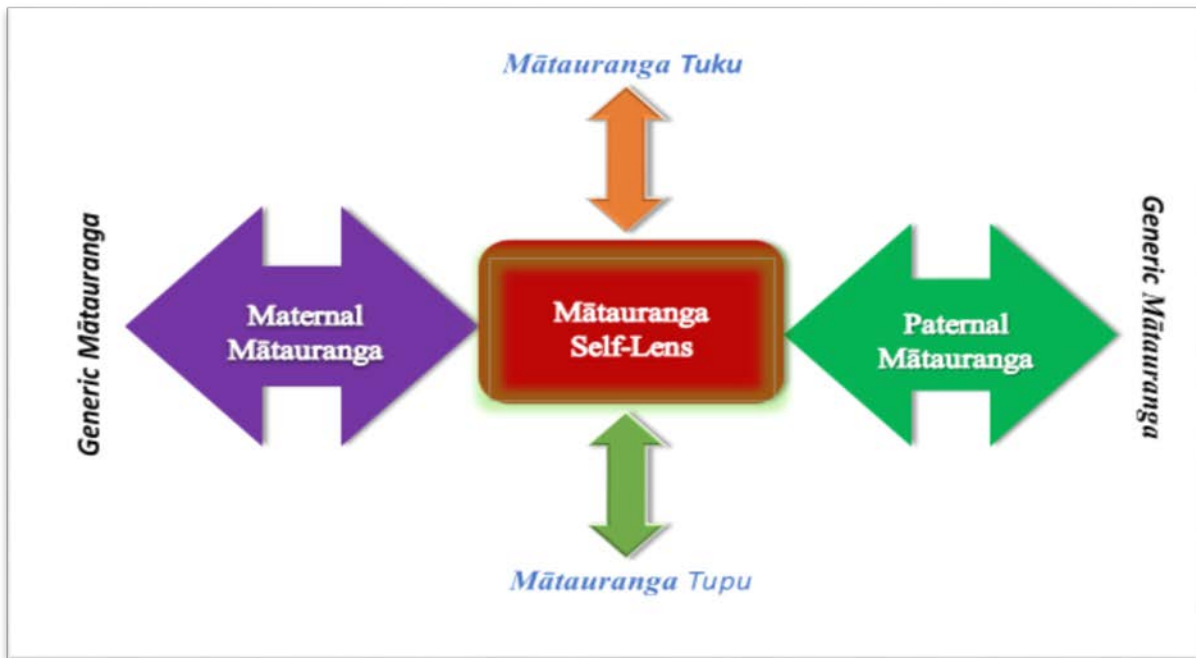
To summarize, how does my whānau in Te Kuiti maintain ‘cultural richness’ today? Here are three examples of maintaining ‘cultural richness / wealth’ in Te Kuiti:

- To utilize the fluent speakers in te reo residing in Te Kuiti to assist with te reo revitalization.

⁴³ Whare Tūpuna – Ancestral house.

- To highlight pathways for learning te reo in Te Kuiti to reduce barriers to access of tamariki to Te Kōhanga Reo, Te Kura Kaupapa / Te Whare Kura and Te Wānanga o Aotearoa.
- To develop a ‘te reo revitalization plan’ for Ngāti Rora hapū. Providing provisions for te reo, cultural identity renaissance.

Figure 1. Positioning of Mātauranga Self Lens



Source: Nankivell, 2012

SECTION III:

Question: ‘How does Mangatu, Whatatutu exemplify the model of cultural richness from a Māori perspective?’

Mangatu, Whatatutu

This section of the research will begin by asking the question: ‘*how does Mangatu, Whatatutu exemplify the model of cultural richness from a Māori perspective?*’ First of all, Mangatu, Whatatutu is a small rural community, located 45 minutes’ drive Northwest of Gisborne. It has a population of circa 300 people all of whom live near Mangatu Marae.

A large proportion of tamariki and kaumātua at Whatatutu can converse in te reo; te reo Māori being their first language (Brown, Te Kani & Nankivell (2016). *Te Reo i Te Hāpori o te Marae o Mangatu – Te Reo Community Profile: Mangatu Marae*, pp 8 – 9).

According to this survey (2016) conducted for Mangatu Marae, a large proportion of whānau who reside at Mangatu, Whatatutu, affiliate to Te Aitanga-a-Māhaki and Ngā Ariki Kaiputahi (or both). And some whānau affiliate to Ngāi Tūhoe, Ngāti Te Ira, Te Whakatohea, Ngāti Porou, Tainui as well as some whānau having close connections to Te Wairoa (ibid). To provide context to this research, my partner grew up at Te Hua Station, Mangatu. Her whānau were part of the community of Mangatu, Whatatutu and attended (the then) Whatatutu School. Her whānau were actively involved in the community events that took place at Mangatu Marae, Whatatutu.

In addition, Mangatu, Whatatutu is encircled by the scared maunga and awa of Te Aitanga-a-Māhaki / Ngā Ariki Kaiputahi. These maunga and awa are their swimming pools, playgrounds and pātaka⁴⁴ kai. This influences positively upon the 28 tamariki who attend Te Kura Kaupapa Māori o Whatatutu. Reinforcing their physically, spiritually learning and connecting all the tamariki to the Mangatu, Whatatutu through the below pēpeha:

Ko Maungahaumia te Maunga

Maungahaumia is the Mountain

Ko Mangatu te Awa

Mangatu is the River

Ko Mangatu te Marae

Mangatu is the Marae

Ko Te Ngawari te Tīpuna Whare

Te Ngawari is the Meeting House

Ko Te Maumahara o Ngā Pakanga te Wharekai

Te Maumahara o te Pakanga is the Dining Room

Ko Rāwiri Tamanui te Tīpuna Matua

Rāwiri Tamanui is the Eponymous Ancestor

Te Hāhi o Te Wairua Tapu: A Model of Cultural Richness

As a parent of tamariki⁴⁵ who attend Te Kura Kaupapa Māori o Whatatutu, and being a Board and Trustees Member at the kura, I have witnessed firsthand the generations of mātauranga Māori, tikanga and scholarship prevalent in Te Hāhi o Te Wairua Tapu in Te Kura Kaupapa Māori o Whatatutu and Mangatu, Whatatutu. The hāhi⁴⁶ is used as the cultural foundation of learning at the kura supported by the backdrop of their maunga and awa along with ‘*te aho matua framework*’⁴⁷ embedded in the curriculum of the kura.

⁴⁴ Food house.

⁴⁵ Children.

⁴⁶ Te Hāhi Wairua Tapu.

⁴⁷ The philosophical base for Kura Kaupapa Māori education for the teaching and learning of children.

Throughout my observations over the past three years, I believe Te Hāhi o Te Wairua Tapu is the embodiment of cultural richness, exemplifies cultural dexterity and establishes a spiritual framework that re-affirms a strong sense of tūrangawaewawe for the whānau at Mangatu, Whatatutu. Te Hāhi Wairua Tapu is located in Mangatu, Puha, Te Karaka, Waituhi and Gisborne region. The hāhi has a renowned whakatauākī⁴⁸: *‘whakahautia te Rongopai i runga i te Ngāwari me te Aroha.’* Translated, this whakatauākī states to: *‘proclaim the gospel, the gentler faith and the love of God.’* This whakatauākī is synonymous with Te Kooti, and was coined in either 1886-1887 on the outskirts of Te Kuiti.

During my recent discussions with Te Pou Tikanga of Te Wairua Tapu⁴⁹: Whakahau is at Rangatira Marae, Te Karaka. The wharenuī Rongopai is at Rongopai Marae, Waituhi and Te Ngāwari is situated at Mangatu Marae, Whatatutu. Te Aroha is located at Tapu-i-hikitia Marae, Puha. This whakatauākī exemplifies the nature of many whānau from Mangatu, Whatatutu who are humble, hospitable, resilient and culturally rich. Encapsulated in these teachings and philosophies of Te Hāhi Wairua Tapu are the many traditions and history relating to Mangatu, Whatatutu and Mangatu Marae.

Subsequently, incorporating the narratives of the surrounding mountains and rivers to the whānau at Whatatutu. And reinforcing the traditions and values with regular Hāpati⁵⁰ and Te Kaumarua⁵¹ held at the previously mentioned Marae. Underpinning cultural identity and sustaining *‘cultural richness’* at Mangatu Marae and Te Kura Kaupapa Māori o Whatatutu.

Even though the impacts of colonization, and high levels of unemployment have impacted economically upon Mangatu, Whatatutu. Despite this, the community maintains a robust sense of cultural identity and cultural richness due to the rich tapestry of Te Hāhi Wairua Tapu that has a biblical foundation and binds the community together through the karakia, waiata mōteatea and history of te hāhi. Henceforth, ensuring the traditions of their tūpuna are being transferred to future generations at Mangatu Marae and in Te Kura Kaupapa Māori o Whatatutu.

Through my analysis, Te Kura Kaupapa Māori o Whatatutu is the physical manifestation of cultural richness in Mangatu, Whatatutu. The 28 tamariki who attend the kura are the next generation of community leaders, lawyers, accountants, doctors, teachers, nurses, scientists, farmers and Information Technology professionals. For instance, these tamariki are the *‘practitioners of karakia and mōteatea’* who perform these karakia and mōteatea daily at the kura. Their teachings are in alignment with the philosophies of Te Hāhi Wairua Tapu and Te Aho Matua teaching pedagogies.

⁴⁸ A proverb, or to utter a significant saying.

⁴⁹ Translated as ‘Archbishop.’

⁵⁰ Sabbath.

⁵¹ The evening of the eleventh of each month sees the first of seven services which are held during the period of the meeting.

The tamariki at the kura have the bonus of having karakia explained by Te Pou Tikanga of Te Hāhi Wairua Tapu, and kaumātua from Mangatu, Whatatutu. Thus, making their learning relevant to their environment and history.

I believe that the embedding of Te Hāhi Wairua Tapu pedagogy into Te Kura Kaupapa Māori o Whatatutu is a master-stroke initiated by influential kaumātua within the community of Mangatu, Whatatutu. It provides the tamariki with a tūrangawaewae and cultural tūāpapa to reinforce notions of belonging to Mangatu, Whatatutu. Hence, strengthening positively influencing the cultural identity and thinking of the tamariki at the kura. Subsequently creating a holistic sense of social responsibility and physical well-being in the community.

Throughout my involvement over the past three years with the Mangatu, Whatatutu and over the many discussions I have had with Te Pou Tikanga o Te Hāhi o Te Wairua Tapu. I am unequivocally convinced that Te Hāhi o Te Wairua Tapu is the fabric that weaves together the community at Mangatu, Whatatutu through the many karakia, waiata mōteatea, history and philosophies of Te Hāhi in te reo. Therefore, providing an excellent model of *'cultural richness'* from a Māori perspective.

Factors for Maintaining 'Cultural Richness' in Mangatu, Whatatutu

In short, the key factors that contribute to maintaining *'cultural richness'* in Mangatu, Whatatutu, are due to these below influences:

- The transmission of mātauranga Māori in Te Hāhi Wairua Tapu; the community of Mangatu, Whatatutu, on Mangatu Marae and Te Kura Kaupapa Māori o Whatatutu.
- The intimate association with the natural environment. The ability to hunt and gather kai from their surroundings.
- The community wide approach / commitment to support initiatives, including te reo revitalization in their homes, Te Kōhanga Reo, Te Kura Kaupapa Māori o Whatatutu, Mangatu Marae.

SECTION IV.

Question: 'The Role of Social-Capital Plays to Build 'Cultural Richness'

What is Social Capital?

The term '*social capital*' as defined in the research by Robinsoms & Williams (2001) is: '*giving and sharing in Māori and non-Māori society*' refers to the '*collection of resources to which an individual or a group has access through their membership in an ongoing network of mutual acquaintance*' (p 54).

However, the role of social-capital for many Māori and their communities differs from region to region. According to Statistics of New Zealand (2013), 668,724 people are of Māori descent. Of this total population, 84% reside in urban centers of Auckland, Wellington and Christchurch. The Māori population of Auckland is 24% of the New Zealand total Māori population (Statistics New Zealand (2013). *Total Māori Population*. Retrieved 26 February 2017 from <http://www.stats.govt.nz/Census/2013>).

Bearing this in mind, social capital is based on values, norms and more importantly the networks and relationships that are expressed within families or communities. As Māori, we are in the unique position to capitalize on our already extensive whanaungatanga networks to utilize the potential of social capital.

Building Cultural Richness in an Urban Setting

The positive aspects of '*cultural richness*' as detailed in the two previous small Māori communities in this research; the Māori values could be emulated in an urban setting through the proposed model of urban gardens. In short, '*urban-farming*' is the practice of cultivating, processing, and distributing food in villages, towns or cities.

I am advocating that this is a positive method of utilizing '*social-capital*' to nurture '*cultural-richness*' in urban communities throughout Aotearoa – New Zealand. Hence incorporating values such as '*whanaungatanga, manaakitanga and aroha*' into the growing of kai in urban gardens on roof tops, in abandon buildings and empty sections of land in cities.

An International Example of Urban Farming

In a recent National Geographic, online article (2017) called '*Green Gotham.*' Brian Howard suggests that, internationally more people around the world are investigating urban farming, which offers fresh locally grown kai. Thus, growing kai near where you live, reducing the food miles associated with long-distance transportation.

These benefits include, garden plots on rooftops in large urban centers – reconnecting people with the growing kai and papatūānuku;⁵² albeit on a rooftop. With the intention of gaining a greater appreciation for the whakapapa of their kai and its origins. As well as, rooftop and patio gardens for growing kai; job creation is another focus of urban farming in urban areas (Howard, Brian, Clark (2017). *National Geographic, Urban Farming Is Growing a Green Future.* Green Gotham. Retrieved 04 March 2017. http://environment.nationalgeographic.com/environment/photos/urban-farming/#/earth-day-urban-farming-new-york-rooftop_51631_600x450.jpg).

Gisborne Exemplar of an Urban Garden

As a Gisborne, Kaiti exemplar, '*Ka Pai Kaiti*' undertakes a range of community-building projects, including urban-gardens called the: '*Titirangi Community Garden.*' This is a project supported by local volunteers and Tairāwhiti District Health Board and involves residents from both young and old generations working together; growing food.' (Ka Pai Kaiti (2017). *Titirangi Community Garden.* Retrieved 04 March 2017. <https://kapaikaiti.com/about/research/>).

Obviously further research would need to be commissioned in terms of what this might look like for Māori who live urban settings. However, I believe that this is a positive initiative for the use of '*social capital*' within urban communities. Giving urban communities a sense of purpose and instilling positive values like '*whanaungatanga, manaakitanga and aroha*' into these areas to grow food. Urban farming / urban-gardens of food could possibly assist with embedding te reo me ōna tikanga into the growing practices of kai. Similarly, it might take the form of an intergenerational approach – like what I have witnessed in Mangatu, Whatatutu with the learning of karakia and waiata mōteatea.

⁵² Earth mother and wife of Ranginui – in which all living things originate from them.

Conclusion

In conclusion, this paper has identified several definitions of cultural richness from a Māori perspective. Firstly, by the embedding of values into whanau social structure at an early age and by the transmission of mātauranga Māori through a framework, like Te Hāhi Wairua Tapu. Identifying Mangatu, Whatatutu as a community that exemplifies the values of ‘*whanaungatanga, manaakitanga and aroha.*’ In a similar fashion, I have utilized my personal prologue to further extend my explanation of cultural richness defining some Māori values; mātauranga Māori and cultural factors relevant to understanding cultural richness from a Māori perspective.

Finally, the significance of Te Hāhi Wairua Tapu within the community of Mangatu, Whatatutu is vastly important to maintain cultural richness. I believe Te Hāhi Wairua Tapu is the catalysts for the transmission of mātauranga Māori in Mangatu, Whatatutu. Thus, affording this community a broad understanding of Te Ao Māori and applying tikanga Māori practices in a daily context. And moreover, using social capital in the community to practice values of ‘*whanaungatanga, manaakitanga and aroha.*’

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