Te Whare Whakakotahi:

Nurturing Human Potential With Aroha

A thesis

Submitted in partial fulfilment of the

Requirements for the degree of

Masters of Resource Studies

At

Te Whare Wänaka o Aoraki

Lincoln University

By

I.J. Bishara

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HE MIHI HE INOI

Te Aroha te whakapono te Rangimärie tätou tätou e
Let compassion, faith and peace be bestowed upon us all.

Kia tau kia tätou katoa te wairua o ngä mätua tüpuna
Nä rätou i whakatakoto te ara tika ki te rangimärie
Hei hïkoingia mö ö rätou uri
Whakatöukia tou ngäkau ki ngä tikanga ä kui mä ä koro mä
Hei aratakinga mä tätou
Kia ngäkaunui ki te häpai ä tätou mahi katoa
I roto i te tika, i te pono, i te märama me te aroha änö o tetehi ki tetehi
E Rongo whakairihia ki runga kia tïna, tïna!
Haumi e, hui e, täiki e

Ko Mauao räua ko Tongariro ngä Maunga
Ko Taurangamoana räua ko Rotoaira ngä moana
Ko Takitimu räua ko Te Arawa ngä waka
Ko Tamateapökaiwhenua räua ko Te Heuheu ngä tängata
Ko Ngäti Ranginui räua ko Ngäti Tuwharetoa ngä iwi
Ngäi Tamaräwaho, Ngäti Kurauia, Ngäti Hikairo wëtahi ö ngä hapü
Ko Huria, Ötukou ngä marae
Tënei te mihi ki te whakaruruhau tapu ko Aoraki hei korowai mö au nö te wä o täku noho kei te manini o kä päkihi whakatekateka o Waitaha tü tonu tü tonu
Ko Te Whare Wänaka ö Aoraki te wänaka kei te rohe no käti Moki räua ko Ngäi Ruahikihiki
Mihi ana au ki ngä kaiawhina, ngä kaiako, ngä pukenga, ngä pia, ngä ako me ngä tauira katoa
Ko Te Awhioraki te whänau awhina mo ngä tauira Mäori ö te Whare Wänaka o Aoraki
Ko Kahukura te wänanga mau räkau
Tü ana tënei nö runga i te aroha o Te Whare Whakakotahi, te whare tino ora mö ngä tängata whenua ö te aorangi mauri oho mauri tu mauri ora, tü mai i te manäkitanga ö te atua
Huri noa; Kei ä koutou öku whänau whänui nä ö koutou aroha, manäki, tiaki mai, awhi mai i runga i täku tino hiahia ka tae au ki te atamira tapu teitei no reira ka whakamihi au ki a koutou
Tukuna atu äku pai, aio me te aroha mö te painga ö te whänau whänui ö Te Whare Whakakotahi, rätou ko täku whänau whänui o te Waipouamu tae atu ki töku whänau tüturu
Heoi anö mauria ko öku painga waiho ko öku wheru
Nö reira tënei te mihinui ki ä tätou nö te whänau kotahi i raro i te maru o te kahu ö te Aoraki
Noho ora mai tätou katoa i roto i te aio ö töna aroha
Ko Isaac Bishara täku ingoa
Tëna Koutou tëna koutou tena tätou katoa
Tüturu mai kia whakamaua kia tïna, Tïna!
Haumi e hui e täiki e!

Abstract of thesis submitted in partial fulfilment of the

Requirements for the Degree of M.R.S

Te Whare Whakakotahi

Nurturing Human Potential With Aroha.

By I.J. Bishara

Mäori experience of service delivery, education programme development and resource allocation at Te Whare Wänaka o Aoraki/Lincoln University vary in degree across a continuum of negative to positive. The social milieu of dynamic tertiary institutional environments, local, national and global forces impacting how those institutions determine their delivery of service and prevalent Aotearoa/New Zealand issues regarding Mäori access, retention and academic success in tertiary education shape the relationships and degree of authentic participation in tertiary activity for Mäori students. Mäori students of Te Whare Wänaka o Aoraki/Lincoln University have personal and collective choices to make in relation to their academic responsibilities/response-abilities in context to these forces and impacts.

The discourse of Mäori access to participatory democracy as it relates to Te Whare Wänaka o Aoraki/Lincoln University binds takata whenua of this area to that institution. Mäori student access to that discursive process remains marginal. Despite that discrepancy precedence for holistic community beyond the rhetoric of discourse abounds as example throughout the co-evolutionary history/herstory of the whänau of Te Whare Whakakotahi and Te Whare Wänaka o Aoraki/Lincoln University over the last decade.

The rhetoric of participatory democracy is transcended through the autonomous expression of tikaka Mäori manifested in proactive processes of whakawhänaukataka via the conduit of Aroha ki te täkata. Though issues of marginalisation, hegemony and dis-empowerment still impact Mäori student welfare here at Te Whare Wänaka o Aoraki/Lincoln University, their commitment to practicing living the living practice of Tikaka Mäori specific to their needs serves to inculcate and perpetuate self autonomous values that do not require the justification and affirmation of external forces. The result of this has been the continued support and perpetuation of

community wide positivity experienced by people of multiple cultures, throughout the decade, nurturing trans-cultural relationships the implicit outcome of practicing tikaka Mäori. Illustrating the we-dentity potential of whänau as being able to encompass local, national and international dimensions highlights great opportunity for an integrated united community inclusive of takata whenua, academic staff, and students of diverse origins sharing dynamic personal gifts and abilities that have the potential to affect positive outcomes for authentic community beyond rhetoric. Though the whänau of Te Whare Whakakotahi have been successfully manifesting this potential over the last decade this vision is yet to be realised to its utmost degree by the stakeholders of Te Whare Wänaka o Aoraki/Lincoln University. Te Awhioraki has shown the way, the challenge remains for Te Whare Wänaka o Aoraki/Lincoln University to participate authentically in the future of Mäori student and wider community evolution in the next millennium. How will you respond?

Key words:

Responsibility, Response-ability, Human Potential, Participation, Education, Discourse, Authenticity, Unity in Diversity, Community, Holism, We-dentity, Mauri, Wairua, Whänau, Tikaka, Pono, Aroha.

EXECUTIVE SUMMARY

Recommendation 1: The re-evaluation of statistics included in TWWA/LU'S annual reports so that full and true accounts of Mäori student graduation and/or rates of retention are clearly illustrated.

Recommendation 2: Acknowledgement of the significant contribution of Te Awhioraki me Te Whänau o te Whare Whakakotahi be made a priority in future annual reports of TWWA/LU.

Recommendation 3: To begin processes that see a specific archive in the library created to hold the collective knowledge, origin stories, facts, figures and insights shared by the whänau of the whare that has the potential to inform, inspire and/or condense significant historical events relevant to the aspirations of the whänau. To date this process has begun and will continue to be nurtured over time.

Recommendation 4: In conjunction with this position a working party be developed between Lincoln University, the Mäori department, Ngäi Tahu and Te Awhioraki that has the potential for improved service delivery, monitoring, implementation and evaluation.

Recommendation 5: Relationships between relevant stake-holders, decision makers and power-brokers by entered into to the extent that Mäori students have strengthened representation at all levels of institutional structure. Therefore I suggest a position for a representative from Te Awhioraki be made available on University Council.

Recommendation 6: That a full time liaison officer is employed and that their Job description be determined from a working party made up of representatives from tertiary institution, staff and students.

Recommendation 7: Increased resourcing to all relevant areas of Mäori education infrastructure academic, technical, support and student.

Recommendation 8: That recognition for Te Awhioraki as fully fledged Mäori Student Association be recognised by the Institution of Te Whare Wänaka o Aoraki/Lincoln University. That one way to achieve this is via direct funding relationship between Te Awhioraki and Lincoln University commensurate with an appropriate formula for calculating maximum potential to be accrued from student EFTS, (See Appendix D re: MOU for suggested formula as beginning point of discussion).

Recommendation 9: That LUSA until such time as Lincoln University derives a direct funding relationship with Te Awhioraki revise their present processes of facilitating funds to Te Awhioraki, and achieve full funding for each year at the beginning of the year as opposed to the end of each year.

Recommendation 10: Nigel Jolland's Report is re-tabled for discussion regarding the issues raised by his 30 recommendations for 'Increasing Mäori Enrolment at Lincoln University', some of which, though 13 years old are still poignant today. To this extent I include the following recommendations inspired by Jolland's 1989 report. The following have only been modified slightly to render them contextually relevant to today's social climate and socio-political environment. As such they will reflect and overlap some of the previously already stated recommendations above.

Recommendation 11: That consideration be given to each of the areas of:

- Mäori involvement in decision making,
- Encouragement of Mäori academic staff,
- Establishing an environment that attracts Mäori people;

As possible methods for attracting Maori participation.

Recommendation 12: That funding for Mäori Staff and students be given priority.

Recommendation 13: That Lincoln University in pursuing the goal of an increase in Mäori students, seek additional grants and scholarships specifically for Mäori students attending this institution.

Recommendation 14: That prospective/current Mäori students be aware of these scholarships. To the extent that this is achieved a fully funded and resourced working party must be involved in the enrolment stages and promotion of relevant courses to Mäori nationwide so that pertinent information is disseminated.

Recommendation 15: That departments at Lincoln University assess areas where education about taha Mäori is appropriate and make action to implement this by employing the necessary Mäori people etc.

Recommendation 16: That the working party suggested in recommendation 4 be involved in any interview processes entered into to include student participation in actions that have the potential to affect their futures.

Recommendation 17: That those courses that do already include reference to things Mäori analyse the way in which this is put across, and make changes where appropriate, to give that Mäori input the necessary degree of respect. Working in conjunction with a working party of relevant representatives such as that suggested above in recommendation 4 can aid this process.

Recommendation 18: That consultation is undertaken with relevant Mäori people to determine areas of need for Mäori education. Specifically relevant to recommendation 4 in conjunction with its emphasis on including Mäori student representation in decision-making.

Recommendation 19: That the Vice Chancellor has frequent visits with the whänau of the whare both informally, and formally. This will aid the nurturing of strong relationships that have the potential to promote future community integrity. That those functions be inclusive of wider community staff, student and general workers to nurture an authentic community of equality.

Recommendation 20: That Te Awhioraki set up wänaka and hui that bring together the collective experience of past members of the whänau of the past for the purpose of passing on körero pertaining to the whare relevant to the sustainability and integrity of Te Whare Whakakotahi, maintaining whakawhänaukataka and the continued extension of the hand that holds fast to aroha.

Recommendation 21: That the whänau develop a website as a central point of reference for whänau spread throughout the world.

Recommendation 22: That Lincoln University provide technical and professional support for that website, funding and upgrade maintenance of that resource.

Recommendation 23: That both the Mäori department and the institution of Lincoln University recognise the commitment, activities, skills, roles and responsibilities exercised by the whänau of Te Whare Whakakotahi as pertinent for potential credit for individuals towards their relevant courses involving human resource management, sociology, ecology, community development, financing, economics and other connected disciplines.

Recommendation 24: That pursuant to the above recommendation extension of education for staff in each department is promoted to the extent that they can recognise:

- The pertinent connections between the experiential nature of the learning environment promoted in the whare, and,
- The commitment and resulting growth in individuals participating in that environment,
- Determining relevant credit that may be accrued by whänau members in recognition and acknowledgment for their commitment to their community and therefore to the wider community of Lincoln University.

TËNEI TE MIHI TINO AROHANUI KI TËNEI WHARE, TE WHARE WHAKAKOTAHI.

You stand humbly within this Land of Lincoln University
and blend yourself to its environment.
Yet for me you will always hold so much more
than any other building will ever have.
I watch as people pass you by,
without so much as a second glance.
Yet it is your inner beauty
that their eyes will never see.
Until they grace you with their presence
will they truly have their own
"AWAKENING".

Within;
your walls have been adorned
with beautiful 'taonga'
so lovingly created for you
by the students and staff.
The Mauri has been placed
in your safe keeping.
You hold the whakapapa
of the past,
the present,
and for the future.
Your future essence and love
permeates,
and touches,
all who grace you
with their presence.

I am truly humbled by the "oho ake" you have seeded in people.

You are the one place at Lincoln for the peoples of the Four Winds to have as their:

"Place of Belonging",
"Place of Inner Peace",
"Place of Understanding",

You are their "Place to stand"!

Te Whare Whakakotahi
Tü tonu! Tü tonu! Tü tonu![1]

[1] Merepeka Henley (1995, Graduated 1998 Bachelor Mäori Studies, left 1999) Tetahi tino taonga mo Te Whare Whakakotahi me Te Whänau mä o Te Whare Wänaka o Aoraki. No Tainui räua ko Ngäti Wai a ia.

PREFACE

Mai te Raki ki te Nuku Aoraki whetu hi! Aoraki Whenu hä! Tihei Mauri Ora!

Sky and land converge at the threshold of the origin horizon. Energies of cosmos and ecos unite. Thus the essence of humanity issues forth, Life abounds!

In response to Mäori determination and aspiration, Mäori of Te Whare Wänaka o Aoraki/Lincoln University nurtured a humble but strong flax-roots based whänau over the period of the first 10 years of Lincoln's life as a University (1990 – 2000). That emergent whänau continues today carrying on the work that helped them negotiate the challenge of developing a unique purpose, identity and sense of place within, (and beyond), Te Whare Wänaka o Aoraki/Lincoln University's environs.

This evolving community was to create an environment in which Mäori could determine purpose, meaning and value, and, seek fulfilment through active participation in our whänau based Tikaka Mäori guided whare. A whänau environment that not only supported positive affirmation for 'being Mäori' but also served to bridge gaps between peoples of diverse origins. One that nurtured supported and inspired authenticity, compassion and respect for community in its myriad forms and moments. That process of actively participating in nurturing cross-cultural inter and intra-relationships served to highlight the significance of being authentic, realistic and practical, and therefore taking seriously the obligations and response-abilities inherent in identifying as a whänau.

In order to seriously practise living as a whänau within the campus environs of Te Whare Wänaka o Aoraki/Lincoln University the importance of 'place and space' manifested as a real and practical need for the ability of that whänau to provide for their diverse needs. That need continues to be fulfilled by the humble sacred space of Te Whare Whakakotahi serving a diverse range of individual, collective and holistic needs and purposes. Those initial years proved unpredictable and institutionally challenging. That institutional unpredictability, dynamism continues today. The whänau bore witness to Te Whare Wänaka o Aoraki/Lincoln University stretch, expand, and contract as a fledgling entity attempting to find its niche in a volatile competitive socio-economic environment. Social demands for improved education and increased access to information coupled with the turmoil of an ever-changing tertiary environment impacted on Lincoln's vision of itself and it's perceived roles of responsibility and service delivery. The results of Lincolns decisions as to where it could best play a role as an education service provider consequently impacted on the ability of Mäori students to;

1] Achieve their personal aspirations as students seeking to improve their personal opportunities via education,

2] Fortify and empower their ability to respond to the multiple pressures of academic demand, daily responsibilities and social obligations,

3] Provide a space in which they could practice, share and celebrate their own culture according to respect for tradition, contemporary need for cultural vitality and growth, guiding visions, collective consensus, personal needs and aspirations.

Te Whare Whakakotahi (Te Whare or "the whare" as it is affectionately referred to), provided the whänau a place in which, solace and peace of mind could provide respite from the unpredictability and dynamism of the evolving institution. Coupled with that the whare also provided the opportunity of inspiration, celebration and creativity to flow and unite to enervate a community to respond with integrity and strength to an institution that was undergoing something akin to metamorphosis from an Agriculturally based Training College to a fully operational academic University.

That historical period served as a time of personal individual and collective exploration, re-creation and affirmation. A way of 'being' such as to inspire a way of practising living, which recognised the living practise of tikaka Mäori[2]. This approach to life celebrated tikaka Mäori, to nurture community that embraces all peoples of all cultures under the auspices of 'aroha ki te takata'. This was made manifest as a result of the mutually agreed upon design created by the whänau to nurture an environment that espoused - fellowship, manäki, compassion and respect for all guided by principles of responsibility, authenticity, sincerity and integrity.

This thesis/story is a glimpse at the personally empowering potential of Mäori to support and celebrate the diversity and uniqueness of the individual and the collective through the enervating activities of whakawhänaukataka practised by the whänau of Te Whare Whakakotahi at Te Whare Wänaka o Aoraki/Lincoln University. It is about Mäori self-determination, acceptance, aspiration and personal journeys to fulfilment of human potential. It is also about the dynamic

[2]Kaylynn Two Trees, Pers Comm., I acknowledge Kaylynn Two Trees, from the Oglala peoples of the Lakota nation for her insight into the concept of "7 directions as a living practice for practising living", from which I have borrowed the term to describe Tikaka Maori as a "living practice for practising living."

processes of exploring what it means to practise living, loving and learning[3], poetically[4], meaningfully, deeply, and authentically within the limits of the social opportunities and constraints provided by the institution that is Te Whare Wänaka o Aoraki/Lincoln University.

This thesis/story's main aim is to highlight commitment to practising that way of life that has its source and inspiration in the living moment. Naturally tradition whether old or contemporary, and aspects of morality and evolution, influence the direction, style and capability of the practice to provide the community with their personally desired outcomes. But to focus solely on the aspects of input output cause and affect issues would diminish the fundamental message to be realised through this thesis/story. Which is, that despite complex socio-economic forces, academic institutionalism and the daily demands of providing for personal needs authentic community was established that was personally supportive, potentially inspiring and spiritually healing. It was accomplished by a group of individuals of varying and diverse backgrounds, life experiences, and origin stories. They dreamed of a better way of practising living, loving and learning. They designed a way of practising right attitudes, right values, right actions & behaviours that would suit their needs and discovered inspiration, innovation, sense of place, belonging, and personal growth from their unity as a whänau and joy in the celebration of diversity as guided by tikaka Mäori.

A phenomenon achieved by personal life defining choices that resulted in the evolution of a whänau – that collective phenomenon of evolving relationships grounded in tikaka Mäori, bound by a mutually shared vision, and enhanced by the vivifying principles of compassion, care and respect for each other. And therefore in choosing to commit to that responsibility they committed themselves to living in the moment guided by the living practice of tikaka Mäori, dynamically, poetically, and deeply and therefore authentically, despite their fallibility, vulnerability and fragility.

This thesis/story will attempt to focus on the basic levels of that living evolving community. Also this thesis/story will try to highlight the simple flax-roots levels of community that serve to sustain, empower and nurture it in order to achieve clarity and practicality for those who may wish to choose to practise those insights for their own purposes.

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[3] Buscaglia, L., (1982) *"Living, Loving & Learning."* Edited by Steven Short. Fawcett Columbine & Ballantine Books, New York.

[4] Foltz, B.V., (1995) *"Inhabiting the Earth; Heidegger, Environmental Ethics and the Metaphysics of Nature."* Humanities Press, New Jersey.

This of course does not mean to insinuate that practising being Mäori and/or whänau is by any definition easy. It is my opinion that choosing to practise living life in a particular way is a 'simple' matter of choice. Consequently it has been my experience that practising living in a day to day, moment to moment awareness of ones choices, responsibilities and obligations as a result of those choices is another phenomenon altogether outside of the domains of "easy". At the moment of awareness in ones heart when being Mäori encompasses being who you are certain responsibilities, obligations and duties are inherited. Choosing to take on board those responsibilities and choosing to act in accord with those life-shaping forces is again quite another matter in itself. So, ultimately this thesis/story is about personal life choices, awareness and the consequences of choosing to take responsibility for ones choice of living the way one chooses to, of choosing to identify with a particular way of "being" in this world. And how despite the challenges and hardships, the rewards of such a commitment to practising community under the auspices of tikaka Mäori as manifested through the practise of aroha ki te takata can serve to fulfil ones sense of belonging, self worth and well-being.

This thesis/story intends to offer a window through which those who are yet to come may participate in a day in the life of the whänau of Te Whare Whakakotahi. It is not my intention to insinuate that they should mimic or blindly copy the actions of those who have gone on. Rather it is my hope that by providing this body of work those who have yet to come may have a link, no matter how tenuous, to the origin stories of where the taoka of Te Whare Whakakotahi and all that it encompasses for Te Whare Wänaka O Aoraki/Lincoln University's comes from. By providing this window into the living past it is my hope that they practice those processes of community development that have their inspiration in living in the moment, coupled with the inspiration of the living past and the practice of living in the moment. It is in this way that I hope they can develop practical community rituals, protocols, activities and decision making processes that serve to help them achieve their unique sets of needs, desires and aspirations in the way they deem appropriate for the benefit of the whole.

For these reasons it also obligates me to uplift reasons why Te Whare Whakakotahi is so vital to not only Mäori Students but also the whole University community and beyond.

It is hoped that the anecdotal stories presented in this thesis/story may inspire future kaitiaki[5] of the Whare, the whänau therein and the wider community, to a positive outlook for the future

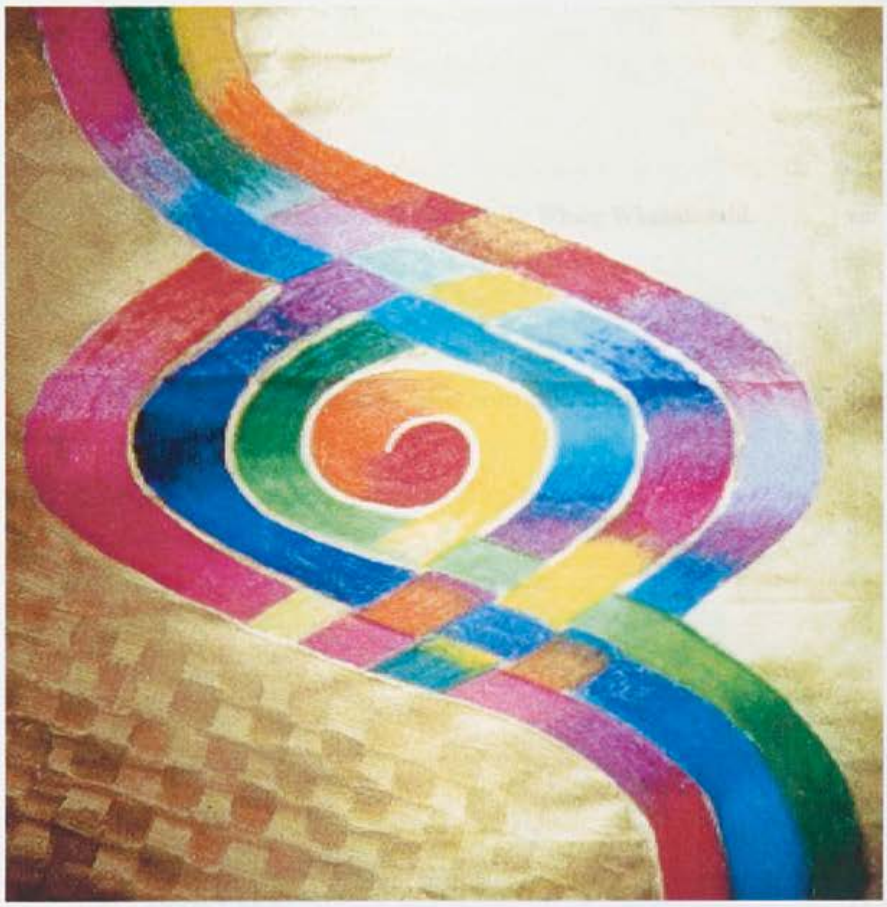
[5] Kaitiaki – Stewards, community guides and leaders, caregivers – Retainers of origin stories, initiates of the living practises of tikanga Mäori as pertaining to Te Whare Whakakotahi.

regardless of the many challenges inherent in tertiary institutions. Also, it is hoped that those who may choose to participate in this thesis see the consequences of those life choices made by that whänau as lessons to be celebrated remembered and used if and when the need arises.

Finally, this thesis/story is about aroha. And how a community chose to recognise aroha as real, active, living, healing, and therefore positive in their daily lives. With vision, guidance, perseverance, humility and practise a whänau can fulfil their potential by participating in practising living through the auspices of 'aroha ki te takata', as guided by the living practice of tikaka Mäori for the benefit of all.

Tihei Mauri Ora!

Image 1: *"Te Huarahi Köpere"* [6]



[6] "Te Huarahi Köpere – The Sacred Rainbow Path" Symbolic of the coming, the welcoming, the sharing in unity and the continuing of the personal life journeys of all who enter the whänau and the whare. Represents the kotahitaka/uniting of all cultures, Guided by principles of tikaka Mäori as practised by the whänau o Te Whare Whakakotahi through 'aroha ki te täkata'. Central koru symbol of new growth, hope and the vivifying essence of unity in diversity. Representative of the fact that each individual who has come into the whare and the whänau of the whare has come from there own place of origin and will inevitably go on to other horizons. Though we may come and go, entering each other's lives, crossing paths and leaving just as the wind pleases there will exist no such thing as hello or goodbye between those who are whänau. Not time, nor geography and especially not death can separate what has its source in Aroha.

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CHAPTER ONE

TE WHARE WHAKAKOTAHI:

NURTURING HUMAN POTENTIAL WITH AROHA.

Whakarokо ake au ki te takі ä te manu tuia tuia tütuia tütuki moemoeä o kä hukа ki tua mö kä uri whakaeke täiki e!

I perceive the elegy of the herald of Täne Mahuta urging us to unite and bind together gifts sourced from above, below, within and beyond so that we may realise the highest dreams and aspirations of those who have gone beyond the veil for the benefit of generations yet to come, So let it be!

1.0 Introduction.

This is an interpretation of the Co-evolution of Te Whänau o Te Whare Whakakotahi and Te Whare Wänaka o Aorakі/Lincoln University During the Period 1992 – 2002. There are many threads interwoven into this thesis/story. Mäori education, socio-political change, Iwi, Hapü, whänau, dynamics, Te Tiriti o Waitakі, autonomy, identity, sustainability and basic human rights to access those resources that serve ones personal purposes and those of the wider community. This is only the surface of the multiple threads available for weaving together this thesis/story. Negotiating how each thread is to be facilitated is my main challenge. It is my intention to provide via this thesis/story insights that have potential benefits for future whänaukа of Te Whare Whakakotahi and the wider community of Te Whare Wänakа o Aorakі/Lincoln University (TWWA/LU).

The following is a general list of the significant themes that will be made prevalent in this thesis/story. It is my hope that by weaving together these threads, issues, concepts and histories & herstories that make up the origin story of Te Whare Whakakotahi and the whänau therein a beneficial body of work can be left behind. This project will serve to consolidate important lessons, questions, issues, resolution processes, stories and principles of healthy community life style for those yet to come. This thesis/story will integrate the information gleaned from the following issues in order to provide a body of work relevant to Mäori needs specific to Te Whare Whakakotahi, TWWA/LU and the wider community;

1. The historical account of the development of Te Whare Whakakotahi and its context to the historical co-evolution of the whänau over the initial transformational years of TWWA/LU 1990-2002.
2. Reflection regarding the development of Te Whare Whakakotahi. Also contemplation on how that space both affects and is affected by community guided by principles of tikaka Mäori.
3. Highlight the aspirations of the whänau of Te Whare Whakakotahi in relation to the consequential benefits accrued by the wider community as a result of the whänau practising living a living practice.
4. Insights into possibilities and potential for appropriate ways to manage both dynamics of maintaining the whare and the whänau therein, supporting kaupapa Mäori on the campus and beyond, and achieving a balance between the real and/or perceived pressures inherent in academic life and the need for Mäori to achieve their highest aspirations.
5. Recommendations as to how the academic communities of TWWA/LU can further their role as responsible partners in the delivery of appropriate services that have authentic affect toward Mäori well being within the constraints and opportunities of its policies.

The insights derived from this interpretive study will help achieve the aims and objectives of this thesis/story. The purpose of this first introductory chapter is to outline that basic design and to point to the significant areas of focus in this study so as to provide a platform from which the multiple threads of this thesis/story may be woven. The following comments are presented as means of clarifying the direction from which I have come from and to where I wish to go with this body of work.

This thesis/story will illustrate how groups of Mäori students in an attempt to familiarise themselves with the university environment of Te Whare Wänaka o Aoraki/Lincoln University such that they could grow confident in their abilities to respond to its institutional demands proactively, coalesced into what is now Te Whänau o Te Whare Whakakotahi. It will draw on historical aspects of that whänau's evolution to illustrate the empowering potential of the tikaka that is practiced in the whare for community vitality and integrity. This thesis/story will highlight how the initial challenge faced by the embryonic group of Mäori students developed into a secure relationship with "place" as a point of centredness, safety, identity, self confidence and purpose - those principles of autonomy which are sourced in the tradition of türakawaewae.

Part of this story is the account of the challenges faced in securing place on campus. Recounting 'process' relating to challenges faced will serve to preserve lessons learnt for the benefit of those yet to come to Te Whare Wänaka o Aoraki/Lincoln University.

The fulfilment of this thesis/story will require an account of how the space of Te Whare Whakakotahi was and continues to be nurtured to appropriately serve the auspices of 'aroha ki te takata' manifested through the activities and practises within and beyond the whare. This will highlight the significance of relationship between place and space and the influence of the phenomenal experience that can have on nurturing human potential for the benefit of developing a sense of positive personal growth.

Upon securing 'place' the onus was left to the whänau to get into the rhythms and natural flow of the vivifying energies imbued within the 'space' of the whare as defined by appropriate protocol of ritual of encounter, sacred ceremony and initiation. Upon the collective evolution of tikaka the korowai[7] of 'aroha ki te takata' was established. Thereby unifying place and space and giving affirmation and acknowledgement to the manifestation of the phenomenal presence of Te Whare Whakakotahi.

From the wellspring of Te Whare Whakakotahi the flax-roots based whänau of Te Awhioraki has sourced its strength and inspiration for the community wide benefit of Te Whare Wänaka o Aoraki/Lincoln University.

Te Awhioraki is the name given to the Mäori Students Association who developed into a formalised Mäori student organisation in 1995. That entity is to be seen as the tool with which the greater encompassing aspect of the whänau may carve out its future in ways that they deem appropriate and therefore tika[8]. Te Whare Whakakotahi is the manifestation of our whänau vision of developing a place and space upon/within which Mäori and non-Mäori have a sense of belonging. And within whose environs tikaka Mäori may be practised under the guidance of mutually agreed upon principles of "aroha ki te takata" for the purpose of serving the needs of community at a flax-roots level. However this is merely a surface view of a deeper dynamic.

The dynamism of this unique space/place relationship serves to transcend names and purposes and those phenomena only hint to a more encompassing 'presence' within that environment. Dynamic relationships between the aforementioned natural vivifying energies of the cosmos,

[7] Korowai – Finely woven cloak treasured in Mäori society.
[8] Tika – Correct, right, straight, up-front, direct, appropriate.

whänau, whare and the wider community serve to provide experience, which elicits such a feeling of 'presence' within the whare. It is this mauri which I will allude to as an indicator of well being, holism and authenticity within the whare and the consequently the whänau o Te Awhioraki.

A symbiotic relationship between Te Awhioraki, Te Whare Whakakotahi and mauri inspiring "aroha ki te täkata" serves as a source of guidance for the wider community of Te Whare Wänaka o Aoraki. The hermeneutic triangulation of those phenomena serves to locate the wairua of Te Whare Whakakotahi and in its location identify it as something at once unifying, empowering and compassionate. Something 'of ourselves' and yet 'more than us', a sense of something much more than the sum of all the parts together. It is this phenomenon that also serves to allow human potential to be enhanced, empowered, sustained, inspired and nurtured via direct experience of personal participation in practising living a living practice.

This unique thesis/story is intended to inspire, sustain and preserve the purpose of why it is important for continued nurturing of human potential through aroha by all who identify and relate to Te Whare Whakakotahi. This thesis/story is intended to persuade, impel, and exhort the institution of Te Whare Wänaka o Aoraki/Lincoln University to see their role as more than just perfunctory in terms of the support they have the potential to provide on many levels to both the whänau and the whare. To have this institution actuate their role toward supporting that potential with intent, purpose and authenticity amongst the community for the purpose of serving a growing whänau web of needs and aspirations is this authors ultimate goal.

In terms of environmental education and the growing intensity in concern for improved processes of resource management the aspect of culture as environmental issue is growing in attention. The improvement of relationships between dominant power cultures and colonised aboriginal peoples, indigenous rights, access to resources that serve to benefit indigenous peoples such as education, political autonomy, economic development, ecological response-ability and sustainability are inevitable current issues in any historical context/time period. Resolutions are always in demand, and to date the present solutions only present a fraction of the possibilities. This thesis will provide a window into perspectives of facilitating the human resources of community development and authentic personal living, loving and learning that exist in basic principles gleaned from Te Ao Mäori. This thesis will attempt to raise awareness of the potential for beneficial community authenticity that exists to the cross-roads where uniquely Mäori ways of responding to their environment encounter the phenomenal experience of 'other' cultures. Out of the descriptions of past whänau experiences of the encounter at that cross-roads the potential

for insight into nurturing positive responses to diverse environmental issues can lead to the development of personal empowerment. It is the purpose of this thesis to suggest that the potential for community that is focused on positive integration of all peoples cultures and gifts through celebration of unity in diversity can occur on a level that is beyond assimilation. This leads to the potential for a community that is trans-cultural and inclusive at all levels of community personally, individually and collectively. To this extent it is the implicit goal of this thesis to highlight how it is that the whänau of Te Whare Whakakotahi can achieve these high ideals at low levels of flax roots community.

The whänau serves many purposes within the local, national and international auspices of Te Whare Wänaka o Aoraki/Lincoln University. Within those boundaries exist the needs, aspirations and dreams of the whänau to which Te Whare Whakakotahi serves as a conduit for manifesting potential[9]. Herein lies an opportunity for Te Whare Wänaka o Aoraki/Lincoln University to practise its response-ability with regard to stepping up its level of commitment to supporting the whänau, the whare, and more significantly its own wider community.

Te Whare Whakakotahi also provides a space of acceptance, understanding, learning, and personal growth through the use of tension as positive resource for manifesting potential. As a function of that provision of tension as positive resource inclusivity to all cultures becomes poignant. This thesis will illustrate how and why using personal accounts of members of the whänau sharing their experiences.

Te Whare Whakakotahi is a welcoming space for all students, staff and visitors locally, nationally, and internationally. Fundamentally Te Whare Whakakotahi is an experientially dynamic cross-roads for encounter, growth and vitality. Above all Te Whare Whakakotahi serves its purpose as a space of bringing together and uniting all peoples in aroha. It is my intention to tell the story of the development of the whänau and the whare to highlight the positive affect of that unifying vision. And how that vision can positively motivate and inspire authentic community development, locally, nationally, and internationally.

I shall explore the unique influence of the 'presence' of Te Whare Whakakotahi within the Te Whare Wänaka o Aoraki community. This shall be done in conjunction with an analysis of the hermeneutic[10] relationship between the mauri of the whare, the integrity and health of the

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[9] Kaylynn Two Trees (1999), Personal Communication Hanmer Springs 7 Directions Workshop.

[10] A particular view which recognises that the "whole is much more than the sum of all its parts". Though this is an over-simplification of the depth of hermeneutic perspective I think it is important to introduce some form of explanation that may prove helpful to the reader not familiar with the subject of hermeneutics.

whänau, positive community development, and manifestation of human potential through aroha. The role of Mäori pedagogy[11] shall also be woven into the thesis/story to highlight its capability for facilitating aroha and whakawhänaukataka as guided by tikaka Mäori that is established and practiced through collective consensus as a positive resource for manifesting human potential to live, love and learn.

It is hoped that the telling of this thesis/story will positively contribute to the aspirations of the whänau who choose to participate in the living practises of practising tikaka Mäori as it pertains to Te Whare Whakakotahi here at Te Whare Wänaka O Aoraki.

As a result of the above aspirations the following sections will outline the major design including thesis/story statement, aims, and objectives. To begin with I shall provide my overall goal I hope to achieve in producing this document. My thesis statement will follow this.

The thesis statement derives its origins in the personal experience of participating, sharing, facilitating, living, loving, learning, dreaming, designing, discovering and sharing the breath of life within the holistic environment of Te Whare Whakakotahi throughout the formative years of Te Whare Wänaka o Aoraki/Lincoln University. These intuitions lead me to believe that,

1. Practising living a living practice such as tikaka Mäori leads to positive personal human potential growth.
2. That tension is a positive resource for personal growth that can be facilitated through practical means of culturally empowered techniques for communication, celebration and expression.
3. That when guided by mutually agreed upon principles of 'aroha ki te takata', (compassion, care and respect for all), this way of practising 'being', a person, a whänau, a community, results in an environment that supports personal vulnerability and fallibility by providing space and time to experience growth and personal empowerment.
4. That if such a way of practising living is nurturing authenticity in community then that practice is to be considered as being positively beneficial for the wider community.

[11] The study of how we can learn through particular methods of designing, implementing and evaluating learning experiences. So in light of the diversity of Mäori worldviews prevalent in Aotearoa one can easily see the diversity of pedagogies that one could choose to deliver education that truly empowers Mäori and the wider community as a whole. The story of why we are stuck with the present pedagogies prevalent in our education system at the moment would provide an excellent scope of issues for a well needed body of work long overdue regarding our failing systems of education for Mäori and an ever increasing population of the wider general New Zealand community. The scope of this thesis will only skim the surface of that conundrum.

5. And that if a wider community is deriving positive nourishment from that source then that source is to be considered living and therefore worthy of the utmost commitment towards care, well-being, support, enhancement and sustainability.

The following overall goal/purpose and thesis statement is designed to capture the essence of the above intuitions and act as a focal point for the thesis/story to unfold.

1.1 Purpose Of Thesis

This thesis/story has a threefold purpose:

The first is to produce, submit, and have accepted an appropriate body of work in fulfilment of a Masters Thesis in Resource Studies. This is to be achieved via qualitative methods of discussing, interpreting and representing the results and conclusions in this project to a degree of quality that serves to benefit both communities of the academic community of the institution of Te Whare Wänaka o Aoraki/Lincoln University and te whänau o Te Whare Whakakotahi.

The second is to provide a working living record of significant historical events, processes, networks and general information and insights for the whänau of Te Whare Whakakotahi as a resource from which appropriate objectives and guidelines may be derived for achievement of their future aspirations, evolution and sustainability.

The third is to provide a document that may serve to enhance the tools with which Te Awhioraki may achieve their personal individual and collective aspirations. Through personal empowerment via the practice of living the living practise of tikaka Mäori as it applies to Te Whare Whakakotahi at TWWA/LU it is my contention that the relevant influential decision-making stake-holders can choose to get on board the kaupapa and play a more proactive response-able role in the slow but inevitable success of Mäori. Or it can choose to react to the advent of Mäori achievement from a distance. Therefore it is hoped that this body of work can lead to processes of relationship building between all parties which have the potential to bring to light improved conditions for the whole community. Though idealistic and normative in nature it is the opinion of the author that never the less these ideals will be related for in repetition lies the potential for comprehension, understanding and learning. Right thinking has the potential to lead to right action.

At this early stage in the thesis I would like to comment briefly on the struggles up to now for the whänau here at TWWA/LU. It is naïve of anyone to believe that the whänau of TWWA/LU has had everything handed to them on a silver platter. For some the personal experience of tertiary education and academic communities is far from satisfactory. This is especially so for those Mäori who find university quite an isolating, oppressive environment. My focus in this thesis is to highlight the positive way in which the whänau of TWWA/LU chose to respond to those conditions despite having to be confronted with the prevalent dilemmas faced by all Mäori at all levels of tertiary institutionalism and academic communities. The diversity of needs expressed by Mäori, let alone the entirety of our collective nations needs, presents current academic communities with great challenges. Some of these challenges are being currently discussed some are a long way to being resolved and others completely swept under the mat on which the overflowing 'too-hard-basket' sits.

Multiple statistical studies of Mäori occupying much of the negative end of the tertiary performance measures provide stark realities for tertiary institutions to re-evaluate their delivery of services to not just Mäori but an ever-growing community of disgruntled non-Mäori clients. Globalisation, hegemony, marginalisation, tokenism and administrative gate keeping continue to deter authentic progress for Mäori across every level of modern society. This thesis does not claim to have 'the' answers to resolve this situation.

It is not the intention of this thesis to inculpate tertiary institutions despite serious lack of positive outcomes for Mäori within their communities. It is my position that great opportunity and potential still lie dormant in the tertiary institutions for Mäori. However this potential alone left under-developed and un-acknowledged by the stakeholders of those institutions is a situation I wish to identify as one that need not be so. I hope to provide insights for the whänau of Te Whare Whakakotahi as to how they and the wider tertiary community of TWWA/LU can enhance their abilities to respond to every level of community need and aspiration thereby improving potential for positive Mäori experiences and outcomes from TWWA/LU's programmes and services. It is in this light that I shall focus on some basic Mäori principles, which have the potential to lead to personal action that has the power to affect individual and collective empowerment for personal achievement and whänau sustainability. Focusing on these basic principles at flax-roots levels will provide initial insights that may serve the whänau of Te Whare Whakakotahi at TWWA/LU to reconcile the discrepancies they find in their experience of academia in relation to their perceived expectations of what tertiary institutions have to offer and

their experience of the actual outcomes. The following thesis statement will be designed to focus the approach of this thesis/story to fulfilling my intentions via this thesis/story.

1.2 Thesis Statement

Present tertiary institutional education systems have the potential to positively serve Maori. As yet that potential is not being fulfilled to its fullest degree. Mäori students have the taoka of their identity, culture and ability to form strong support through the development of 'whänau' within these academic institutions. Diverse experiential processes of whakawhänaukataka[12] grounded in tikaka Mäori can nurture dynamic personal resources. Greater understanding of the experience of these processes can serve to nurture personal responsibility and response-ability that has the potential for appropriate roles, skills and action to occur which has empowering flow on affect for positive whole community influence. Understanding 'aroha ki te takata' as a demonstrative principle, proactive attitude and binding force can lead whänau to both develop personal fortitude to achieve in academic institutions and, serve to nurture authentic community in a trans-cultural sense. Participation in these processes at the flax-roots level of community by all stakeholders can serve to improve the academic environment within which Mäori wish to enhance their personal potential to affect positive outcomes for their peoples. All stakeholders in the community of TWWA/LU have an obligation to enter into authentic communication processes that have the positive potential to strengthen relationships with te whänau o Te Whare Whakakotahi and produce outcomes commensurate with each communities individual and collective visions, goals and objectives. Using the origin story of Te Whare Whakakotahi presented in this thesis as case study and source of insight can provide a beginning from which all parties may develop momentum toward the horizon of mutual fulfilment of personal, collective, academic and socio-cultural goals, visions and potential.

[12] Whakawhänaukataka – A causative term referring to the process of activating the previous definition I gave for whänau. Previous definition for whänau – that collective phenomenon of evolving relationships grounded in tikaka Mäori, bound by a mutually shared vision, and enhanced by the vivifying principles of compassion, care and respect for each other.

1.3 Core Issues Derived From The Thesis Statement.

These following core issues arise from the main issues raised by my over-arching statement. I have touched upon them above and provide them now as a reminder of my basic assumptions underlying this thesis/story based on the following questions. They will assist in the unfolding of this thesis/story and aid in nurturing a coherent flow.

- Who is Mäori? What does it mean to be Mäori?
- What were/are the challenges of Mäori community establishment here at Te Whare Wänaka o Aoraki/Lincoln University?
- How do we appropriately express the value of a 'healthy culture equals healthy environment" as a means of incorporating the issues of Mäori cultural well being as an implicit topic of study in environmental awareness now intensifying within Aotearoa/New Zealand's social psyche?
- How did facing these challenges serve to achieve aspirations of self-determination, autonomy and accountability for Mäori during the formative years of Te Whare Wänaka o Aoraki/Lincoln University?
- What role did the establishment of 'place' and 'space' play in the achievement of the aspirations of Mäori and ultimately the wider community, of and beyond, Te Whare Wänaka o Aoraki/Lincoln University?
- How does understanding relationship between whänau and whare serve and influence their daily activities and decision-making processes?
- What will be required for the sustainability of community integrity of the whare and the whänau of TWWA/LU in the future?

1.4 Aims:

The following aims are derived from the challenge of weaving together insights originated from the processes of thinking, reflecting, meditating, deliberating and discussing my intuitions and the core questions I have that lead me to undertake the weaving together of this thesis/story.

1.4.1 Aim one:

Highlight Tikaka Mäori as a living practise for practising living that is positive, inclusive, empowering, fulfilling and meaningful.

1.4.2 Aim two:

To make apparent 'whakawhänaukataka' as experiential process which can lead to nurturing authenticity in community unity through acceptance of diversity as natural dynamic element of practising 'being' a whänau.

1.4.3 Aim three:

To relate proactive positive aspects of 'aroha' as a personal choice that can lead to a way of practising 'being' that is, healing, personally empowering and a dynamic catalyst for change that has the potential for the collective benefit of the whänau, the wider community and beyond.

1.4.4 Aim four:

To inform, persuade, enlighten Te Whare Wänaka o Aoraki/Lincoln University to play an integral part in the sustainability, enhancement and integrity of the community, values and practises that the whare and whänau hold fast to.

1.5 Objectives:

These objectives are derived from the above aims in order to aid the natural rhythm and flow of this thesis/story. It is my intention through this thesis/story to pass on as much of the insights gained from personal experiences attained by the whänau of Te Whare Whakakotahi throughout the formative years of Te Whare Wänaka o Aoraki/Lincoln University for the benefit of those yet to come.

1.5.1 Objective one:

Relate the origin story of whänau of Te Whare Whakakotahi and its development here at Te Whare Wänaka o Aoraki/Lincoln University during its formative years to the present day. Providing discussion regarding issues of whom is Mäori and what does it mean to be Mäori at Te Whare Wänaka o Aoraki/Lincoln University during those formative years. The visual impact of photo images will help to ground this historical perspective and connect the reader directly with the thesis/story as it unfolds. Use of interpretation of appropriate waiata, pätere and karakia will be woven throughout the thesis as a means of facilitating the creative flow of this thesis/story.

1.5.2 Objective two:

Describe the significance of the naming of Te Whare whakakotahi through the process of narrating the story of Te Whare Whakakotahi as it underwent the cosmosization process of being 'blessed' and transformed from a "club rooms" to the "sacred space" of Te Whare Whakakotahi.

Describing and explaining the processes involved. Develop a background relating to the importance of sacred space to community, and the significance of rituals of cosmosization of place for the purpose of enhancing community well being. Provide insights into how sacred space can positively influence community relationship to environment which is healing and therefore leads to well being. Utilise personal stories, descriptions, interviews and reflections of experiences of past and present whänauka participating in the activities of the whare.

1.5.3 Objective three:

Provide insights into tikaka Mäori from which the process of whakawhänaukataka may be highlighted as pertaining to its practise in Te Whare Whakakotahi. Analyse how the living practices practised within the whare enhance the process of whakawhänaukataka and serve to nurture trans-cultural community within and beyond Te Whare Whakakotahi. Outline and discuss the significant 'responsibilities' and 'response-abilities' of Te Awhioraki, Te röpu Mäori hei kaitiaki mo ngä tauira Mäori o Te Whare Wänaka o Aoraki me te mauri o Te Whare Whakakotahi mo te oraka o Te Whänau Whänui o Te Whare Whakakotahi.[13] Reflect on personal experiences of active participation in facilitating the activities of the whare from kapahaka, pöwhiri, mihimihi, poroporoaki, karakia, whaikörero, käraka, mahi toi, wänaka, mahi tauira, mahi a räkau, pö whakangähau, moe, kai me kapu tï and discuss how this participative process has served to enhance my personal response-ability. Relate how improving ones response-ability can aid in the facilitation of personal and community tension as positive resource that can lead to further growth of human potential for community.

1.5.4 Objective four:

Provide an analysis on the meaning, interpretation and practice of the concept of 'aroha ki te takata' as it applies to the living practices within and beyond Te Whare Whakakotahi. Discuss the hermeneutic effect of the living practice of 'aroha' on the relationship between the well being of the mauri of Te Whare Whakakotahi and the well being of the whänau. Relating stories of taoka gifted to the whare by describing their meaning, which was involved, why and how the effects of that gift process served to enhance the 'presence' of Te Whare Whakakotahi. Collate personal

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[13]Translation: -

Te Awhioraki, te röpu Mäori hei kaitiaki mö ngä tauira Mäori o te Whare Wänaka o Aoraki me te mauri o Te Whare Whakakotahi mö te oranga o Te Whänau Whänui o Te Whare Whakakotahi –

Te Awhioraki, the response-able Mäori stewards for the well-fare of all Mäori student aspirations and, the care-givers for that which is the vivifying essence of Te Whare Whakakotahi and the well-being of the whole community of Lincoln University and beyond.

life experiences and stories from past and present whänauka in order to highlight how aroha enhances community.

In this light, Te Whare Wänaka o Aoraki/Lincoln University, can re-evaluate its perceived role as a key contributor to the support, care and promotion of the diverse and dynamically unique ways in which the whänau of Te Whare Whakakotahi facilitate human potential growth.

1.5.5 Objective Five:

Develop a flowscape out of which positive ideas may be derived for the development of a management plan that has the potential to lead and guide the present whänau of Mäori students and those yet to come to better able to respond to those issues, conflicts and/or needs that they deem necessary for the well-being of their community. The management plan 7derived out of the significant insights within this thesis/story will aid the focusing of poignant ideas, whakäro, mätauraka and lessons condensed over the evolving years of the first decade of TWWA/LU. In this way this thesis/story can contribute pro-actively to the well being of the whänau. Further discussion will be offered in Chapter Two outlining issues, which arose out of regarding time committed practising being the whänau and the whare and the time required committing to being a researcher. The following section will provide a brief concerning the outline of the proposed thesis/story to be procured using the underlying methodology developed as a function of the above participation and praxis in daily Whänau life in Te Whare Whakakotahi, the wider community and beyond.

CHAPTER TWO

METHODOLOGY

Puaretia ki te aroaro ō te hā e kai mātauraka hāpaitia mauri whakamana ō whakāro i te reo rangatira waihotia kā mea hā kore e

Be open to the presence of the divine inspiration of life partake of knowledge, which serves to enhance the vital essence of humanity strive for wisdom and display the highest qualities of leadership speak with the magnanimity and eloquence of our greatest role models for leadership leave behind that which does not serve to inspire.

2.0 Introduction

My initial desire is to present an anecdotal background to this thesis/story process. The ensuing methodological sections will outline in detail the significant rationales explaining my choice of style, process and presentation, of the important lessons to be conveyed in this thesis/story. The background I wish to provide initially is offered as a collection of insights gained prior to and influential toward my undergoing this whole process. It could be argued that this could have been included in later sections and developed further. However I wish to present it here in order to give weight to why and how my choices of methodology are so significant. In a later section I draw attention to the experience of 'discontentment' one may source ones motives from for the telling of ones story and how in confronting ones sense of incongruence one may create space for resolution through storytelling. This initial background explicates certain constraints, limitations and incongruence I experienced as a result of undergoing this masters process. It is not my intention to denigrate the process. Rather to highlight the issues I felt are relevant and to provide insight into my processes of confronting my personal disconcertment. In this way I hope to achieve a degree of authenticity and integrity in my hope to inspire potential readers with any insights that may be derived out of this process, koina tāku whakāro aroha māu.

2.1 Pre-Methodology Background: Limitations, Constraints and Personal Processes of Conflict Resolution.

A significant issue regarding the connection I have with the whare and my personal pursuit of 'up-skilling' my ability to respond to the demands of procuring a thesis was the difficulty managing multiple responsibilities. As a Mäori student I have both student aspirations that fall outside of practising 'being' Mäori, and Mäori aspirations that transcend the academic demands of tertiary pedagogy and expectations. This presented great personal challenges. I am not unique in my experience of facing these challenges. I am sure the majority of Mäori students and some non-Mäori experience similar challenges. My intention is not to highlight the fact that I found this process difficult for diverse reasons but rather to include a brief anecdotal summary of those experiences and how I chose to respond to those challenges with the intent of providing possible guiding insights of interest to anyone uninitiated in tertiary indoctrination.

Fundamentally the crux of the problem laid with my obligation to practise on a daily basis the ontologically focused mindset of 'being' the whare, the whänau, and Mäori. It is difficult to get across through this written form the weight of this responsibility. However it is my desire to state that this is not a conceptual attempt at defining some philosophical stance of mine regarding how I choose to relate to the responsibilities of participating with the whänau and the whare. It is exactly as I have explained it. A personal reality of personifying all that the whare and the whänau encompasses in terms of values, beliefs, ideas, actions and intention. It is in this light beyond, ideology, conceptuality, and methodology that I provide this thesis/story account. The implications of this provide me with challenges as the very nature of thesis writing demands significant rational explication of ideology, methodology and conceptual clarity for the purpose of comprehension. The issues arising from this conundrum are sufficient for a body of work that would produce a useful study at a Doctor of Philosophy level. Due to certain constraints I could not under go such a task now. However it is useful to raise the issue treating it incidentally in relation to why I have chosen to procure my thesis in the way I have chosen and how it is significant that I have chosen to do so.

Fundamentally it required me to balancing practising personifying the whare with being an outside observer reflecting on those issues and taking time out from those practises in order to procure this thesis. Great tension arose out of this dual responsibility. The need to balance and reconcile the stance of researcher as objective observer of the whänau and the whare with the position of subject being researched whilst practising 'being' the whänau and the whare has been the defining tension determining whether I could achieve the completion of this thesis or not.

This dualism proved to be an inappropriate position for the successful achievement of balancing my responsibilities as a fully integrated part of the whänau, and of the whare itself, with my obligation to fulfil the academic requirements of this thesis.

Time management was offered as a solution. Much advice was offered during many formal meetings (and many informal), focusing on the point that I should manage my time more appropriately. The tension being experienced as a result of this issue required more than mere time management. This tension required a personal change on a depth of consciousness that was beyond systems management. In order to positively facilitate the full cycle of tension into positive flowing action, reflection, trust, realisation and commitment to empowering processes that would serve to develop the right attitudes, right actions and right values from which I could source the inspiration to fulfil all my personal goals was required.

Positive outcomes developed only as a result of unconditional whänau support.

I found that rather than my time management skills being changed it was actually my attitude that required not so much management but nurturing in order to make the personal steps toward realising the completion of this thesis. I found that only after great personal reflection, meditation, practise and unconditional whänau support, (and much patience from my supervisory support group), was I able to see that the process of procuring this thesis/story could only succeed when, and if, I could appropriately integrate the process of nurturing its growth from an appropriate value base. One who's inspiration was sourced in the same sense of value and self worth that I received as a result of serving the demanding daily needs of the whare, the whänau and the practises therein which sustained my sense of self-worth, value and identity in that community. Then, and only then, could I successfully reconcile the feelings of disconnection, separation and loneliness that develop when one is locked down by dualistic object subject mindsets which forces one to give up those practises that give meaning and value to ones sense of who they are and what is important in order to acquire a sense of objectivity. Although the act of procuring a thesis has a 'degree' of value, meaning and importance in our general society there existed in my sense of value priority a tension. I argue that those institutional values which place academic activities above ones improvement of personal social response-abilities are less than the set of values derived from a much more authentic sense of meaning. I refer to that meaning derived from ones actions, practises and purpose for being that are focused on those activities which brings holistic personal empowerment that has the potential for wider community benefit.

A reflective process was entered into in order to reconcile the tension I was feeling between what I perceived to be the set of values, attitudes and mindsets required for a thesis and those required to achieve my personal aspirations. Reflection as a centring and essential process of my procuring this thesis/story will be discussed at a later stage.

The following set of questions helped focus my aspirations and allow me to manifest the potential to move forward,

- Who am I?
- Who am I becoming?
- How does this thesis help me achieve that personal aspiration of determining my source and sense of **We-dentity**?
- What is constraining me from achieving them?
- What am I doing about that situation?[14]

These were some of the reflections I perceived:

- I know who I am and where I am from. Through the experiences of participating in Mäori community of diverse contexts one develops a strong sense of who you are and where you come from – it's a pre-requisite for operating in Mäori environments. The outcome of such experience serves to ground one firmly in the context of a connected "We" as opposed to the dis-connection served by the self-interested "I". Discovering connections in this light serves to develop ones "We-dentity"[15] of themselves. This mindset is powerfully influential in ones determination of ones personal aspirations and the responsibilities one begins to carry as a matter of nurturing ones sense of belonging to something greater than ones self-interests.
- I have a clear vision of who I want to become and what my responsibilities and response-abilities are as a result of that growth. Having a hint of your fundamental inspiration for ones future helps motivate you to be aware of those activities that can help one achieve their aspirations – choosing to apply oneself to those activities is yet another thing related to energy, motivation, feeling right and the unconditional support, compassion and empathy one receives from their whänau.
- To improve my ability to respond to my personal aspirations. Practicing living the living practice of tikaka Mäori and developing your abilities to respond to multiple situations in

[14] I acknowledge Seven Directions for helping me ask these questions. Ho! Mitakuye Oyasin.

life result in improving and strengthening ones abilities to manifest ones potential to achieve whilst being grounded in the context of ones responsibilities to ones whänau whänui.

- To achieve my personal aspirations as a student. Education can open doors, but doesn't necessarily provide you the skills and/or abilities that will help you respond to what is on the other side of that opportunity. Community participation and commitment to fulfilling a wider community obligation greater than ones individual aspirations not only ensures ones growth but a depth of experience in diverse dynamics of social context that will benefit you in every level of professional contexts.
- My initial experiences of tertiary education on the situation of impending masters programmes were not empowering me to move forward. It is personally difficult dealing with the hegemony of accepted social norms sourced in a world-view un-accepting of alternative ways of perceiving and being in the world. Seeing with clarity the way that leads to the path most appropriate to achieve ones aspirations is a matter of personal growth not found in the pedagogy of tertiary services alone. Though an important and potentially significant part of ones personal life journey education alone without compassion, empathy and the unconditional awhi and aroha of ones whänau serves only the business of promoting education as a business. I acknowledge the support groups of the Te Whare Whakakotahi, Wilderness Community, Lincoln Hospitality Limited, and many individuals and whänau outside of Lincoln's tertiary community that provided me with the encouragement required to develop the strength to walk my own walk, and when stumbling catching me, and then letting me try again.
- My cup was too full and I needed to empty it before I could facilitate anything new fulfilling. Taking on new experiences requires that one is open and ready – carrying around mental, emotional and spiritual baggage only serves to block you. Find those activities that free your body, mind, emotions, spirit and re-focus, re-tune and return to your centre, be at peace, practise humility and nature will do the rest – un-concealing many of her insights for your own and the community's personal inspiration and growth.
- Keeping the living practise on a moment-to-moment basis. Not easy when living in an environment that does not respond back with the sights, sounds, feelings, and experiences that manifest naturally in an environment fully immersed in ones world-view.

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[15] Kaylynn Two-trees – Iyeska, Oglala, Practitioner of Seven Directions, Teacher, Artist and Mentor. The term "We-dentity" surfaced in one of her Seven Directions Workshops 2000 Hanmer Springs.

- Asking for help and support from whänau who were always there! Again not easy to do when one is dealing with cultural attitudes of not wanting to be perceived as a nuisance to ones friends, peers, superiors and whänau. The attribute of whakamä is a phenomenon not easily reconciled – find those strong role models that display confidence, purpose, and wisdom and model their actions; it is how we most powerfully effect change that has the potential to empower.
- Channelling anger, dis-trust, cynicism, whakamä, disappointment and indifference into positive outlets that had the potential to raise our energy levels. Carrying the responsibility of individual aspirations, daily obligations, and care for ones whänau and peers is energy expensive. Every little discrepancy serves to diminish ones mauri to a point where one becomes vulnerable to the negative aspects described above. Committing yourself to those activities that create space for you to channel that tension into positive responses is a must. The simplest act of manäki and aroha ki te takata, these things are the essential vivifying practises and actions that empower ones sense of doing right by the whare, the whänau and ones guests. One tends to receive the aroha one most desires when one acts in an aroha way. This is a universal law/lore across many cultures of the world. If you desire aroha, first give it, unconditionally. The simplest act of making someone a cup of tea, sharing food, just sitting and listening to someone without feeling the need to solve their problems but to let them know that you are near by – these are the essential ways of acting and showing aroha. Sharing the divine breath – hongi, is such a uniquely Mäori gift to share and yet so connecting on so many levels as to be testament to the adage of unity in diversity. Truly it is the smallest things that count.
- Keep singing and dancing. Kapahaka isn't just about standing in a line and waving your arms around, it's the activity passed down by our ancestors to put you back into rhythm, tune and resonance. The time you most need to do it is when all else has degenerated around and within you.
- Go to the mountains and the rivers and stand under and upon the sky father and the earth mother. Be cleansed by the rain have the sun shine light on you and let the wind carry your hara away. The reason these archetypes feature so much in our traditions is because they are the entities that hold the abundance of healing energy one requires to,

    1. *Stay healthy,*
    2. *Stay happy,*
    3. *Stay in touch,*

4. *Be energised, and,*

5. *Get inspired.*

- And most importantly the best thing I did was stay and stick it out. The most difficult thing it seems for many people is to be gentling with one-self. Learning to accept one-self and love ones-self is a practise not readily taught within current social indoctrination. The hardest thing to do is to choose to stay committed just as things are all perceived as hopeless. The easiest thing I could have chosen to do was to throw it all in and go home. But for what? Too many Maori are faced with this situation. Why? Well whatever the answer I will argue that the whole responsibility cannot fall on those individuals' shoulders if they choose to leave. Retention rates of Mäori are abysmal right across the board of tertiary education. Being yet another statistic was not part of my personal aspiration. I acknowledge the support of supervisors for their continued support. But acknowledge the reality that tertiary institutions must take on board their own sense of responsibility for this situation. The fact that people are not completing their time at university is an indicator of something not right. This source of disturbance has been a major player in why I have chosen to stay and attempt in some small way to do something about that. When peers have considered this a crazy decision I have only been able to reply that someone has to do it. This doesn't come from any sense of heroism but rather from a complete an utter disdain for unfair treatment of ones whänau. Perceiving this body of work as a means of potential for that whänau yet to come to improve their ability to respond to any situation smacking of unfair play on the universities part has been a major driving force and motivation. If in some small way this is achieved then I have succeeded beyond all accolades the institution could bestow upon me.

Intrinsic to the above are personal aspirations of Te Whare Whakakotahi's community well being and nurturing the whänau's human potential to serve their community through the belief that education is an essential key to being influential in community. The question now is what kind of education does one require to manifest potential? And who controls access to that education? What ways of learning does one require to improve their ability to grow that has the potential for success at all levels of that communities individual and collective aspirations?

It became clear to me that I needed daily practises that enhanced my aspirations of 'being' that which I valued most. Hence it was clear that being a Mäori student undergoing a post-graduate programme required robust and empowering attitudes that could help to manifest my potential,

aspirations and sense of purpose. Therefore to integrate a style of research and/or study which best enhanced that way of being in this world required that I value both my time committed with the whänau and committed to research. All I needed to do was to create a research practise that had its source in that way of 'being'. So my methodology had to be robust enough and dynamic enough to facilitate academic and personal needs. In this way I could confront the hegemony of an institution based on the ideology of education that focuses on the individualisation of knowledge and the reward of individual pursuit of higher education based on the merit of ones ability to compete and participate in games of one-up-man-ship.

As a generalisation it has been my observation and personal experience that the set of values held by many Mäori seeking growth in an academic world and the wider community are those that are sourced in,

1. *The pursuit of knowledge for the purpose of benefiting a greater collective,*
2. *Merit of achievement based on participation in social activity and support for ones collective goals that benefit ones whänau,*
3. *Sharing,*
4. *Practising tikaka Mäori,*
5. *Learning through doing,*
6. *Action – not words!*
7. *Sharing collective experience, reflection, discussion and openness,*
8. *Face to face, intimate and personal contact with each other and community as a whole.*
9. *That one has that sense that what one is doing is of value and supported by ones whänau and therefore is deemed appropriate and tika.*

Above I have described some generalisations that I believe are pertinent to this thesis in regards to some of the goals I perceive Mäori to pursue. These generalisations do not exclude Mäori who seek the same generic goals as general non-Mäori society. Mäori realities must also include the modern and therefore all the implications inherent in that context. To suggest otherwise is to decrease the scope of the diversity and dynamism of identities, values, beliefs and communities that shape Mäori realities in the modern world.

It is not my intention to insinuate that Mäori do not desire modern consumer society benefits of New Zealand's local, national and international business community. I intend to highlight the

fact that due to this diversity institutions such as those provided by tertiary sectors must develop an awareness of the fact of Mäori diversity and improve their ability to respond to that dynamic.

All of which serves to highlight the reality that ones education is a far greater personal over-all goal larger than the set of services provided by an institution despite the economic hegemony of professional preference for highly credentialed employees. In the face of the demand for higher qualified society current professional trends of employment criteria for potential employees shows a heavy focus on employee preference for individuals with equally high experience in community participation balanced with higher education – particularly experience with Mäori communities.[16]

Hence the issue of whether to follow purely Mäori goals or to put those aside and pursue purely academic goals became a non issue when I realised my only choice was to fulfil my potential as a human being grounded in the daily practice of 'being Mäori' via the robust methodologies espoused in kaupapa Mäori based research. I perceived that by developing this proactive attitude, achievement both in my personal pursuit of Mäori identity and academic merit, could happily co-exist provided certain conditions. Those conditions relied on whether or not the provision of educational programmes and services espoused by this institution existed in the theoretical context of the equal playing field promoted by pluralism. This seems too simplistic a logic to present. However its significance is no more poignant when one highlights the fact that being Mäori in an academic institution does not necessarily guarantee recognition and/or acceptance. To be a Mäori student in an academic institution founded on non-Mäori principles and doctrines does not guarantee that kaupapa Mäori, Mäori world-views, life-styles, ways of practising research and conceptualising the world are,

- Acknowledged,
- Accepted,
- Accessible,
- Supported, and/or,
- Recognised as valued, valid and meaningful.

Ranginui Walker delineates a lucid description of the relationship between knowledge, those who are providers of higher learning and those who seek their services that place the above insights in a revealing light. He says,

"Knowledge is a form of power, which the ruling class control and monopolise. Theoretically, education is the avenue for upward mobility for intelligent members of lower strata. But in reality, education operates a gate-keeping system of certification and credentialing, which keeps the structural relations of inequality in place".[17]

He further explains the implications for Mäori,

> *"Students who enrol in Mäori studies do so primarily because they want to become fluent in Mäori Language and be of use in the development of their people. Within the constraints of the pedagogy of the university it is not possible to teach oral fluency in language. For this reason the university is one of the current sites of struggle for Mäori emancipation and self-determination."*[18]

At the flax-roots level of the student even the advent of a fully functional Mäori department in an academic institution does not necessarily ensure the provision of those kaupapa. This is a reality of one-size-fits all education environments. The cost of developing multidimensional, alternative style education programmes is not a practical economically viable option for most tertiary service providers whose focus now has become the "bottom line" of the competitive business market as opposed to the traditional focus of quality education and social conscience of community where curiosity drove academic exploration and not competition for the dollar.[19] Whare Wänaka variously developed over the country hold the greatest hope for Mäori students wanting to achieve their academic goals and socio-cultural specific aspirations as a result of a holistic pedagogical education system based on kaupapa Mäori and tikaka Mäori.

Mäori departments in Päkehä institutions have the unfortunate experience of being hamstrung by the volatile influences of the greater institutions economic dependence on meeting the bottom-line at all costs. An example of this will be shared in the next chapter relating to the historical account of Lincoln's relationship to Mäori affairs during the years 1990 – 2000. A quick glimpse of that history can be acquired by looking closely at the developments of the university over that decade in light of Nigel Jolland's report on how he perceived Lincoln could improve their role of increasing Mäori participation in their development.

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[16] Sonya Low (1998) Personal Communication.
[17] Walker,R., (1996) *"Ngä Pepa a Rangi:The Walker Papers: Thought Provoking Views On The Issues Affecting Mäori And Päkehä."* Pg. 161, Penguin Books, England
[18] ibid, pg 168.
[19] Greenberg,D.S., (2001) "Science, Money and Politics." University of Chicago Press, U.S.A.

In a 1989 Report Jolland's[20] provided some 30 recommendations (Appendix A) as to how the imminent transition of Lincoln College into Lincoln University could facilitate an improved environment for Mäori staff and students. As insightful as those 30 recommendations were not all were developed to their fullest potential. Though several resulted in positive outcomes, some important ones await authentic attention even after 12 years.

When the question is asked, "Have things really improved for the Mäori student at TWWA/LU?" one is hard-pressed to unequivocally state yes! Clearly from this situation one can argue that to place ones hopes entirely on the ability of an institution to provide adequate programmes and services is too one dimensional in terms of ones ability and desire to achieve Mäori aspirations. Multidimensional approaches that have the power to aid the achievement of those goals and aspirations that stem from ones distinct needs as a Mäori must be seen in relation to developing the appropriate sets of conditions, systems and processes that support this goal. And those conditions in my estimation are that the Mäori student be exposed in appropriate ways to those attitudes, values and abilities to respond, which empower them to make the most of the very excellent and powerful resources that tertiary institutions present them with.

This is achieved via a learning community that recognises the potential for the personal empowerment that is sourced in the authentic integration of both appropriate education and support environments that reflect a community of understanding and enlightenment regarding Mäori and non-Mäori world-views. This is not bi-culturalism, nor is it multi-culturalism. This community is one that is trans-cultural and inspired by the inspiration found by the internalisation of what unity in diversity can mean for community. No political partnership would exist between those who depend upon the qualities of trust, relationship and authenticity of community. Again though utopian in ideology it is to this shore that we must set sail for our future communities to abide in a context of mutual celebration and acknowledgement of each other's gifts and uniqueness. To not envision in such terms is to run this risk of not taking any risks to grow up. Inherently growing up implicitly means taking risks.

Academia must not become a barrier to authentic education and learning communities but must explicitly grow toward that goal. Of all communities it behoves academic communities to be places that should promote risk taking in order to inspire growth of world-view and enlightenment of society.

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[20] Nigel Jolland's (1989) "*Transition – Increasing Mäori Participation at Lincoln University.*" Thesis Report in partial fulfilment of Masters Of Resource Management, Lincoln University.

All Mäori by virtue of their historical influencing inheritance of social hegemony and cultural dislocation are urged to develop the personal capabilities, powers of negotiation, political savoir faire, community support and emotional fortitude, to respond to the challenges presented to them by this institution on multiple levels of personal, social, professional and cultural character. It is my contention that the mere act of enrolling and going to class does not automatically inculcate the types of abilities that I am arguing must be made available to all students especially Mäori.

Thus I needed to reconcile my personal aspirations of being Mäori with what had become a dual persona, that of being a student. Herein lay the source of the tension and therefore the beginning of a positive path toward resolution of that tension.

The issue had come to a point in my academic career where the source of inspiration was solely founded in practising and committing to those activities on campus that served to aid my personal growth in authentic and empowering ways. Those activities I chose to stay close to were those that were congruent with my evolving world-view of how community is, what it could become and how I could play a role in what Kaylynn Two trees calls "We becoming".[21]

Being a student had come to a sudden halt at the completion of my undergraduate degree. I had become tired of the three 'R's' style of education promoted in our undergraduate programmes. Reading, remembering and re-gurgitation was not a pedagogy I found personally congruent with the personal goals and aspirations evolving from a sense of my desire to play a role in the 'we becoming' of my whänau whänui and communities they occupied. What I needed to believe was that by entering a master's programme I was not going to suffer the three 'R' process. At that early stage I had not come to grips with the issue of choosing either to be a good student or to be a fulfilled Human being that was grounded in 'being' Mäori. Only after further education at higher levels did it become paramount to my achieving the completion of my post-graduate studies did I realise the personal growth required in order that I successfully achieve both my personal, and therefore academic aspirations. Only until I could integrate the sense that I was doing this course for the higher elevation of education and personal empowerment that could lead to Te Whare Whakakotahi community benefits, could I see it's value. Once this was realised I could see that the research demands need not be a practice separate from those of the whare. I could see that this was equitable to the things I prioritorised as highly valued and most personally

[21] Kaylynn Two trees – Pers. Comm.

empowering with regard to the priority of enhancing ones ability to serve the needs of the whare and its whänau therein for the benefit of the wider community.

As a result of this reconciliation I found that the more time I spent actively participating in the daily activities and practises of the whare (and other significant communities essential to my personal growth such as Te Whänau o Kaitorete, the Wilderness Trust, Te Whänau o Te Kahu o te Aoraki, Kahukura.), the more 'able' I was becoming. Especially in terms of nurturing abilities that allowed me to respond to the challenges presented by the thesis process. It was in this way that I could be inspired to produce a meaningful valued thesis/story that could serve not only the whare and its whänau but also wider communities. Thus I was able to fit the thesis/story to the living practice I still continue to practice living – however imperfectly and however intermittently. The above explanation of the tensions I was experiencing and how I overcame them was offered as a means of understanding that the underpinning methodology woven into the thesis/story is one that is appropriate for allowing the natural rhythms of the whare to flow through me. This served to inspire me to fulfil the purpose of this thesis and therefore to fulfil my own potential as a Human being grounded in 'being' Mäori. Therefore the following methodological discussion will focus on the specific reasons for why this thesis/story is woven so and how this appropriately achieves both my aims and objectives and the continued sense of value, self worth and identity derived from its evolution.

2.2 Methodology

These following activities were entered into in order that I could achieve the successful facilitation of this thesis/story with regard to its aims and objectives. It is my intention to act as a conduit through which this thesis/story may flow.

- Participate on a day-to-day, moment-to-moment, basis in the dynamism of the unfolding of the whänau of Te Whare Whakakotahi.
- Participate in the decision-making processes of the whare.
- Participate in the facilitation of tension both individually and collectively that had potential for positive personal and community growth via the practice of tikanga Mäori as it pertains to the whänau of Te Whare Whakakotahi.
- Practising autonomy within the opportunities and constraints of the whänau of Te Whare Whakakotahi and the wider institution of Te Whare Wänaka o Aoraki.

- Being accountable to responsibilities of kaitiakitaka, manäkitaka and tinorakatiratakа for the benefit of the whänau of Te Whare Whakakotahi.
- Attend other whare wänaka to discuss issues, implications, meanings and definitions of concepts unique to te Ao Mäori.
- Improve skills in multi-media technology.
- Practising aroha as active, living participative phenomenon through personal participation in activities of the whare and beyond.
- Reflecting on practising the living practise of tikanga Mäori in and beyond the whare.
- Improving my command of te reo Mäori by practising waiata, karakia, mihimihi, körerorero associated with Te whänau o Te Whare Whakakotahi and beyond.
- Composing waiata for the purpose of practising participating in the creative unfolding of the whänau and the whare.
- Researching relevant literature material.
- Active participation in the process of wänaka[22] with the whänau of Te Whare Whakakotahi and beyond.
- Collating life experiences in the form of personal stories from past and present members of Te Whare Whakakotahi.
- Developing open space technology sourced in the informal act of Kapu ti.
- Tutu.
- Whakawhänaukataka.
- Use of image as story, (e.g. Collecting existing photo records of the whänau and the whare).
- Conducting informal and formal personal Interviews.
- Active participation in story telling regarding histories and herstories of the whare from multiple perspectives of all the groups connected to the whare.
- Participation in other organisations (eg. Wilderness Trust, Lincoln Hospitality Limited, Lincoln University Student Association) who provide alternative perspectives of issues pertaining to community development, sustainability, culture, human ecology and methods of resource focus research, management, development and monitoring.

Many activities didn't make it on this list and yet each is as equally important to this whole process. Many Mäori don't realise that the experience of their daily lives is a wealth of data from

[22] Wänaka – Esoteric methods of learning and initiation into higher levels of understanding te Ao Mäori.

which their own personal stories may be expressed such that a valued and valid body of work may be developed through the medium of an appropriate thesis programme that could hold its own against any academic practice. The following is an outline of the major rationales for choosing the methodological approach that I have for the weaving together of the poignant experiences, information and resources pertinent to this thesis/story.

This thesis/story will require a robust methodology to be able to convey the important lessons intended to be passed on to those who may benefit from this project. I will employ qualitative research methodology to achieve this thesis/story's aims and objectives. It is my belief that a quantitative methodology is inappropriate for the goals I wish to achieve.

Jean Lee (1997) points out the main difference between the two paradigms by outlining the quantitative method as being,

> *"That which relies heavily on statistics and figures to define a positivist's objective world-view."*[23]

Lee further points out that,

> *"The quantitative research methods derived from the natural sciences that emphasise objectivity, measurement, reliability and validity, have come to be seen as increasingly inadequate in cross-cultural research."*[24]

Recent revitalisation of qualitative methodology that emphasises the description of culture and meaning through the utilisation of language and description is important to this thesis/story. However even this poses an issue of ability to capture reality as determined by my methodological approach. Jean lee (1997) highlights this,

> *"No single approach has the total view of reality. In fact even added together, the various approaches do not possess the true view."*[25]

It is at this early stage that I would like to state the greatest limitation and therefore weakness of this thesis/story. Though aware that if one argues for ones limitations they shall come to pass, it is for the purpose of honesty and forthrightness that I comment on my own personal perceived limits. I will attempt to provide a meaningful historical account of the co-evolution of the whänau and the Whare in order to describe their cultural significance that may help those who

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[23] Lee, J., (1997) *"Quantitative versus Qualitative Research Methods – Two Approaches to Organisation Studies."* Asia Pacific Journal of Management, pg 88, Vol. 9 NO 1: 87-94.
[24] ibid
[25] Ibid.

are to inherit the responsibilities/response-abilities of the whänau and the whare in their future deliberations and designs.

But the reality is that, despite my best intentions I can never pass on the experiences so valued as a result of participating in the unfolding co-evolution of the whänau and the whare via this written mode of communication alone.

The following illustrates why this is so,

> *"A map is not the terrain it represents. The story is not the experience it attempts to describe. Value and meaning does not exist in the printed word. Experiences can only be acquired through personal interaction and participation in the activities of people in community."*[26]

Lee (1997) confirms this by stating,

> *"Human behaviour must be seen in its totality and must be experienced firsthand to be understood."*[27]

Lee continues,

> *"The subjectivist claims that human behaviour can only be understood in terms of meaning and not in the causal relationships of natural sciences. The causal, mechanistic and measurement-orientated models of explanation, typical of the positivist approach, are inappropriate for the understanding of human behaviour. Researchers should gain understanding of the meanings and the ways in which members of society shape and create their social roles through their subjective interpretation."*

Thus I see myself playing the role of an interpreter, a storyteller for those not acquainted and/or familiar with the cultural milieu of the whänau and the whare. Though I may not be able to adhere to the socially valued practise of känohi ki te känohi/face to face interaction through this written form I may still be able to present a creative body of work. A way of inspiring those who come after me with stories and tales poignant to the historical significance of the presence of the whare and the sustained existence of the whänau therein. It is my intention that this thesis/story be written such that as much of the collective experiences of te whänau of Te Whare Whakakotahi, over the formative years of Te Whare Wänaka o Aoraki/Lincoln University, be gathered and offered as food for those yet to come through the medium of story and creative

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[26] Zipes,J., (1997) *"The Utopian Tendency of Storytelling: Turning the World Upside Down."* Cited in *"Story Telling Encyclopaedia: Historical, Cultural & Multiethnic Approaches To Oral Traditions Around The World."* General Editor, Leeming,D.A., Project Manager, Sader,M., Oxy Press, Pheonix, Arizona.

[27] Lee, J., (1997) *"Quantitative versus Qualitative Research Methods – Two Approaches to Organisation Studies."* Asia Pacific Journal of Management, pg 90, Vol. 9 NO 1: 87-94.

interpretation. For our personal growth and for the collective benefit of te whänau o Te Whare Whakakotahi and the wider community as a whole.

I reiterate that I cannot pass on the actual experiences acquired by those who have participated in one or another of the unfolding moments of co-evolution of the whänau and the whare over those initial formative years. But it is my intention to proffer reflections, images, memories and stories relevant to this thesis/story and my interpretations of historical points of interest via a creative qualitative methodological approach.

This intention of mine has merit in terms of my intimate relationship to the whänau and the whare and the processes of co-evolution we experienced over the formative years of Te Whare Wänaka o Aoraki/Lincoln University.

Lee (1997) points out that,

> *"Qualitative investigators tend to describe the unfolding of social processes, the meaning of social life, rather than the structures that are often the focus of quantitative researchers."*[28]

But to achieve this to any degree of authenticity Lee illustrates the significance of the qualitative researcher nurturing an intimate relationship with that being researched. Lee states,

> *"...The phenomenologist views human behaviour, what people say and do, as a product of how people define and construct their world. The task of the qualitative researcher is to capture this process of interpretation."*

Evered and Louis (1981) illustrate that an "inquiry from the inside",

> *"Calls for the experiential involvement of the researcher, the absence of a priori analytical categories, and an intent to understand a particular situation. It attempts to understand the world from the respondents' frame of reference and believes that the researcher can best come to know the reality by being there, by becoming immersed in the stream of events and activities and by becoming part of the phenomena of study. "Being there" is essential because knowledge is validated experientially."*[29]

This is significant to my being a student of unusual circumstances that lead to the positive potential for this thesis/story. It is rare I think for an individual (let alone a Mäori) to have experience of the academic community at a flax-roots level for a period longer than three to five

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[28] Ibid, pg 91.

[29] Evered,R., and Louis,M.R., (1981) *"Alternative Perspectives in the Organisational Sciences: Inquiry From The Inside And Inquiry From The Outside."* Academy of Management, 6, NO 3, 385-395.

years. Having the fortunate circumstance of experiencing continuity in the academic community at a flax-roots level over a period of ten years I find myself in the position of holding valuable whakapapa, korero, whakäro, histories, herstories, experiences and insights pertaining to many communities of TWWA/LU. These have the potential for proactive development for future Mäori students and members of the community of the whare and the whänau therein. Poignant to state however that my experiences have not been those of others nor do they represent the total experiences of students before, now and/or after. Therefore much effort has been taken to procure reflections, stories and experiences from past members of that historical time frame in order to add substance to my thesis/story. Having the support and goodwill of the wider community of those who are immediately affected by the issues analysed in this thesis/story adds kudos and integrity to my work. In this way I am justifying my intention to utilise principles of kaupapa Mäori based research to fortify my qualitative approach to this work. The following section explains the benefits of kaupapa Mäori based research methods pertaining to this body of work.

2.3 Kaupapa Mäori Based Research

Smith's (1999) set of criteria, delineate rationales for Mäori expressing kaupapa Mäori intentions and aspirations when participating in academic and/or professional research projects. Her principles and rationales for Kaupapa Mäori methodologies is poignant to the above generalisations I have been describing regarding sets of values held by Mäori in research environments. Through her research and conclusions I found further support for my intention to utilise kaupapa Mäori principles as a rationale for this body of work. After reflection and discussion I was able to reconcile the tensions and experiences I was having in a way that was personally empowering, of benefit to the wider community and a high standard of professionalism. From this I was able to produce an attitude toward ontology, ideology and methodology that was able to balance my academic goals with my personal aspirations. Through kaupapa Mäori principles this thesis/story has meaning, and therefore I have justification for weaving this body of work together in the way that I have chosen to do. Most importantly I have the support and aroha of my whänau whänui who it is hoped will benefit in some small way from this mahi. It is important then to delineate some working definitions for principles of kaupapa Mäori based research as a means of developing clarity surrounding why I have employed the methodology I expressed in this body of work.

Smith (1999) regards indigenous methodology in this way,

> *"Indigenous methodologies are often a mix of existing methodological approaches and indigenous practices"*[30]

She adds to this,

> *"When indigenous peoples become the researchers and not just the researched, the activity or research is transformed. Questions are framed differently, priorities are ranked differently, problems are defined differently, and people participate on different terms."*[31]

This is significant to grasp as this whole body of work has been framed by my perspective of matters seen and perceived in a very specific way that has its source in my dynamically evolving Mäori world-view. A world-view shaped not by a homogenised universal stereo- typical view that holds the conception of all Mäori having a unified perspective of the world. But rather a world-view moulded and continually being shaped by every encounter I have with every dynamic aspect of the collective diversity conveniently categorised as Mäoridom. Therefore my methodology is influenced by my personally unique experience of 'being' a human being grounded in the awesome cultural identity of Mäori. Kaupapa Mäori based research methodology then is the natural choice for this thesis/story to turn to for justification, acceptance and accountability.

Smith (1999) describes kaupapa Mäori research as that which,

- *Is related to 'being Mäori;*
- *Is connected to Mäori philosophy and principles;*
- *Takes for granted the validity and legitimacy of Mäori, the importance of Mäori language and culture; and,*
- *Is concerned with the struggle for autonomy over our own cultural well being.*[32]

I have already alluded to the fact that the research undertaken in this thesis process will be influenced by existing methodological approaches derived out of academic institutions as well as unique practises of tikaka Mäori.

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[30] Smith,T.L., (1999) *"Decolonizing Methodologies – Research and Indigenous Peoples,"* Zed Books Limited, London, New York and Otago Press, Dunedin New Zealand, pg191.
[31] ibid. pg 193.
[32] ibid

The distinguishing factor of this research is that it is based on kaupapa Mäori. Herein lies the focus of my ability to balance both aspirations of mine derived from academic goals and personal needs.

Smith (1999) relates kaupapa Mäori based research succinctly,

> *"Kaupapa Mäori approaches to research are based on the assumption that research that involves Mäori people, as individuals or as communities, should set out to make a positive difference for the researched. This does not need to be immediate or direct benefit. The point is that research has to be defined and designed with some ideas about likely short-term or longer-term benefits. Obvious as this may be, it must be remembered that, historically, indigenous peoples have not seen the positive benefits of research. The research approach also has to address seriously the cultural ground rules of respect, of working with communities, of sharing processes and knowledge. Kaupapa Mäori also incorporates processes such as networking, community consultation, and whanau research groups, which assist in bringing into focus the research problems, which are significant to Mäori. In practice all of these elements of the Kaupapa Mäori approach are negotiated with communities of groups from 'communities of interest'. It means that researchers have to share their control of research and seek to maximise the participation and the interest of Mäori. In many contexts Mäori research cannot proceed without the project being discussed by a community or tribal gathering and supported."*[33]

Having the support of the whänau whänui of Te Whare Whakakotahi it becomes important to consider how best I can deliver the knowledge relevant to this thesis/story. When testing if one has the appropriate credentials for researching ones whänau Peter Moeau's litmus test is a useful set of criteria to use as a checklist. He extols the virtues of the researcher attaining each of these simple but essential checks prior to beginning ones research;

1. Whakapapa links to the community and their historical landscapes of evolution, origin and meaning.

2. Knowledge of Te Reo – Especially pertaining to the response-abilities required fulfilling the roles, responsibilities and obligations of the community.

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[33] Ibid.

3. Whänau support and permission to represent their stories, aspirations and needs.[34]

Having attained positive checks to each of the above I began to move toward expressing my chief arguments, insights and conclusions via the process of this thesis/story methodology. Balance has to be achieved between academic language available for composing such a project and the need for this thesis/story to communicate its significant points across a wide range of interested stake-holders. Too easy going and colloquial and this project will lose academic merit. Too verbose and institutionalised and this project will lose its intended impact on the communities I most desire to help. Achieving the balance can be determined by following some of the activities that Smith (1999) has listed below as a means of delivering the thesis/story in a way that is appropriate.

The following list of 25 indigenous practises of methodology outlined by Smith (1999) describes some fundamental projects undertaken by indigenous peoples with regards to indigenous methodologies.

Aspects of some of the methodological examples below will be employed at appropriate times within the process of researching this thesis's issues:

1. Claiming	6. Indigenising	11. Writing	16. Restoring	21. Democratising
2. Testimonies	7. Intervening	12. Representing	17. Returning	22. Networking
3. Story Telling	8. Revitalising	13. Gendering	18. Naming	23. Negotiating
4. Celebrating Survival	9. Connecting	14. Envisioning	19. Protecting	24. Discovering
5. Remembering	10. Reading	15. Reframing	20. Creating	25. Sharing

I shall utilise several of the above activities Mäori express in their attempts to have their mätauraka acknowledged, validated and accepted. The unique style of expression I shall utilise as a means of weaving this thesis/story will be that of story telling. Strongly depended upon will be that body of knowledge held in collective memory of the whänau past and present regarding significant lessons and experiences related to the whare and its development. Several others such as, sharing, celebrating survival, revitalising, connecting, writing, reading, naming, envisioning, discovering, are implicit in this work. Others such as recording onto cd waiata and other relevant material, wänaka, composing, imaging will be included in this project to weave together a creative thesis/story design. Though unconventional I will include with this thesis/story an abundance of image and sound, personal accounts of experiences and interpretations where appropriate of relevant Mäori whakäro. It is my intention not to present over-definition and translation in this thesis/story. It is appropriate for me to translate that

[34] Peter Moeau pers. Comm.

which I deem is relevant and to interpret that which I deem appropriate in a way that I deem appropriate understanding that I have sought the advice and support of relevant figures of experience relating to taha Mäori. I do not wish to perpetuate anything misleading for my whänau. With respect I also state that because of those who have contributed to the wealth of knowledge that has grown this thesis/story has the fortune of benefiting from an awesome collection of whakäro and mätauraka with which I may substantiate my story.

I am the first to admit my under-developed understanding of the totality that is Te Ao Mäori. It has been my experience that anything done via the individual in Mäoridom is fruitless if it does not include the prior support of ones whänau and therefore of those to whom one goes for guidance. I seek to strike a balance between utilising the excellent written material available to the academic student as well as that, which will not be found in any book and yet I will argue is just as valid. And so with this clarity of position the reader will find a mixture of helpful translation and interpretation existing alongside much that I shall leave untouched. For those of us still on the path of growth and learning in our reo and tikaka I can only say that inspiring and fulfilling is that process which leads you to do your own research and thinking and formulating of meaning when one is confronted with unfamiliar reo, whakäro, mätauraka and/or whakamäramataka.

In the words of Peter Moeau,

> *"If you do not claim your right to dream, design, discover, define and determine your own perspective of who you are, where you come from and what does it mean to be Mäori, then you shall suffer the dreams, designs determination, discoveries and definitions of someone else! The trick is to know to be humble in your need to be a determined and stronger more confident you. Everything you need to know surrounds you – you just have to shut up and listen and know that wherever you are - you are never alone and always watched over! And if you think you may be wrong, don't worry they'll let you know…but if your intentions are pure, if you walk in aroha and practise our tikanga you'll be all right. Look to your whänau for support always and don't forget the gift of our pakeke, kaumatua and kuia. In terms of life experience they are treasures. And look to our children for inspiration they keep us grounded when we try to go too far above ourselves and remind us of our responsibilities and response-abilities as tuakana."*[85]

With these words and the previous delineation of my reasons for choosing the principles with which I will be guided in the process of developing this thesis/story I wish to acknowledge that

part of kaupapa Mäori which serves to empower the Mäori researcher with that sense of confidence, justification and validity that comes from feeling like one is contributing. In reiterating the fact that kaupapa Mäori, "*Is concerned with the struggle for autonomy over our own cultural well being*"[36], then it is significant to illustrate my aspiration for this body of work to be a source of empowerment and insight for the whänau. Though kaupapa Mäori principles support the autonomous stance of my not having to justify to academia why I choose a particular methodology I shall provide a section regarding this issue as a source of helpful insight to those interested in delivering rational justification for the methods they choose to tell their stories.

2.4 Relevance of Storytelling as Appropriate Methodological Practice.

> *"Stories are not just entertainment. Stories are power. They reflect the deepest, the most intimate, perceptions, relationships, and attitudes of a people. Stories show how a people, a culture thinks.'*[37]

The following section will provide a commentary on the significance of story telling as an appropriate methodological activity through which rich description and interpretation of personal experiences may be nurtured in this thesis/story thereby rendering it meaningful. With rational substance behind my intentions and designs for this thesis/story it now becomes important to describe why I have chosen to weave all the issues into the form of a story and how that is appropriate to the achievement of this work and to the whänau who may eventually benefit from it.

Russell Bishop (2000) suggests,

> *"Story telling is a useful and culturally appropriate way of representing the 'diversities of truth' within which the story teller rather than the researcher retains control.'*[38]

He continues by stating,

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[35] Ibid.

[36] Smith,T.L., (1999) *"Decolonizing Methodologies – Research and Indigenous Peoples,"* Zed Books Limited, London, New York and Otago Press, Dunedin New Zealand.

[37] Lenore Keeshig-Tobias – *'In the Footsteps of Our Ancestors'* – cited in Calendar Entitled, *'History and Heritage of Canada's First Peoples'.*

[38] Bishop,R. (2000) cited Smith,T.L., (1999) *"Decolonising Methodologies – Research and Indigenous Peoples."* Zed Books Limited, London, New York and Otago Press, Dunedin New Zealand, pg145.

"The indigenous community becomes a story that is a collection of individual stories, ever unfolding through the lives of the people who share the life of that community."[39]

Smith (2000) enlightens us in this way toward the activity of story telling helping indigenous peoples in their efforts to better perceive their worlds. She writes,

"Story-telling, oral histories, the perspectives of elders and of women have become an integral part of all indigenous research. Each individual story is powerful. But the point about a story is not that they simply tell a story or tell a story simply. These new stories contribute to a collective story in which every indigenous person has a place."[40]

She continues,

"For many indigenous writers stories are ways of passing down the beliefs and values of a culture in the hope that the new generations will treasure them and pass the story down further."[41]

In light of my hope to achieve exactly this via this thesis/story I hope then to achieve what Smith (2000) explains as that activity of story teller and story culminating in the significant connections that,

"Bind the past with the future, one generation with another, and the land with the people and the people with the story."[42]

Or in the case of the whare,

"Connect the past of the whare with its future, the experiences of those who have gone on with those of the coming generations, the whare with the people, and the people with the origin story of the whare."

I have highlighted previously that my personal involvement in the evolving activities of the community of the whare has substantiated my intention of relating that story in such a way as to nurture the potential within the story to inspire positive pro-action for the coming whānauka of the whare for the benefit of their wider community of TWWA/LU. In this way I can pass on significant insights developed through discussion, contemplation, meditation and reflection of diverse issues impacting upon the whānau of the whare.

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[39] Ibid.
[40] Smith,T.L., (1999) "*Decolonising Methodologies – Research and Indigenous Peoples.*" Zed Books Limited, London, New York and Otago Press, Dunedin New Zealand, pg144.
[41] Ibid.
[42] ibid.

Smith (2000) highlights significantly that,

> *"Intrinsic to story telling is a focus on dialogue and conversations amongst ourselves as indigenous peoples, to ourselves and for others. Such approaches fit well with the oral traditions, which are still a reality in day-to-day indigenous lives. Importantly, story telling is also about humour and gossip and creativity. Their themes tell us about our culture."*[43]

Again the activity of being creative and visionary in ones ability to encapsulate and encompass the significant values, lessons and experiences via the telling of a communities evolving origin story is insightfully explained by Smith. In regards to what she calls the indigenous activity of *'envisioning'* she writes,

> *"One of the [creative] strategies which indigenous peoples have employed effectively to bind people together politically is a strategy which asks that people imagine a future, that they rise above present day situations which are generally depressing, dream a new dream and set a new vision."*

She continues,

> *"Sometimes the visions which bind people were set a long time ago and have been passed down the generations as poems, songs, stories, proverbs, or sayings. Every indigenous community has special sayings, predictions, riddles and proverbs, which are debated frequently and raised both informally and formally. The profound statements of indigenous leaders from the last century and the centuries before are often written in diaries and notebooks, carved into stone, distributed by T-shirt and poster. Often the original source of the comment has been forgotten but the power of the words remains. They make our spirits soar and give us hope. Indigenous people have borrowed freely from each other and it is not uncommon to find the saying of an Indian chief stuck to the kitchen wall in a Mäori home, or the saying of a Mäori chief embroidered into a wall hanging in an Aboriginal home. These sayings have acted like resistance codes which can be passed down by word of mouth to the next person, to the next generation…The confidence knowing that we have survived and can only go forward provides some impetus to a process of envisioning…"*

All of Smiths insights are shared here in order to give substance to my intentions of telling the evolving origin stories thus far of the whänau and the whare. To pass on the sense of significance I have personally experienced through the participation of the activities of sharing stories, envisioning a better way of being a learning, loving, living community within the opportunities and constraints of TWWA/LU's institution. Through the inclusion of anecdotal,

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[43] Ibid

factual, abstract and visual imagery contained in the story landscape of my experientially formed memories, feelings and whakapapa knowledge base of the whänau and the whare I intend to influence the whänau's ability to respond to their futures by providing a connection to the significant lessons of the past.

There exists significant issues' arising out of my use of Smiths insights into indigenous activities for achieving decolonisation and self-autonomy. The nature of the whare and the emergent whänau has been such that it has never focused solely on the exclusive activity of staunch self-determination via Mäori decolonisation. To decolonise for us we assumed that the most empowering way to achieve a more empowering state of being we would adopt the proactive expression of aroha as the activating agent through which all our aspirations could be achieved. To a large extent the whänau has been an experimental model charged with striving to make the politically challenging aspiration of pluralism work. But in a very unique and specific way pertaining to the whänau and how we chose to respond to the inspiring vision of what we considered was an authentic way of we-dentifying our whänau with our whare. By its very name Te Whare Whakakotahi, pluralism arises as an inherent obligation, and much more than pluralism is carried with the triangulation of the response-abilities of upholding our collective consensus driven principles of tinorakatirataka, kaitiakitaka and manäkitaka. If we think in terms of pluralism as that which espouses the equality of access, ability and social standing in society, freedom and self-autonomy then we see that a very complex set of issues begins to develop. This issue will be picked up in more depth in later sections. It would be prudent to raise this issue now as I do not want to mis-lead the reader into forming inappropriate images relating to how the social structures of the whare exist in terms of its responsibility to espouse Mäori autonomy and determination, empowerment and sustainability whilst promoting unity with other cultures, peoples and communities. Unity that acknowledges trans-culturalism in ways that both pays respect to them and yet enhances those very goals of tinorakatirataka, kaitiakitaka and manäkitaka currently being expressed powerfully by Mäori right across the diverse echelons of Aotearoa/New Zealand society.

Heckler and Birch (1997) express their experience of pluralism as a cultural goal in this way,

> *"What is a person to do? In the United States, one of the least homogenous countries in the world, educators are charged with making pluralism work. The task is to teach children to celebrate the diversity of gender, ethnicity, and religion.*

Children need to develop pride in their own cultural identity, which enables them to deal responsibly and sensitively with the similarities and differences of others. Stories are a natural means to this end."[44]

This is important to understand. It is the intention of this thesis/story to communicate the unique way in which the whänau and the whare weave together the complex issues of Mäori striving for improved opportunities in a world that is forcing them to be marginalized in their own country. This is to be placed in context to the whänau's ability to respond to that situation whilst acknowledging what empowerment there is in the pro-action of recognising celebrating diversity as a means through which Mäori culture via the expression of whänaukataka guided by tikaka Maori may re-vitalise itself and in doing so be sustained. Heckler and Birch (1997) explain,

> *"The very success of the world and its future depends on the ability of people to accept each other and thrive together. We do not have the answer to solve the world's dilemma. What we can offer are suggestions for better representing and communicating the world's stories of the world's peoples. These suggestions range from simple strategies to more complex models with which to think about story telling. The longevity of the oral tradition is a testimony to the power of the told story. Stories improve understanding by building bridges of intellectual, emotional, and spiritual connections among peoples. If what is universal in stories is a vast stew pot of broth, then it is the ethnic, geographic and historical, in short cultural details, which season the broth."*

They continue explaining,

> *"One reason why people respond to stories is because stories simultaneously remind people of what is universal while celebrating what is unique to a culture. Stories operate on many levels in a culture. Storytelling is a process involving relationships. Performance is not the heart of the storytelling process, relationship is. The teller through both cultural and personal homework brings a story to an audience and builds a bridge relating audience, teller, and story."*

Heckler and Birch (1997) explain,

> *"In remembering the charge to make pluralism work, there is another and perhaps more familiar model with which to work. The original storytelling unit is the family. A family does not always function harmoniously."*

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[44] Heckler,M. & Birch,C., (1997) *"Building Bridges With Stories."* Cited in *"Story Telling Encyclopaedia: Historical, Cultural & Multiethnic Approaches To Oral Traditions Around The World."* General Editor, Leeming,D.A., Project Manager, Sader,M., Oxy Press, Pheonix, Arizona.

This is certainly true for the whänau of the whare. The following way in which Heckler and Birch explain how the family unit has the potential to make pluralism work is pertinent to the way in which the whänau and whare serve to resolve the very same issues rising out of a family dealing with difference and similarity in their attempt to define cultural meaning and context. One could easily associate the members of the whänau with the children mentioned in the following story and the parents and grandparents with the guiding principles of the whare collectively agreed upon by the significant pou[45] of the whänau and the whare.

Heckler and Birch relate,

> *"When parents and grandparents are wise and compassionate adults, who believe that the family structure works, then friction between siblings becomes safe. It is a positive force. Differences take place within the context of familial relationships; they do not threaten its survival. Friction between children, struggling to recognize their differences and similarities can help them achieve a fulsome relatedness. Among children within a family, similarities can be as frightening as differences. When pluralism works in a family, then it actually reinforces and makes more flexible the family's tensile strength. More than being politically correct, more than employing an effective curriculum tool, and more than fulfilling externally imposed values; those of us who accept the charge to make pluralism work…have to believe passionately in the relatedness of people. Frictions, joys, ands shared references help create a family's culture, and cultures are built on families. Pluralism isn't about politics, curriculum, or didactism. If we bind ourselves to each other, then we strengthen the ties to each other's cultural differences and similarities. Pluralism can and does work. The relationships among all of us contribute to the diastolic pressure at the heart of our unwieldy, democratic process. At its best, this process recognises that ALL stories contribute to the dynamic, ongoing process of creating cultural meaning."*[46]

It is just this cultural meaning that I intend to bring about through the telling of this thesis/story. Meaning which can lead the whänau of the whare in the future to see that the activity of struggling for their own indigenously unique brand of self autonomy does not have to be seen as one that is exclusive to Mäori only. But one that can be supported and shared through the pro-active stance of recognising the empowerment potential of expressing a belief that unity can be derived from accepting diversity as a natural flow of cultural identity, vitality and sustainability. We-dentifying with the qualities of the whänau in its widest definitions and practises can take

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[45] Symbolic reference likened the support pou of a traditional whare with that of a person who holds up the integrity of a whänau, community, family and/or group. Usually an elder or senior member of that social group. Person who holds great responsibilities and leadership qualities for the benefit of the greater whole.

[46] Ibid.

both the individual and therefore the community past the barriers of pluralism, bi-culturalism and/or multi-culturalism. It is argued in this thesis/story that a sense of trans-culturalism can occur that supports the confrontation of tension derived from cultural difference and/or similarity as the tension which has the potential to be a positive force imbibing that community with vitality, flexibility and *'tensile strength'*. That was the vision, which inspired those originals that brought together the whänau and the existence of the whare. It is the vision and history/herstory I wish to pass on. For the betterment of our whänau. It is a motivating force derived from the discontentment I experience when observing both the struggle of Mäori (and ever increasing numbers of non-Mäori) attempting to play on the so-called even playing field of theoretical pluralistic society.

Zipes (1997) substantiates the phenomenon of experiencing the discontentment that motivates story tellers to tell their stories by explaining in his article focusing on what he perceives as, *'The Utopian Tendency of Storytelling'*. He explains

> *"It would be misleading to argue that every story told is utopian, or to assert that there is an "essential" utopian nature to storytelling. There is, however, a utopian tendency of telling [stories] that helps to explain why it is we feel so compelled to create and disseminate tales, and why we are enthralled by particular stories. The tales with this utopian tendency stem from a lack that we feel in our lives, a discernible discontentment, and yearning for a better condition of world. Paradoxically the happiness of the listeners and readers of utopian tales depends on the unhappiness of the tellers. Without discontentment there is no utopia. Without projections of utopia, our world would be a dismal place."*[47]

Zipes raises a poignant issue concerning the nature of utopian focused ideals. He explains,

> *"Tomes have been written about utopia, and this is curious because utopia is allegedly nowhere, a place that has never been seen or experienced...Utopia is an imaginary island with a perfect social system and political system in which everyone is treated fairly. Yet since this perfect state of government and social system is imaginary, utopia has also come to mean an impossible idealistic projection. To be a utopian is frequently to be somebody out of touch with reality."*

In light of this issue it becomes important to substantiate my belief in my rational decision to choose a methodology that can provide more than just trite idealism. Zipes (1997) provides

[47] Zipes,J., (1997) *"The Utopian Tendency of Storytelling: Turning the World Upside Down."* Cited in *"Story Telling Encyclopaedia: Historical, Cultural & Multiethnic Approaches To Oral Traditions Around The World,"* General Editor, Leeming,D.A., Project Manager, Sader,M., Oxy Press, Pheonix, Arizona.

substantiating evidence that provides insights into how utopian focused storytelling may be linked to reality and hope. He writes,

> *'In his monumental three-volume work, 'The Principle of Hope', the philosopher Ernst Bloch proposes that our real-life experiences are the basis of our utopian longings and notions. In our daily lives, which are not exactly what we want them to be, we experience glimpses or glimmerings of another world that urges us on and stimulates our creative drives to reach a more ideal state of being. To be more precise, it is our realisation of what is missing in our lives that impels us to create works of art that not only reveal insights into our struggles but also that shed light on alternatives and possibilities to restructure our mode of living and social relations. The utopian tendency of art is what propels us to reshape and reform our personal and social lives."*

This is significant to my thesis/story because it brings into focus many of the activities practised over the years by the whänau of the whare that have lead to that community and the principles guiding it evolving into a source of grace, refuge, inspiration, self-awareness and personal empowerment. A place that engenders a, *"glimpse"* and a *"glimmering"*, of utopia. However, though it is my intention to raise issues sourced in personal discontentment with present socio-political context of the whänau in TWWA/LU, it is not my desire to point toward some utopian destination at which arrival shall make all things right. The Whare is not to been seen in this light. It is to be presented as a space from which personal empowerment may be nurtured in order for individuals and the collective to confront their personal discontentment with society. Therefore it is the improvement of our whänau's individual and collective abilities to respond proactively, meaningfully and authentically along the process of each other's personal journeys in life to any conditions encountered that is seen as the utopian tendency of this thesis/story. Personal empowerment and support for autonomy in the tertiary environment is the progress we seek.

> *'Oscar Wilde said, 'Progress is the realisation of Utopia', and therefore, the tendency toward utopia is kept alive in storytelling.'*[48]

The process of weaving together relevant stories, descriptions and interpretations of those experiences provides me much to reflect on in order to produce a creative meaningful body of work. My use of imagery and poetry in this thesis is an ideological rationale congruent with Zipes definition of how the participation in art and creativity serve to shape and form, influence and impact upon an individuals and collectives perspective of reality. Claus Oldenburg said,

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[48] ibid.

"Art is a technique of communication. The image is the most complete technique of all communication."[49]

Rousseau states,

"The world of reality has its limits; the world of imagination is boundless."[50]

While Ghislain Magritte believes,

"Art evokes the mystery without which the world would not exist"[51]

All of which I attempt to use in order to point to the need for reflection about meaning. Much therefore is to be reflected upon in order to procure a body of work that can serve to provide meaningful and empowering insights. Reflection is important to this thesis/story process. Dr Keith Morrison explains the relevance of reflection in this way,

"To reflect is to image in the mind. This has the role of gathering together experiences held as memories so that they make some sense, i.e. to see them as a whole that reflects the divine presence. Reflection opens one to the presence of the sacred. So it is true that there are many different ways to reflect. Added to this however is that all of the different ways you mention also do more than reflect. They also facilitate the actual experience of the sacred. This is beyond reflection. As well as facilitating reflection they bring it to its fulfilment so that the sacred presence comes alive as interpersonal relations, creative expression and friendship/ love."[52]

This insight into the act of reflection brings to bear the significance of many of my intentions. Through reflecting on much of the experiences I wish to share I have been able to nurture a meaningful vision and it's meaning that is derived from the continuity of participation in the activities, rituals, protocols and processes of the whare and the whänau therein. Expressing that vision is my intention and I wish to choose the mode of story telling to deliver what essentially can only be a creative collage of the residue of the actual experiences. Though insignificant relative to the actual experience this residue is offered as a gift likened to pounamu[53] for the whänau. In order to enhance this inherently 2 dimensional thesis/story I have included music, image, song and poetry wherever I have deemed in it most poignant to the impact of this thesis/story. I deem this methodology appropriate in terms of the acknowledgement of the

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[49] Cameron,J., (1995) *"The Artists Way: A Course in Discovering & Recovering Your Creative Self."* Pan Books MacMillan General Books, Britain.
[50] Ibid.
[51] Ibid.
[52] Dr Keith Morrison pers. Comm.
[53] Ahakoa he iti noa he pounamu he tohu aroha - Kia ora te uri no kä Mäeroero mo wenei whakäro püeru!

multi-dimensional dynamism of experiencing Te Whare Whakakotahi, the whänau therein and, participation in the activities of the community and beyond as a whole.

> *"More often than not stories have been conveyed by storytellers and mythmakers who have spoken, sung, drawn, danced, and acted out the tales that we somehow require for our emotional and psychological stability."*

The challenge for me is to balance what I may choose to include that is universal and what is particular about the story of the whare in order to provide something that bring about some sense of stability in the readers experience of the insights in this thesis/story. The range of choice is too large for the scope of this work and yet to leave any bit out is to leave me somehow discontent. This highlights the reality that the telling of the story of the whare and its whänau is a life long activity not encapsulated by any amount of written material. Heckler and Birch (1997) remind us that tales,

> *"However universal, require cultural details to give them life and that stories create cultural meaning. They emphasize that stories can build bridges between peoples."*[54]

For those seeking a bridge to understanding anything meaningful in this thesis/story it is important for the reader to be aware of the issues raised by relationship between the 'universal' meanings inherent in cultural stories and the 'particularity' of cultural detail underlying cultural stories. Concentrating only on the universal dimension of an aspect of culture does not introduce the researcher to the significance of the detail that enriches a cultures identity and therefore meaning. But to focus solely on the minutiae of cultures is to miss an understanding of the whole and therefore an experience of meaning that is so much more than the sum of any cultures' parts.

El Shafie (2000) sheds a light on this conundrum alleviating the reader from any mind traps one may fall into attempting to confront the milieu of universality versus particularity. She explains,

> *"We may explore the universal and find the particular, or we may explore the particular and find the universal. It matters not in which of these paths we travel. All that matters is that we explore, guided by our wish to find truth.*

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[54] Leeming,D,A., (1997) Cited in *"Story Telling Encyclopaedia: Historical, Cultural & Multiethnic Approaches To Oral Traditions Around The World."* General Editor David Adams Leeming, Project editor Marion Sader, Oryx Press, Phoenix Arizona, U.S.A.

Thus learning, investigating and interpreting, we evolve toward a holistic goal, knowing that what we add to the particular today we add to all, for the particular and the universal are one.'[55]

The bridge that is offered via this thesis/story is one that is crossed only when one decides to walk into the whare and commit oneself to the struggles, activities, celebrations and aspirations of that community. Through that action the meaning and purpose latent in this thesis/story will be activated and in its activation the potential for enlightenment can occur. None of this is meaningful if this thesis/story does not communicate that one piece of wisdom.

Leeming (1997) says, *"Storytelling has the task of making creation conscious of itself.'*[56] In light of this I urge the reader to understand that to fully participate in this consciousness activating process of making the whare and whänau therein conscious of itself means s/he must put into practice the insights presented in this story/thesis. In this way this thesis/story can be considered a story that has the potential for social action and the methodology as that hidden influence that has the power to affect change in ones perspective. That is what Leeming (1997) explains was the primary purpose of storytelling, to transmit knowledge, wisdom, lessons, meanings that had the potential for appropriate social action. Good stories entertained. Great stories communicated deeper insights while still entertaining. Herein is the fundamental purpose of choosing to develop this body of work into what I have termed a thesis/story. To communicate deeper insights that has the potential to affect change and bring about appropriate social action. And to sustain the story of the whare and the whänau. Leeming (1997) makes a poignant comment on the importance of keeping in touch with stories told and the art of storytelling. He concludes,

> *"Many scholars and story tellers have helped us to rediscover story in our process of keeping in touch with, understanding, and articulating the real world around and within us. That is, in their different ways they have tried to lead us back to the re-creative properties of the story itself and to its importance in our psychic survival. If we lose touch with the story, they rightly tell us, we lose touch with our reason for being.'*[57]

I extend this by saying that my reasons to provide this thesis/story as a bridge to those whänau of the whare of the past for the benefit of those yet come is my attempt to not lose touch with the history and herstory of Te Whare Whakakotahi. I can foresee that for that to happen would

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[55] El-Shafie (2000) *"Phenomenology of the Built Environment: Interpreting the relationship between People and Nature In Remote Communities, The Siwan Experience."* A thesis submitted in partial fulfilment of the requirements for the degree of Doctor of Philosophy in Landscape Architecture at Lincoln University.

[56] Leeming,D,A., (1997) Cited in *"Story Telling Encyclopaedia: Historical, Cultural & Multiethnic Approaches To Oral Traditions Around The World."* General Editor David Adams Leeming, Project editor Marion Sader, Oryx Press, Phoenix Arizona, U.S.A.

be to lose touch with our reason for having Te Whare Whakakotahi and purpose for being here altogether. By virtue of its name, which I will interpret as, "The Space dedicated for the activity of Uniting All Cultures", one can immediately perceive the enormity of one fact alone. That the whare is the only space on this campus with the explicit purpose of bringing together all peoples of all cultures regardless of origin, re-vitalising Mäori we-dentity to the world and acknowledging what potential there is in recognising that unity flows through diversity and that therefore celebration is the most appropriate response to cultural difference/similarity. As a first line in a grand story that can only serve to inspire those reading and/or listening to that story to wake up to the reality of the whare's importance on this campus and therefore the special role of those charged with caring for Te Whare Whakakotahi and the values and principles they espouse. It is in this light that I lead into the next chapter, which will contain a brief historical/herstorical account of the acquisition and development of the whare into sacred space for the community of TWWA/LU and the significant challenges faced by those whänau in their effort to consolidate Te Whare Whakakotahi as a türangawaewae. That place upon which they may practice the living practices of Whakawhänaukataka, tikaka Mäori and aroha ki te täkata.

My final word in this methodology section is intended as an acknowledgement to ka Takata whenua o Te Waipounamu mö tä rätau reo me öna tikaka. I have attempted to use the dialectic underlined 'k' in my use of te reo. This is done in respect to the fact that I have learnt the significant part of who I am and who I am becoming as Mäori encompassed by the sheltering strength of Aoraki here in the land of the dialectic underlined 'k'. For that reason and for all the guidance received by ka uri nö Kai Tahu, Kati Mämoe, Häwea, Waitaha Whänau Whänui me ka takata whenua ö Päkihi Whakatekateka ö Waitaha I give respect in this small way.

I relate the following short story as a means of paying respect and claiming humility. When I first arrived at TWWA/LU I was confronted with the dialectic underlined 'k' in my first course outline booklet. Ignorant and youthful I felt a sudden urge to raise my hand in class and ask for another course outline – one that didn't have all these typo errors. For some unknown reason a force stronger than my ignorance stayed my hand. To that force whatever and/or whomever it was. I give eternal respect. Two minutes into the class I was introduced to the fact that not everyone spoke Mäori like they do where I come from – which despite my coming from what I still believe is the centre of the universe Tauranga moana, was quite a shock to be confronted with. Such an enlightening discovery was this that I have lived since that day in the humble light that enlightens my every moment to the discovery of the vast ocean of mystery that surrounds

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[57] ibid.

and defines the Mäori we-dentity of the who that exists in the we of me. I end this section in recognition of the mana and the ihi of the people who hold fast to their dialect. I do this through the karakia given to the whänau of Te Whare Whakakotahi as an invocation of vision and hope and empowerment that serves to encompass all who pass through Te Whare Whakakotahi and Te Whare Wänaka o Aoraki. Contained in it is the origin story and vision of Te Whare Tikaka Mäori me ka Mahi Kairakahaua and the Bachelors of Mäori studies. Though time may change the people and the ways in which they manage their lives through dynamic evolution, through origin stories, vision remains vital and essential.

Te karakia o Te Whare Tikaka Mäori me kä Mahi Kairakahaua

Ko te körero o Te Whare Wänaka o Aoraki
E pä ana kä tüturutaka o te takata
Me hoki he tirohaka whakamuri
Ko te pia tuatahi
Ko te pia tuarua
Ko te äkoka tuatahi
Ko te äkoka tuarua
Ko te tauira tuatahi
Ko te tauira tuarua
Ko ënei kä taki hakohako o te kete ka kohure
Ka puta te reo Mäori me öna tikaka
Ko ënei te kaihoki ö kä mahika kai o ka waka o te motu
Aua kia mau Te Tiriti o Waitaki e!
Ko te ata ka haea
Me te kotahitaka o te whänaukataka me te whakapapa
Ko te kaupapa Tino Rakatirataka
Tärewa tü ki te Raki
Haumi e hui e taiki e!

Nä Manawaroa Morehu Gray

Image 2: *The Karakia and the Waiata bestowed up the Whare by Morehu Manawaroa Gray. Below top is Merepeka Henley, Tainui – Ngāti Tamatera, standing in front of the waiata, (Blue Board behind and to Merepeka's left), Whakapapa Pounamu given to te whānau o te whare as a tino taoka kinaki to be sung for special occasions. In the song it likens the students to pounamu/ greenstone – suggesting that the student becomes a great taoka/ jewel for ones people at the advent of their respective graduations.*
Below Bottom Peter Moeau, Ngāti Rongowhakāta, kaiako of the Te Whare Tikaka Māori me ka Mahi Kairakahaua 1995 – 1997, divulging his origin story to the whānau. To his left is "Te Karakia Te Korero o te Whare Wānaka o Aoraki".[58]

[58] Both pictures taken during the blessing ceremony of Te Whare Whakakotahi November 1998. Included in the pictures is Sumi Sumitra top with Merepeka from Malaysia. And left to right bottom: Lyn Jarman past Kaiako and Mother of Anaru Kune who watches over our whare, Ailsa Smith, Taranaki kaiako of the Māori Centre past and present, Matiu Payne (with his back to the viewer) Kai Tahu – Graduate of Otago University, Peter Moeau Standing, Pat Manuel and Akuahata Manuel – Ma & Pa sitting in chairs and Katie Thomas sitting on floor.
Katie and Merepeka were the first graduates of the Bachelors of Māori Studies in the that year 1998. The last graduates of that degree would pass through in 2000.

CHAPTER THREE

THE WE-DENTITY OF BEING MÄORI

Ahakoa te maha ö kä whakapapataka kotahi änake te räraka e Koia nä te mauri ora koia nä te mauri tü inä te mana tühono o te aroha

No matter the origins you may claim there is but one all encompassing woven story thus the living essence of humanity is vivified, so to the thymos of humanity stands in perpetuity ever vital such is the binding power of the divine breath of living, loving and learning that connects us all.

3.0 Introduction

This section will present insights regarding the historical and herstorical development of the whänau of Te Whare Whakakotahi TWWA/LU. I will highlight important points regarding the process of development the whänau went through and continues to today. Also included will be comments on influential forces shaping the way in which the whänau evolved both the social principles upon which we would be guided and also the collective processes we would employ to develop as a community with far reaching responsibilities and response-abilities within the wider community of TWWA/LU and beyond.

I will point out significant issues regarding the dynamism of whänau development and identity, direction and purpose for being. Relevant aspects of practising living the living practice of tikaka Mäori will be shared. It is not the purpose of this study to be an exhaustive analysis of tikaka Mäori. That is beyond the scope of this thesis. What poignant characteristics of whänaukataka me töna tikaka is included in this study is intended to highlight important issues for Mäori students wishing to practise autonomy for their benefit in ways they deem appropriate within Te Whare Whakakotahi and the wider environment that is the tertiary institution of TWWA/LU.

As an implicit goal it will be deemed appropriate if this section serves to raise issues and questions than to attempt to provide an exhaustive collection of solutions. The processes of deliberating these issues is seen as far more beneficial than the provision of uncontested resolutions.

To begin this section I shall present a brief comment on the status of Mäori identity in terms of where Mäori are positioned in this historical time period, present political context, cultural stage of evolution and sense of vision. I will make it clear that it is not my intention to represent the entirety of Mäori perspectives encompassing present issues such as education for Mäori, access to political power and self-determination. That is an impossible task given the complex diversity

represented by Mäoridom. Rather for the purpose of this study it is seen as practical to relate the origin stories that are pertinent to this thesis/story substantiated with relevant examples in order to provide a theme upon which the story of the whänau of the whare may be based.

From this brief introductory section I shall move onto the significant historical points of the development and co-evolution of the present whänau of Te Whare Whakakotahi situated in Te Whare Wänaka o Aoraki/Lincoln University (TWWA/LU). Significant visual imagery will be used to highlight the evolution of the whänau and the whare, their changing faces and diversity. This will aid a sense of connection, continuity, perpetuity and survivability of the whänau as a result of their commitment to holding fast to the traditions and treasures latent in choosing to practise we-dentifying with Te Ao Mäori.

3.1 Mäori Identity: Scoping Issues.

The following section shall present a synopsis of relevant insights into Mäori identity. Working through this complex topic will help lead into the more appropriate use of a term heard whilst attending a workshop on inclusive, non-comparative, non-judgemental communication run by Kaylynn Two Trees of the Lakota Oglala peoples of Arizona United States of America. That term was *'we-dentity'* and will be focused on in depth in further sections.

From there I shall begin the brief summary of significant forces that served to shape both the environment of TWWA/LU and the whänau and their whare over the decade between 1990 and 2001. Condensing the poignant insights of this background will help focus this section into the discussion revolving around how the pro-active processes of community development chosen by the whänau nurtured their abilities to respond to the multi-layered dimensions of providing for their specific personal individual and collective needs. This approach will highlight the ability for Mäori students to respond to the institution of TWWA/LU. From this foundation the significant role that the whare and the whänau play within the community of TWWA/LU will become apparent thereby bringing about re-evaluation of mechanisms of support that are beyond rhetoric.

The following section outlines some initial issues arising out of the complex milieu of identifying with Te Ao Mäori. In delineating these issues I can make known assumptions influencing the way I perceive issues and problems, the way I formulate, interpret and express my ideas concerning those issues and provide somewhat of a rationale for the methodology I have

employed to manifest the body of work that will encapsulate the essence of this origin story. The following are reflections of those issues underpinning the greater design of this thesis/story.

1. Who is Mäori?
2. Who and what are defining Mäori today?
3. What are the relevant forces shaping Mäori destinies?
4. To what degree do Mäori have access to those powers?
5. What does it mean to be Mäori in today's society?
6. What are Mäori needs in today's society?
7. What is happening at the horizon where the traditional encounters the contemporary?
8. How are Mäori facilitating this phenomenon?
9. What the factors impacting upon that phenomenon?
10. What are the implications for Mäori identity, culture, sustainability, and futures?
11. How do present paradigms of modern contemporary society impact upon Mäori ability to respond to;

- Justice and Basic Human rights,
- Sovereignty/Autonomy over self-determined futures,
- Economic development,
- Education,
- Intergenerational Obligation,
- Sustainability,
- Cultural vitality,

12. Are the ideals of "kotahitaka", "unity in diversity" and "aroha ki te täkata" relevant in present socio-political climate?
13. Can there be a shared unified society? If so how?
14. If not what consequences will eventuate?
15. What will be required to attempt the ideals of "kotahitaka", "unity in diversity", and "aroha ki te täkata"?
16. What are the alternatives?

17. How does the need to heal our past balance with our rights to participate and profit from the growing industries, technologies and activities of the future?
18. What are the implications for flax-roots communities operating at survival levels of sustainability?
19. How do they seek autonomy in a world where the 'haves' are uninterested in sharing power with the 'have nots'?
20. What does all this translate to for Mäori Students of Te Whare Wänaka o Aoraki/Lincoln University?

Providing answers to all of these profound questions is beyond the scope of this thesis/story. Raising these questions and the issues related to them will help others get intimation into where my thinking has been, what is influencing my perceptions of the current issues impacting upon Mäori today and how my ideals are shaped.

There are other important questions that shape my perceptions. There is the issue of the economic, ecological, socio-political, cultural cost of making an attempt at cultural integration. Can we afford to make the attempt? Can we afford to not attempt to unify? Is it appropriate to think in economic terms as to whether we should attempt a future as a unified community shaped by principles of "unity in diversity" and "aroha ki te täkata"? In what other terms should we consider the costs?

Perhaps it's a matter of personal sacrifice? What is it we need to sacrifice in order to pursue a better community? Are people tired of continual personal sacrifice for the ideal of a better society? Can society be bothered? These questions of sacrifice bring to bear an interesting issue relating to what people are willing to give up in order to receive a better future?

In a meritocracy where monetary reward is perceived as the only justified remuneration for the giving of ones time and effort, personal sacrifice above and beyond this social norm of living life is difficult to promote. In terms of any business such as TWWA/LU what benefit would it profit them to go beyond their financial responsibilities as a company run organisation to help Mäori Students in any extra way if that effort translates to effort that is above and beyond the actual financial and fiscal goals they are bound by? Even for Mäori involved in the perpetual struggle for fair access to chances to authentically enjoy their participation in the theoretically equal playing field of the global economic market the question remains, why go the extra mile? Do ideals such as unity in diversity and aroha ki te täkata have a chance in a society where ones time

is limited to managing the ever increasing pace and pressures of providing the means for subsistence for oneself and family?

What further sacrifices must Mäori make for the betterment of their communities and others? Should Mäori be concerned for others? What will be the consequences of a unified society for Mäori? Do Mäori want to be part of an ideal that espouses unity in diversity, kotahitaka and aroha ki te takata? I cannot speak for all of Mäoridom, but for this Mäori having experienced what potential there is in Mäori sharing all they have no matter how small with anyone no matter where from, I can say I do want a part of an ideal that espouses unity in diversity, kotahitaka of all peoples through unconditional aroha ki te täkata.

Again I reiterate that it is beyond the scope of this thesis to solve the profound issues inherent in the above inquiry. However I shall return to my initial question above and work through the following in order to develop the foundation from which my assumptions may be made explicit. In facilitating all of the above it is hoped that the reader will acquire an appreciation and understanding of the significance of why I have chosen to share this origin story. And how this action will serve to achieve my obligation as a kaitiaki and interpreter of the whakapapa of Te Whänau o Te Whare Whakakotahi to pass on those stories and knowledge that may empower those yet to come to achieve their aspirations in the light of kotahitaka me te aroha ki te täkata. The following section will present pertinent issues regarding the contentiousness of Mäori identity.

3.2 What Does It Mean To Be Mäori Today?

This topic is complex. There are layers upon layers within this debate. It is not the intention of this section to be an exhaustive analysis of the issue but for the purpose of this thesis/story I shall provide insights into layers I have deemed poignant to this thesis/story.

The very concept of "Te Ao Mäori" serves as a complex issue of contention between those who have an authentic understanding of what it means to be Mäori and those who don't. Even the act of categorising Mäori in terms of abstractions such as *'concept'*, *'ideology'*, *'epistemology'*, *'ontology'* serves to raise contentious debate concerning whether or not it is appropriate to discuss what one considers their reality as conceptual and therefore something less substantial.

It is fair to say that no one person can coherently define what it means to be Mäori. That task rests in each and every individual of Mäori descent to formulate their own perceptions over the course of their lives. However, that process cannot be begun in isolation to ones extended whänau. With collective consensus the collaborative processes of co-construction of identity will condense those experiences into the diverse sets of opinions and descriptions of how an individual has experienced being Mäori and what that has meant to them. To begin with, the term *'Mäori'* is itself a contentious one among Mäori.

In his book, "Te Haurapa – An Introduction to researching Tribal Histories and Traditions", Te Ahukaramü Charles Royal (1992) explains,

> *"One should always be mindful that Mäori history is tribal history. Prior to the arrival of Päkehä people in Aotearoa and Te Waipounamu, there was no such person as a 'Mäori'. People were identified by their tribal and sub-tribal affiliations and their traditions:*
>
> *Ko Tongariro te maunga*
>
> *Ko Taupö te moana*
>
> *Ko Te Heuheu te tangata*
>
> *Ko Ngäti Tüwharetoa te iwi*
>
> *Hence people were greeted not as 'Mäori' but as Ngäti Porou or Whakatöhea or Ngä Puhi or Ngäti Raukawa, etc."*

This is an important issue to realise that modern contemporary use of the term *'Mäori'* is something at once contentious and multi-dimensional. The issue gets entangling when unaware Mäori are caught in the limbo zone of not knowing ones cultural heritage and not being aware that this serves to disadvantage them in dynamic ways. There is no doubting the damage incurred to Mäori cultural identity as a result of colonial mono-culturalism and assimilative attitudes, policies and activities, which, arguably are yet to be fully resolved even in today's supposedly enlightened society. So successful was the physical, intellectual, socio-cultural, psychological and spiritual invasion that we now find the diversity of Mäori identity encompassing a spectrum that spans from the fully immersed peoples of Te Ao Mäori me öna tikaka to those who have not yet recovered their taha Mäori. For these people there exist two issues regarding recovery of cultural identity. Either they have not become aware of their having taha Mäori, and/or if they are aware, not having the access to resources which can aid their growth in that dimension. In terms of my comment on those unaware of their taha Mäori and

being dis-advantaged by that situation Royal presents a poignant description of the sense of connection one can foster from the ability to identify with ones environment, society and culture.

Royal (1992) describes,

"People were greeted or they identified themselves in respect of the taonga of their particular district and tribe. The pepeha above not only recognises the people of that district, but also the taonga from which they derive their mana. Tribal literature is rooted in mana. A rich and complex diversity of tribal traditions emerged to form a fabric across the country. Each tribe maintained its own traditions concerning the beginnings of the world, the origins of humankind, the genealogy of the stars and so on. In the same way, each tribe maintained traditions that pertained to its own environmental reality; Ngäi Tühoe are inland mountain people; Te Aatiawa ki Waitara are a tribe based along the rich seashores of north Taranaki; Waikato are a river people. Each society reflects its physical situation. Individual cultures cannot help but reflect individual environmental realities, for they all come forth from those areas and are shaped by them. This is reflected in waiata, karakia, püräkau and pakiwaitara, to name a few items of tribal oral literature. Tribal literature reminds us of the strength and unity in our diversity."[59]

Indeed it is the purpose of this thesis/story to promote the strength and unity through Mäori diversity that Royal speaks of. It is my argument that communities based on guiding principles which recognise and celebrate kotahitaka, unity in diversity have great potential to provide safe environments within-which those dis-advantaged by historical grievances to their culture may find;

1. Refuge/köhaka
2. Respite/Täka manawa
3. Inspiration/whakaawetaka
4. Motivation/manawa
5. Understanding/ngäkau
6. Compassion/aroha
7. Connection/honoka
8. Support/whänau äwhina
9. Respect/wehi

However I wish to avoid the trap that Royal suggests others have fallen in their attempts to present their interpretations of what it means to be "Mäori".

He states,

"I suspect, and I am not alone in thinking this way, that Mäori history, as written and published in the past, has attempted to create some kind of national norm of Mäori history and traditions. Writers…have attempted to create a common version of tribal traditions, thereby undermining tribal diversity and ultimately tribal authority. The tribal researcher of today cannot escape this cultural reality, and all research must take cognisance of tribal reconstruction and redevelopment."[60]

Royal clearly points to the needs for Mäori to be aware of their origins and that, connection to that greater awareness of their spiritual origins empowers Mäori with a healthy sense of well-being, self worth, identity and sense of belonging. What then for those communities of Mäori who have lost their connection to place of origin and identity?

Durie, (1996), delineates the far-reaching degree of diversity of Mäori realities and identities under these conditions;

> *"It is important to note that Maori people fall into three broad groupings;*
>
> *Some Mäori are linked with conservative Mäori Networks, their children will attend Te Köhanga Reo, they will be more or less comfortable on a Marae, they will be members of a Mäori cultural group or a committee, they will speak or at least understand the Mäori language, they may belong to a predominantly Mäori sports team and they will attend tangi.*
>
> *Second, there is a group who will have some limited contact with Mäori society, but who will be for the most part well integrated into mainstream New Zealand society, their lifestyles may not be significantly different from those of their Päkehä neighbours, but they will strongly resist any insinuation that they are not Mäori.*

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[59] Royal, T.C., (1992) *"Te Haurapa – An Introduction to Researching Tribal Histories and Traditions."* pg 13-14 Bridget Williams Books Limited, and, Historical Branch, Department of Internal Affairs; Te Puna Koorero Tuku Iho a te Tari Taiwhenua, Wellington New Zealand.
[60] Ibid.

Finally, there is a third grouping who would not be likely to access Mäori institutions nor take advantage of mainstream services. Their children will have no early childhood education, they may never be part of a marae activity, visit a library, belong to a sports club, attend a polytechnic, have a regular general practitioner or even maintain contact with local Mäori community health worker. They will be on no electoral role - Mäori or general. In effect they will be isolated from both Maori and general society.

Yet they will vehemently maintain they are Mäori. And so they are."

Durie then highlights significantly,

"Given this diversity, it is important to note the difficulty of one resource meeting the needs of all Mäori."[61]

This last statement is particularly important to this thesis/story as it strikes at the heart of the issues facing Mäori students here at TWWA/LU. In light of the improbability for a single institution to provide for the holistic needs of Mäori the example of Te Whare Whakakotahi and the whänau therein as a resource from which Mäori students may achieve one of three important goals relating to what Durie has said, they may either;

- Begin their journey to recovering awareness that their taha Mäori has never been taken, dealing with the consequences of that awareness, whilst undergoing their academic courses,

- Continue their personal journeys of being Mäori in and through the whare while managing their academic demands,

And/or,

- Take respite from their academic demands and restore energy by relaxing in the safe environment of the whare and its community.

The significance of the three goals above also can be beneficial for all the whänau whänui of Te Whare Whakakotahi regardless of origin. In this way participating in the whare can serve to manifest the potential for the previous nine factors of what is basically a checklist for basic

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[61] Manatu Maori - Ministry of Health, (1996) *"He Tatai I te Ara; Determining The Path - Guidelines for Developing Maori Health Education Resources"* Wellington.

human need, cultural safety, and personal integrity delineated above. Indeed each of the three objectives is implicitly encouraged to all members of the community of the whare. Implicit in this is the activity engaged in by significant members of the whänau who continually consider the status of the whare, the whänau their well-being and the general status of the wider institution with particular regard to their duties, responsibilities and obligations. In this way the reality of the fact that institution of TWWA/LU must look to the special role of the whänau of Te Whare as an essential part of their ability to respond to the diverse needs of their Mäori students. Highlighting the fact that Mäori diversity now spans a spectrum wide enough to include those fully conversant socially with contemporary and traditional tribal nuances and those who are not, yet fiercely defend their right to identify as Mäori must influence the institution of TWWA/LU to consider and re-evaluate their relationship with the whänau of Te Whare Whakakotahi.

I will return to this issue at a later stage in more depth as it is poignant to my ability to persuade relevant stakeholders to pro-actively build improved relationships with Mäori students regarding their needs, well being and success in this academic community.

It is important to me to explain why I have chosen to use the term 'Mäori' in this thesis/story in light of the definitions and insights shared by Durie and Royal. The concept of authenticity becomes poignant in light of the potential for misunderstanding of how the term 'Maori' is to be understood in this thesis. Indeed it is an implicit aim to be authentic in the development of this thesis/story.

The most important thing is to acknowledge that divergent world-views exist, both within Mäori society and Non-Mäori society. However, as will be shown throughout this thesis/story, this fact does not have to act as a barrier to the potential for co-operation and unity to occur within those communities, between them and beyond.

This can be no truer for Mäori and Päkehä. Both of whom I derive genealogical origins from. So for me to pursue Mäori self-determination means I must equally take into account a holistic approach to determining, empowering and sustaining my cultural integrity, identity and sense of belonging and well being. It is important then to explore implications of 'being' Mäori and how that sense of identity influences the fundamental methodological rationale for the way this thesis/story will proceed. First however I would like to add a comment on 'being' Päkehä as it is significant for me to acknowledge that dimension of my whakapapa.

As I have stated earlier, my methodology will be fundamentally Mäori in quality but I acknowledge my Päkehä whakapapa as a valid influence on the process of researching, constructing and interpreting the story in this thesis as it unfolds. In this way the potential for bias can also be acknowledged.

Acknowledging this process highlights Michael King's (1991) insights into what it can mean for Päkehä to understand fully what it means to be 'Päkehä' in relationship with Mäori being 'Mäori'. King (1991) illustrates a sense of being Päkehä that is poignant to my goal of illustrating that authentic community can be a practical goal to achieve.

King states,

> *"While Mäori are Mäori and Päkehä are Päkehä, each has been influenced by the other and has had his or her culture shaped decisively by the other. Our essential ingredient of Päkehä-ness, as far as I'm concerned, is contact with and being affected by Mäori things: Mäori concepts, Mäori values, Mäori language and Mäori relationships. The existence of the tängata whenua has also put me in touch with symbols that may arise out of the whole of human collective consciousness, but here are Mäori and therefore indigenously New Zealand in idiom. It has exposed me to concepts – the mauri of people and places, tapu, mana, whenuatanga, whänaungatanga – that, again, have their roots in this part of the world, but are also universal in occurrence, value and application. My brush with all these things doesn't make me Mäori. But they are an essential part of the experience that makes me Päkehä – experiences I could not have had access to in other part of the world."*[62]

King (1991) illustrates the potential for divergent world-views to exist and that the potential for understanding to occur between communities is amenable to the notion of community unity and celebration of diversity. Tä Apirana Ngata had this in mind when he wrote his now famous letter to a young mokopuna. Passing down to her the wisdom encapsulated by the understanding of the positive potential that lay in the mutual existence of the gifts inherent in two different world-views.

The translation of Tä Apirana's whakatauki integrated in the taoka mahi ä Roko below clearly prescribes integrated open pro-active attitudes toward attaining those qualities of ability that Mäori need to respond to all situations derived from the modern world.

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[62] King,M., ed., (1991) *"Pakeha – The Quest For Identity In New Zealand."* Penguin Books, Auckland, New Zealand.

E tipu, e rea, mö ngä rä ö tou ao; ko
tö ringa ki ngä räkau ä te Päkehä hei ora
mö tö tinana; ko tö ngäkau ki ngä taonga ä
ö tipuna Mäori hei tikitiki mö tö mähuna;
ä ko tö wairua ki tö Atua, näna nei ngä
mea katoa.

Grow up oh tender plant
To fulfil the needs of your generation
Your hand clasping to the weapons
[resources and technologies] *of the Päkehä,*
As a means for your physical progress,
Your heart centred on the treasures
of your ancestors,
As a plume upon your head,
Your soul given to God,
The author of all things.[63]

The lesson of that wisdom is firmly signalled in Te Whare Whakakotahi via the following taoka mahi a roko hei tuku nä tetahi uri o Tä Apirana Ngata ko Aroha Rangi.

Image 3: *E tipu E Rea: Kei Te Whare Whakakotahi no Te Whare Wänaka o Aoraki. He taoka tuku nä Aroha Rangi nö Ngäti Porou.*

In this symbolic representation of the Aroha Rangi's (Ngäti Porou) whakäro surrounding Mäori aspirations for growth, development, identity, unity and autonomy she has included those symbols of Mäori heritage that serve to ground and stabilise identity. The mauka tapu teitei of Mäori aspiration, central to her image. The presence of mana wahinetaka source of life, birth,

[63] Rt, Rev. W.N. Panapa, Bishop of Aotearoa:- Translation taken from reading in, *"The Story of 'Arohanui ki te Tangata' The Meeting House of Goodwill to All Men"* Waiwhetu Lower Hutt City Wellington. I have added [resources and technologies] as an adjunct to the translation in order to give the reader a sense of how the figurative term 'weapons' can be perceived in today's vernacular.

potential and final rest. Acknowledgement of those who have gone on and the koru symbol of re-birth, cycles, growth, living, loving and learning.

It is important to state that Mäori identity whatever it may mean for Mäori is constantly under continual pressure and stress. Forces pull and stretch the boundaries of what it means to be Mäori every day. As Mäori strive in the päkehä world each experience will indelibly shape cultural mind-sets, social world-views and personal perspectives. To attempt therefore to pin point the exact meaning of what it means to be Mäori is fruitless. Rather it is more appropriate to present that socio-cultural milieu as origin stories that have the potential to bridge gaps between different world-views, perspectives and beliefs. Understanding a people is best attempted through participation in their lives, their work their play their ways. That requires that an individual take a risk. To get to know another culture is to risk opening yourself to other ways of seeing the world, consuming it, knowing it and being in the world. Though frightening for some, facing that fear can lead to growth and evolvement. The human system is one that is completely responsive in positive ways to risk taking, experience of the new and the mysterious. What is significant to understand for risk taking to occur in a safe environment means one should have the guidance of both peers and elders. Through their understanding and guidance risk taking is that process which serves to facilitate tension that has the potential to evolve into insightful perception, comprehension, practise, action and evaluation. Through this process the whänau is made vibrant and living. Being closed to risk taking results in closure to growth. What is required is traditions to be passed down and practised. Accepting ones duty of practising those principles and obligations that strengthen the whänau brings about safe environments in which the risk of the new and/or the unfamiliar can be made manifest into that which brings about confidence and assurance.[64]

This is how we stay vital and essential in our aspirations of becoming identified with ones world and culture. Finding out about being Mäori is more a process of discovering other peoples, other cultures and other ways of knowing, thinking, being. Participating in the whänau of the whare at TWWA/LU has substantiating these thoughts for me personally over the years of commitment to their kaupapa of te kotahitaka o ka takata katoa nö te Ao hurihuri.

So to summarise thus far, the use of the term Mäori as it is presented in this thesis/story is to signify those aspects of cultural identity that intimate the multiple dimensions impacting,

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[64] Maever Moeau, Maurice Gray, Lousie Tankersley, Peter Moeau, Merepeka Henley, Akuhata Manuel ,Keith Morrison all display these qualities which serve to bring about safe environments through aroha and understanding of tradition.

influencing and shaping how Mäori are perceived. Also this shapes who Mäori are and the needs they require to fulfil in order to achieve personal and collective goals of community evolution. Again I reiterate that Mäori identity as an issue is complex for those who don't have the inside experience of understanding the intricacies inherent in this topic. It is safe to say that for Mäori, being Mäori is simple; it's just not easy. And part of the reason for this is the too large a population of community who have no awareness of the cultural dynamism of Mäori though it exists right before their eyes. The implications of this are significant when placed in the context of who is the dominant culture in a bicultural, multicultural society. When you become aware of the fact that Mäori statistics are not healthy right across the social spectrum of public and private industry, enterprise and community development the implications become significant.

So what do Mäori want? As impossible and inappropriate as it is to attempt to encompass the entirety of Mäori desire in a single paragraph I am going to outline a brief response to what my Mäori needs would generally be. If any of these desires are congruent with another Mäori then this thesis/story may help you get another view to how you may pursue achieving your goals. Want do I want as a Mäori? Confidence in my Mäori identity and access to those resources that enhance that sense of belonging. Need for fulfilment of restitution for historical grievance that is socio-culturally economically dis-advantaging, coupled with desire to participate at full capacity in the developing sciences, technologies and knowledge systems of the modern world. Whänau, tikaka Mäori, Mäori activities that enhance being Mäori, and te reo. Simple! But for socio-economic political reasons, not easy! To choose to be Mäori is a simple matter of whakapapa. To choose to practise being Mäori and therefore walking the talk is altogether quite another thing outside of easy. Especially in non-Mäori dominant communities who do not understand the implications impacting Mäori needs, aspirations and world-view. Despite this fact though it has been my experience that through the auspices of the principles practised in the whare by the whänau that diverse, worldviews, divergent modes of thinking and cultural differences can be facilitated in such a way that enhances relationships, strengthens resolve, energises, refreshes, motivates and inspires community authentically. The following section outlines insights into why and how, Mäori are experiencing the discrepancy of failed social support systems and yet are not being constrained by these factors in terms of Mäori desire to take on the challenge of carving out their futures pro-actively. By using the case study of the community that is Te Whänau o te Whare Whakakotahi I shall be able to highlight significant insights into empowering processes and modes of thinking that have the potential for proactive action.

Image 4: *The Whänau Resplendent in Their Finery. Kapahaka 1999: There are at least 12 countries represented in our whänau: Aotearoa, Samoa, Malaysia, Singapore, Colombia, Mexico , Persia, Canada, America, Turkey, Japan and Tauranga.*

Image 5 *Below: Hawaiian Styles 1997 International Night Te Whare Wänaka o Aoraki/Lincoln University*
1997 Hawaiian styles. Singing and dancing and sharing in others cultures. Mei Lin Lantz Hawaiian/Chinese invited us to learn Hula. The Wahine did the Hula while the men sang Hanohano ka lei Pikake nä Keali'I Reichel. All of these images evoke the sense of unity, celebration in each other's cultures despite differences.
L to R: Riki Croft – Solomons,Takako Matsudaira – Japan,
Standing: Hera Smith Ngäti Manawa, Yvonne – Malaysia, Mei Lin Lantz Chinese/Hawaiian, Teiti – Kiribati, Keela Atkinson Ngäti Tuwharetoa Cook Islands, Monica – Southland NZ, Peter Moeau Ngäti Rongowhakäta, Alex Makini Solomons, Isaac Bishara Ngäti Ranginui/Tüwharetoa (kneeling with djembe).

Image 6: Kapahaka 2001

Kapahaka 2001 International Night

L to R Back Row Up: Craig Pauling Kai Tahu, Jesse Gubb – Otago, Kene Campbel Te Arawa/ Kai Tahu.
Standing Men: Isaac Bishara, Nick Ngäti Päkehä, Nathan Tau, Rob Takaka, John O'Sullivan Irish, Koro Tipiwai Onuku,
Women Standing: Maria Bradley, Abbie Horrocks, Cherie van Schravendijk, Te Kani, Zeralda Allbon
Front Kneeling: Naomi Middleton, Keela Atkinson, Wiki Martin, Huia McGlinchy

Taking risks to learn more about yourself. Living, loving and learning in the moment. These images cannot give you a sense of the daily issues faced by the whänau regarding continual struggle for resources, autonomy, authentic support from all levels of TWWA/LU institution nor the daily struggles of each individual's lives. But what is hinted here is the fact that even though those pressures seem insurmountable, if you have aroha and whänau and unconditional acceptance one can achieve all ones aspirations.
I te Aroha me te whänau nöna te katoa.
All is possible, achievable, conceivable and inevitable when one has aroha and whänau. Although the language is Mäori the principles are the most basic core values shared by all humanity. This is what one discovers when one participates in the whänau of the whare. Tihei Mauri Ora!

3.3 Mäori Vitality Community Unity

In the previous section I intimated the potential for diverse world-views to exist. That certain sacrifice may be needed in order to progress to goals of improved relationships between the significant players of the evolving society that is Aotearoa/New Zealand. I also highlighted the positive community unity expressed continuously as a part of the whänau of te whare of TWWA/LU's proactive stance on the belief in unity in diversity. I provided the beginnings of what is hoped to become a more detailed presentation of personal stories relating experiences of the positive vibration espoused in the community of Te Whare Whakakotahi. It is pertinent to present certain extenuating factors that impact upon those positive manifestations of the potential that is latent in the whänau, the whare and the principles they encompass within the environment of TWWA/LU. The basic core of this thesis/story is to highlight how different peoples can transcend their differences and begin to nurture relationships of respect, compassion and aroha for each other in an authentic manner beyond rhetoric.

Sydney Moko Mead (1997) comments on the notion of 'two people one nation' through the lens of sovereignty and issues of mana motuhake for Mäori. He acknowledges the aspiration of moving toward peaceful relationships as a unified goal but remains clear on the points of mana motuhake for Mäori as a priori goal. He writes,

> *"Our priorities are first to gain acceptance of the notion that we want autonomy or mana motuhake for our people. Then we need to define more precisely what we mean by the notion of two people, one nation which is implied in the notion of limited autonomy. Finally, there is the task of filling in the details and giving form to the idea so that we can actually live and experience limited autonomy. These are important tasks which have barely begun and which deserve our serious attention during the next few years. Underlying the quest for a pathway to the future (he ara ki te ao märama) is the belief that to go on with what we are doing now is not really satisfying from a Mäori point of view."*[65]

A significant point in relation to how Mäori students perceive their community at TWWA/LU. In terms of their aspirations for improved conditions relating to delivery of services, development of support mechanisms and authentic access to communication and decision making processes at relevant levels of institutional infrastructure attention to the future for TWWA/LU must include awareness of the disconcertment experienced by Te Whänau o Te Whare Whakakotahi. In determining their preferences for futures at TWWA/LU the following is also pertinent,

> *"The responsibility for Mäoritanga and Mäori culture is really ours, and always has been so. Our history and our very existence and identity as a people are bonded in Mäoritanga. The fact that the Päkehä population sees its identity as being closely linked to Mäoritanga as well should not sidetrack us. Nor should we wait any longer for the dominant population to sort out its problems. In the end, because it involves our destiny and our future in a world that is full of uncertainties, we are the people who must make the decision about whether we want limited autonomy or not. It is our decision and not that of the Päkehä population. It is a decision that is important to us and to the world community. We are not in a position to negotiate with others in New Zealand until we have made up our own minds – without the interference of, but rather with co-operation of the mass media, and with the understanding of the Päkehä population. This is the ultimate test of just how good we are as a nation and whether our reputation for good race relations was deserved or not.*

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[65] Mead,S.M., (1997) *"Landmarks, Bridges and Visions – Aspects of Maori Culture."* Essays by Sidney Moko Mead, Victoria University Press, Wellington.

Many of our leaders longed for this day – for example, King Tawhiao, Te Ua Haumene, Te Whiti, Tohu, Te Köti, Rua Kenana, Aperehama Taonui, and Te Heuheu Iwikau. This was a pathway on which they longed to tread but could not reach. Today it is possible to walk that path to the world of light that our ancestors dreamt of. It is up to us who walk on the breast of Papatuanuku to carry this cause to its realisation. My hope is that by the year 2000 we will be at long last be much nearer to the goal of being equal in political sense to the Päkehä New Zealanders and that we will live together as two peoples but one nation."[66]

As it is now 2002 that hope is now fully intensified by the present status of relationship between Mäori and non-Mäori, Mäori and government, Mäori and dominant culture stakeholders. Translating this whole milieu into meaning for the flax-roots community of Te Whänau o Te Whare Whakakotahi will be the task of further sections. What is significant to understand is that Mäori at flax-roots levels are having to,

1. Deal with issues of identity and all the implications sourced in that struggle,
2. Represent their aspirations to the dominant culture in ways that either bring about enlightenment or further division depending on whether those of the dominant culture are willing to participate, or not,
3. Achieve their full potential via the social systems of education, development, and personal growth,
4. Evaluate, implement, monitor issues of quality relating to those systems of social development,
5. Care for their whänau's expansive needs,
6. Stay strong, stay centred, stay healthy and most of all stay in touch with the 'meaningful totality'[67] that is Mäori reality what that may mean to them.

All of the above is wrapped in the struggle for enlightenment and understanding sourced in the contentious reality of being Mäori in this modern world and ever changing ever-dynamic world.

As illustrated above the term 'Mäori' developed after the event of the early colonising period of European settlement. Soon after as the concepts of Mäori and Päkehä co-evolved via their

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[66] Ibid.
[67] Norberg-Shulz,C., (1980a:12) *"Genius Loci"* Rizzoli International, U.S.A.

historical interaction both terms became entrenched into the vocabulary and mindset of the developing society of New Zealand. Despite the contentiousness of these terms it must be acknowledged that both exist inextricably side-by-side. Despite the fundamental issues surrounding the desire of Mäori to,

1. Demand Social Justice for historical grievances.
2. Achieve autonomy by demanding access to authentic discursive process.
3. Revitalise, enhance and develop their cultural heritage,

And,

4. Participate in the potential benefits derivable from opportunities presented by the modern world,
5. Further relationship between cultures of the world that have the potential to strengthen, unite and re-vitalise connections, links and whänaukataka between all peoples of the world.

My contention is that Mäori fulfilment inherently equates to the inevitable fulfilment of their humanity through means transcendent of materialism. I also contend that Mäori self-determination towards their own fulfilment is worthless if it does not seek to enhance the sister and brother communities of other cultures. I will endeavour to illustrate through this thesis/story why it is important for Mäori to lead the way in this ideal, not despite the pain of historical violence, grievance and degradation but because of it.

> *"Healing is a matter of state of mind. One can choose to be passive in ones ability to take control of ones life. Or one can choose to be an active agent in how one designs ones destiny."*[68]

Take for example the advent of the focus on the "gaps" that separate and differentiate cultures and members of society. My contention is that ideologies such as these are socio-culturally constructed. At that therefore because of that process are merely the opinions of the dominant political culture projected onto a subordinate society who have no way of looking at a situation and constructing their own opinion of it. The term "gaps" used in the, *"dominant culture controlled media…"*[69], serve only to highlight and sensationalise potential events that are presented in a way

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[68] Robbins,A., (1986) *"Unlimited Power."* Fawcett Columbine, New York.
[69] Chomsky,N., (1997), *"Media Control: The Spectacular Achievements Of Propaganda."* Seven Stories Press, New York.

as to differentiate, separate and categorise. Truth and context become less important in comparison to sensationalism. To present the cultural context of the socio-economic status of lower class citizens experienced pre-dominantly by Mäori as "gaps" is to dull the senses, to play-down the enormity and weight of the situation on the unthinking, unfeeling populace.

Roberts (2000) says this about the advent of "gaps",

> *"It is an ultimately sad commentary on this reformist period that the stickiest slogan to emerge is "Closing the Gaps". It's hanging out there as one of our two current pieces of visionary sign writing. As an internally focused defensive strategy, "Closing the Gaps" is fine.*
>
> *It communicates directly, it has some emotional pull, it describes part of a plan and is action oriented. But it's too limiting and non-aspirational."*[70]

In an article written in the Canterbury Student Magazine "Canta" the following was written regarding the limits emerging from false democracy,

> *"Like the prisoner who has the freedom to change the poster on his cell wall from Miss July to Miss August and to choose who he sits with to share his evening plate of vomit, so we too have freedom. But freedom which is this limited is not the great freedom which democracy proclaims."*[71]

Robert's (2000) point provides a concrete New Zealand example that highlights the above article. He states categorically,

> *"Ditch the political system! Widespread disenchantment with our governance led to MMP, another seriously stupid idea foe a community the miniscule size of New Zealand. Surprise, surprise people are just as disenchanted by the relentlessly adversarial nature of politics".*

He continues,

> *"If government were a business they'd be broke! For a country of less than four million people onshore, we have constructed an extremely convoluted political system…we have politicians and parties from both sides who have influence that is massively disproportionate to their popular vote. MMP should go, the number of MP's should be reduced at least in line with the referendum recommendations.*

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[70] Roberts.K., (2000) *"At the Edge – Vision for New Zealand."* 6 October 2001 http://www.scoop.co.nz/mason/stories/HI0010/S00035.htm

[71] Canta Article *"Freedom"* Issue 21 11/9/1996 Canterbury University.

Politics is a dirty business, especially with the media needing to fill their screens and pages twice a day. I believe we are badly served by the managers of our 35 billion-dollar businesses. There has got to be a better way."

A significant point for government is the fact that Mäori do not want someone else closing gaps around them – but would rather like the resource access to successfully participate in the challenge of over-coming disparity in their own way, in their own communities for the benefit of the whole community.

Despite its good intentions for the support of Mäoridom, the government would do well to take note of Rangimarie Turuki Pere of Ngäti Rongowhakäta who stated categorically at the year 2000 National Whakawhanaukataka Hui held at Te Whare Wanaka o Aoraki/Lincoln University 4th November,

'Gaps! What gaps! There are no gaps! When you're too busy doing what needs to be done in the community no gaps exist!"

It is clear from her message that Pere urges not just Mäori, but everyone else involved to,

'Get on with the job of doing what needs to be done for the benefit of the whänau, and that means the whole of the world.'

This was generally received as the underlying message of the hui. A hui attended by over 400 Maori members of diverse iwi, hapü and whänau whose organisations represented a diverse range of Mäori Health Service Providers of diverse structure, intention, ability, challenges, abilities and successes. It is the intention of this thesis to reflect in its rationale both the dimension of Te Ao Päkehä, as well as the dimension of Te Ao Mäori. Embroiled in this whole process are the issues of mana motuhake, tinorakatirataka, tribal history, Mäori identity, cultural sustainability, indigenous autonomy and unity in diversity. This thesis is one way of drawing together the aspirations of Mäori autonomy and issues of creating authentic community with Päkehä and other cultures of Aotearoa/New Zealand's expanding local, national and international community. Pere (1996) outlines the responsibilities for Mäori under the dimension of "Tütängata - Personal Growth". She defines personal growth as;

A: - Responsibility - "For me as a person, whatever happens, blame yourself."

B: - Work on me and my work will grow.

C: - To affect people, be effective. 90% mahi, 10 % inspiration.

D: - Skills (a) Lead by example, (b) Give people your time, (c) Everyone is important.

E: - Steps

(1) Get serious life is no joke.

(2) Get smart face the reality with wisdom.

(3) Get going don't procrastinate.

(4) Get excited show confidence and potential.

(5) Get away to recharge.

F: - Problems - every problem is a problem, all it needs is application. Treat problems as a challenge.[72]

The wisdom and practicality of the insights above are full of potential for the whänau and the wider community of TWWA/LU. What will remain for both is the process of beginning the healing process that can lead to authentic relationships nurtured from the foundations of authentic trust, compassion and understanding to occur between Mäori and non-Mäori, the whänau of the whare, the institution of TWWA/LU, the Mäori Department, and other relevant communities.

In terms of the issue of Mäori and non-Mäori beginning that process of unification, enlightenment and authentic relationship the whänau of the whare has a light year head start on the rest of the community of TWWA/LU. For the last 10 years, but more intensely over the last 6 years that process has been flourishing within the boundaries of the we-dentity of the whänau of the whare. The following sections will bear witness to those unifying years through the personal experiences and images presented in this thesis/story. How the whänau managed to both pursue those responsibilities that weigh heavy on all Mäori and yet manage to achieve practising unity in diversity through the auspices of their flax-roots whänau is a process I wish to make apparent in this project.

Clearly for the advent of a unified community issue of 'identity' will need to be addressed. As part of my initial inquiry I posed the question of what one might have to sacrifice to evolve. I was not insinuating that cultures should throw away their identities and/or cultural traditions. I believe those aspects of a culture should actually be maintained and celebrated. This has been the case for the whänau of te whare. Through the explicit goal of practising its unique quality of tikaka Maori the whare was able to facilitate a broad and diverse we-dentity that encompassed

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[72] Rangimarie Turuki Pere *"Te Oranga O te Whanau: The Health of the Family"* Arahura Hui 28-29 September 1996.

whanauka from all over the world despite their origins whilst retaining complete control, autonomy and integrity over their identity.

Diversity is an essential part of holism. And the whänau of the whare recognised this. Each culture has empowering gifts to share and this was promoted by the whare. Quality of relationship, communication and interaction were significant determining factors as to how a unified community of diverse cultural make-up could exist. What is being suggested now world-wide is a socio-cultural paradigm change. All over the world this message has been realised, with many positive reactions and proactions. And the whänau of the whare have been proactively implementing their style of manifesting potential that has the power to nurture authentic paradigms of human relationship, celebration through acceptance of cultural diversity as a natural part of existence and staunch belief in practising living the living practise of Tikaka Mäori that is channelled through the principle of aroha ki takata. Through this practise we were able to realise what our ancestors have always known, that in knowing who you are and where you come from and taking responsibility for your culture by practising it in the moment this is how we play our role in making the world a better place. For in that practise we create space for others to shine, to be, this is freedom, this is empowerment, this is the beginning of whänaukataka that encompasses more than those who were born under one roof. Many examples of the whänau whänui of the whare working for the explicit goal of bringing about unity through diversity by practise of tradition exist.

As a facilitator for Seven Directions Kaylynn Two Trees is dynamically working toward what she defines as *'a time for we-becoming'*. Seven Directions is a communication workshop with a difference. Focusing on delivering the wisdom of the ancient for the purpose of the authentic growth of the new in us all.

The Wilderness Trust of TWWA/LU is itself a conduit through which the principles of unity in diversity, aroha ki te takata, compassion and the authentic nurturing of community inspired by the spirit of nature may be practised.

Rangimarie Turuki Pere is an advocate of the deepest sense of unity in diversity that serves to vivify Mäori aspiration and in so doing creating space for other cultures, other peoples to experiencing the freedom that comes from knowing who you are, where you come from and what your responsibilities and obligations to those communities of identity are.

Te Whänau o te Kahu o te Aoraki are also explicitly working towards the paradigm shift of unity in diversity guided by tikaka Mäori through aroha. In fact they are the source of the ohäki tuku iho for the whänau of the whare. There are many more doing the work of healing, uniting, caring, respecting, relating living, learning and loving.

As alluded to by Mead (1997) previously the continuing challenge is for Mäori to bring together their collective gifts and map out how the issues of self-determination, social justice for historical grievance and economic disparity can be strategically dealt with. Especially in conjunction with fulfilling its aspirations for their tribal futures and balancing the development of the ideal of a community that celebrates unity in diversity and kotahitaka. This challenge will have to include education and dialogue with non-Mäori so as to develop understanding of the following issues impacting upon the status of Mäori identity past, present and future. However it would be important to look into the social systems that exist which impact upon Mäori aspiration, need and fulfilment.

Globalisation and economic free markets are the constructs of the dominant culture with which Mäori must contend in order to provide for certain of their needs. The following is general view of what those needs may be especially in terms of well-being, identity and social development.

3.4 Mäori Meeting Their Needs: Beyond The Discursive Rhetoric.

I have commented on the contentious issues surrounding defining who is Mäori. But I have not commented on what identity means to Mäori. This will be important in light of my intention to discuss how globalisation impacts upon Mäori identity and therefore upon their fundamental source of well-being. I have previously alluded to the term *'we-dentity'*. So far I have not outlined important potential surrounding its use. It has potential for nurturing an appropriate understanding of the inter-relatedness of humanity-to-humanity, humanity to nature, and humanity to mystery. I think the term *'we-dentity'* to be one that is more fitting to the individualised notion of the singularly particular term of identity. Although I am merely re-organising semantics it is none-the-less poignant to advertise that improved ability for the term *'we-dentity'* to capture that sense of inter-connectedness, expansion of relationship to ones extended family and intimation of multi-dimensionality inherent in the complex issue of determining what it is to be Mäori. We-dentity can be construed as that which explains those episodes, events and environmental experiences which, when summed up, on one level reveals

ones immediate persona but also intimates levels beyond the surface, deeper relationships, connections and meanings.[73]

It explains ones origins, sense of place, purpose and reason for being in context to the past, present and future. Whakapapa[74] hold the symbols of origin and therefore we-dentity. It binds Mäori physically, socially, intellectually, and spiritually to the past, present and future generations of Mäori and acts as,

> *"The conduit that carries their spiritual force - their wairua.."*[75]

Wairua is a term whose experience is beyond the written, (and arguably spoken), words. At best we can be thankful for kaumätua, kuia, tohuka, shaman, singers, dancers, wilderness poets, artists and storytellers ability to capture what Kaylynn Two Tree's defines as, *"...the residue of the experience of the spirit"*[76]. For the purpose of this thesis/story it is helpful to say that it can be thought of in terms of a metaphysical consciousness that expresses a living connection between Mäori relationship with, past ancestors, future descendants and Te Aoraki - the universe, and yet it is so much more.

O'Regan (1987) points out that all three exist within Mäori and define for Mäori what he states to be,

> *"The ultimate expression of who Mäori are."*[77]

Environmental symbols of identity abound in Mäori culture. Mountains, oceans, animals and trees all personify Mäori culture and are we-dentified accordingly with the people of that particular region. 'Takata whenua' express the concept of tinorakatirataka or sovereignty over ones,

> *"...Lands, estates, fisheries and other properties."*[78]

Behind the takata whenua stand their symbols of identity such as Mauka, crowned with,

> *The jewel of Mäori identity, the plume of Mäori dignity and soul of Mäori prestige.*[79]

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[73] Gray, M., (1997) Wänanga
[74] Genealogical links to my tupuna and mokopuna, ancestors and descendants.
[75] Tipene O'Regan *"Who Owns The Past?"* cited John Wilson (1987) *"From the Beginning: Archaeology of the Maori"* Penguin , Auckland.
[76] Kaylynn Two Trees (1999) 7 Directions Wänanga at Hanmer.
[77] Ibid.
[78] Orange,C., (1987) *"The Treaty of Waitangi."* Allen & Unwin Port Nicholson Press, Wellington.

'Wairua' connects Mäori with their tüpuna, their uri and their environment (Papatuanuku and Ranginui); is the basis for holism and invariably identifies them as a member of te Aoraki through the symbols of Mäori culture. From this connection a sense of obligation is nurtured toward täkata whenua, the environment - Papatuanuku, and their welfare at all levels. What becomes clear then in terms of resourcing Mäori with the necessary elements for health, several aspects can be identified.

- That Mäori require their connection with Papatuanuku, Rakinui me ä räua tamariki atua mä - those personified deities of the natural tangible forces shaping that which we call home.

- That Mäori require contact with those symbols of their we-dentity - through language for example.

- That Mäori diversity be recognised, encouraged and supported.

- That Mäori have the ability to reclaim themselves in ways they deem appropriate in the understanding that fear and mis-guided apprehension for non-Maori be dispelled by open reflexive communication, education and increased opportunities for society to participate in that revival process for the mutual benefit of society mature enough to transcend cultural difference.

Durie (1994) captured some essential focal points with which Mäori service providers such as health providers for Mäori communities may base their basic understanding of how to deliver authentic services to Mäori. He suggested at least four dimensions of takata whenua well-being that he urged the Aotearoa/New Zealand government to consider in it's attempt to fulfil its responsibility/response-ability toward Maori Health.[80] I argue that these dimensions can indeed be archetypically shared across all socio-cultural perspectives of well-being. Durie (1994) suggests that the basic dimensions can be compared to the four walls of a house, all four being necessary to ensure strength and symmetry. If a person is lacking any of these points, or one of their 'walls', then they are not in good health. Through his whare tapa whä model Durie managed to capture the attention of the nations community involved in delivering services to Mäori. It could be argued that he also provided them with the ropes to tie Mäori hands with. Having only four

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[79] New Zealand Crown Public Health Poster – Hauora Mätauranga.
[80] Durie,M., (1998) *"Whaiora: Maori Health"* (2nd Ed.) Oxford University Press, Auckland.

dimensions of Mäori health is too limiting. And yet respect and great appreciation must be given to Durie. As a start toward a paradigm shift for service providers those four were a reasonable place to introduce service providers to Te Ao Mäori.

Figure 3-1 The Whare Tapa Whä Model[81]

	Taha Wairua	*Taha Hinekaro*	*Taha Tinana*	*Taha Whänau*
Focus	*Spiritual*	*Mental*	*Physical* *Family*	*Extended*
Key Aspects	*The capacity for faith and wider Communion.*	*The capacity to perceive, communicate, to think, and feel.*	*The capacity for physical growth & development.*	*The capacity to belong, to care and to share.*
The message	*Health is related to unseen and unspoken energies.*	*Mind and body are inseparable.*	*Good physical health is necessary for optimal development.*	*Individuals are a part of wider social systems.*

What is significant to understand is the point that Durie stated that these four dimensions were to be understood as being *'at least four'* of a multitudinous universe of diverse dimensions of basic Mäori health and well being. What is equally significant is the blinding exclusion of the dimension of land/whenua - the placenta connection with the land - the vital relationship between takata and their whenua. This exclusion is the result of a lack of recognition of the relationship between takata whenua and their culture - a culture developed, founded and connected to the multidimensional environment that is Aotearoa, Te Ika a Maui, Te Waipounamu, Rekohu, Rakiura. An environment that encompassed more than the physical geography of its water locked boundaries.

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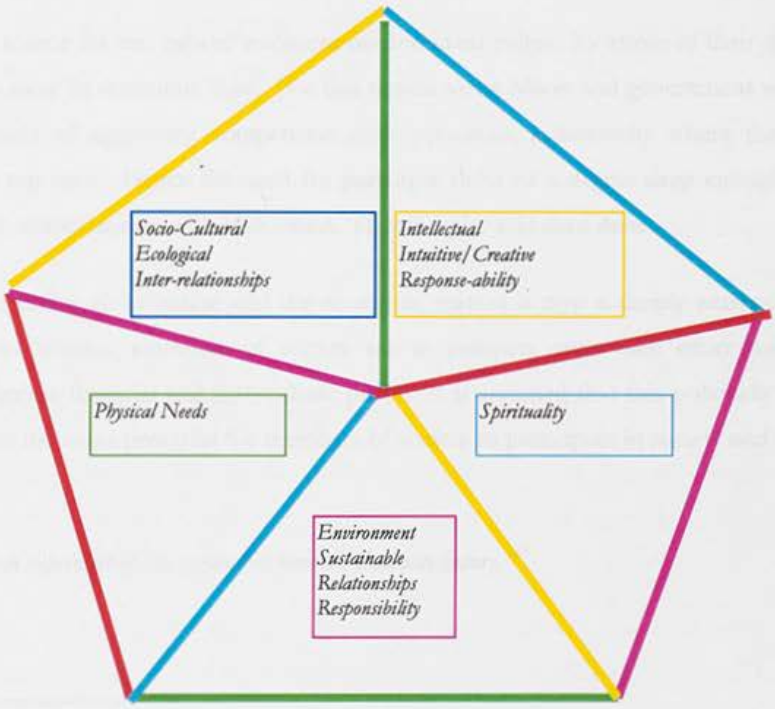
[81] Durie,M., (1995) *"Te Ara Ahu Whakamua - Proceedings of the Mäori Health Decade Hui 1994".*

An environment that encapsulated the metaphysical dimensions of nature, spirit and the unification of both to give birth to ka takata whenua o Aotearoa. Therefore we can submit that we must at least include a fifth dimension of takata whenua well-being; that dimension that is Te Taha Whenua/ Te Taiao/Papatuanuku räua ko Ranginui. This recognises that all things are connected and that no action, decision, policy, process, discourse happens in isolation to another. All things affect everything. What is highlighted in this way of percieving a fifth dimension is the advent of accountability repsonsiblity and duty to be nidful of your actions, careful of your decisions and wise is your discourse. The consequences are significant if these attitudes are not taken seriously. The potential however is awe inspiring if we are nurturing community from a base that has its source in that connection, trust, compassion and ultimate accountability and repsonsibility for your environment, community and fellow human beings. Hence we see the emergence of other significant dimensional Mäori needs not yet addressed by government. The question still remains how far have we come in 8 years? How have we decorated the house that was built by Durie 8 years ago? The following diagram poses one development that could enhance the house that Durie built.

Figure 3-2 Te Taparima O Te Hauora O ka Takata katoa; Five Dimensions of Well-being for All.[82]



[82] Pers, Com; Maever Hei Ariki Cherie Moeau-Punga Ngäti Rongowhakäta 1997

The diagram above provides a holistic integration of at least five dimensions of well being that all beings of the land can share. Indeed we see that all beings can share these archetypes of environmental well-being that span culture, race, gender, ethnicity - being!

Here then we can see the appropriateness of Te Whare Whakakotahi and the whänau therein as they attempt to recognise these dimensions and openly encourage the exploration of other world-views. The last 8 years have been nothing short of dynamic for Mäori. Though growth can be represented in many ways, statistical and otherwise, no government should be too proud of their efforts over that period. As representatives of the dominant cultures aspirations and desires government must always remember that,

> *"Dominant social paradigms serve only the dominant controlling culture."*[83]

In terms of the fifth dimension of land into the whare tapa whä that issue alone will never be placed on the table of consultation between government and Mäori in any way authentic or meaningful until holistic paradigms of peaceful understanding are finally entered into that recognise our interconnectedness. To date these idealistic paradigms are still only seeds awaiting the appropriate conditions for activation.

As the major source for our natural resources no dominant culture by virtue of their dominating position gives away its economic base. For that reason alone Mäori and government will forever occupy positions of aggressive competition over resources, a hierarchy where the top dog possesses the top spot. Hence the need for paradigm shifts of a degree deep enough to move two cultures to communicate with each other. That is easier said than done.

As mentioned earlier globalisation and the economic market is now a deeply entrenched social construct from whence members of society are to compete with each other using scarce resources to accrue financial and materialistic profit. It is assumed that this politically protected social system is the most powerful for members of society to participate in society and to subsist. However,

> *"Human experience of this system has been less than satisfactory."*[84]

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[83] Breton,D., Largent,C., (1996) *"The Paradigm Conspiracy, How Our Systems of Government, Church, School, & Culture Violate Our Human Potential."* Hazelden, City Centre, Minnesota, U.S.A.
[84] Chomsky,N., (1994) *"World orders, old and new."* University Press, Columbia, New York.

It is generally accepted by society that education holds the key to empowerment. Education therefore could be seen as the way through paradigm change can occur. However inquiry into what kinds of education, who controls access to information and who is impacted upon by the institutions of education are either not openly discussed or if so are not followed up on. For Mäori education has had, and continues to have, less than satisfactory impact on their collective aspirations for social, economic and cultural development. Why?

An ever-increasing competitive knowledge economy focused on development of technology and the resulting potential profit to be made from such activity, the assumption that technological development can increase ability to respond to all our needs and a positivist influenced objective world-view have much to answer for in terms of the communities who experience today's society as violent, aggressive and alienating.

In a recent issue of New Scientist magazine, (13 0ctober Vol 172 NO 2312), an article written by Daniel Greenberg highlights some poignant issues relating to the influence of money on the changing motivations of university institutions. He writes,

> *"Who holds the patent on this vaccine?" Jonas Salk was asked in 1955 amid world-wide acclaim for his creation of the first polio vaccine. "Well, the people I would say," Salk replied, adding: "There is no patent. Could you patent the sun?"*
>
> *That quaint episode in entrepreneurial innocence dates back to a bygone era in science, when the thrill of discovery, collegial recognition and service to mankind were the principle motivations in university-based research. In the contemporary culture of science, that trio survives. But to a disturbing extent it has been joined and over-shadowed by a new force: money, and the opportunity for professors and their institutions to make gobs of it by selling their skills and knowledge to industry. Along the way some of the great values of science have been trampled, including truthfulness, openness with colleagues, the public well-being, and responsibility to students.*
>
> *In the plaintive words of Mary Mullis, the Nobel-prize-winning inventor of the polymerase chain reaction: "Probably the most important scientific development of the 20th century is that economics replaced curiosity as the driving force behind research."*

How does this impact on the situation faced by Mäori today in terms of their needs for development through higher education? Greenberg alludes to the potential impact by saying,

"For grounds for concern we need only tune into the anguished cries emanating from many inhabitants of academe as they have become acquainted with the simple fact of capitalist enterprise: companies exist to make money, and virtually everything they do is focused on that goal – including deals with universities.

"We're adopting a business model instead of an education model," a chemist at Virginia Polytechnic Institute and State University complained in a 1997study conducted by the research corporation, a foundation that promotes technology transfer from academe to industry. "The rationale is collaborations [with industry] are good because they bring in the money…there can be benefits, but you're not training the students any more; you're bringing them in to work to satisfy a contract. The emphasis shifts from what's best for the student to the bottom line.'[85]

It is clear from this article that monetary agenda's influence the motivations for tertiary institutions responsible for society's source of higher learning. Certainly throughout the nineties of the twentieth century New Zealand's tertiary system adopted the new right attitude of demanding our education institutions to wield the potential of the economic market as that with which they should carve out their futures. Having just past the tenth birthday of the student loan scheme one can not categorically state that that idea was anything but damaging to New Zealand's fiscal status having now a 5 billion dollar student debt (on top of its normal debt) to deal with.[86]

This is significant to ponder in light of Durie's earlier remark concerning the diversity of Mäori needs and the difficulty for one resource to meet those needs. I pointed out earlier that globalisation and economic market systems are now the social tools with which communities must claim their stake on the future. It is important to ask how the dominant paradigms of economy and globalisation can provide for the diversity of Mäori needs, let alone humanity, when it is performing so poorly thus far for the majority population of the world. Especially with regards to our tertiary education institutions.

Norberg-Shulz's (1980) understanding of the alienating experience of globalisation for many of our communities, especially Mäori is pertinent to this thesis/story;

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[85] Greenberg,D.S., (2001) *"Science, Money and Politics."* University of Chicago Press, U.S.A.
[86] Steve Maharey – Minister of Education 2002. pers. Comm.

'Modern man becomes 'world less', and thus loses his own identity, as well as the sense of community and participation. Existence is experienced as 'meaningless' and man becomes 'homeless' because he does not any longer belong to a ' meaningful totality'.[87]

El-Shafie (1999) brings light to this situation from her studies of the "Phenomenology of the Built Environment." She states,

> *"The impacts of modernity and globalization upon the quality of built environment have resulted in the phenomenal effect of the "placelessness" of modern humans. This phenomenon increasingly constitutes a source of subtle destruction. Evidence of this is clear in the West and the East, Rich North and the poor South, and the developed First World and the Underdeveloped or developing Third World, [not to mention the collapsed second World]. My interest, as an architect, is how to interpret the phenomenon of "placelessness" within the modern built environment, and what this interpretation means for traditional communities seeking to retain a sense of "dwelling" under the impact of globalisation. Anthony Giddens suggests that the 'meaningfulness' of day-to-day organisation of social life is a taken for granted feature of human existence, and guaranteed by tradition. However, Norberg-Shulz has argued that it is the notion of 'meaningful totality which is missing in modern life, leading modern man to become a "stranger to the world and to himself". The dissolution of "basic trust" relationships in modern societies identified by Giddens has resulted in a number of consequences, including personal alienation and the loss of collective identity. Post-modern critiques have highlighted these consequences and called for a greater awareness of problems that arise from the universalising tendency of culture, modernity, and globalisation of technology and commerce which provides so much of its momentum.'*[88]

I have suggested that Mäori ability to respond to the above social milieu is dependent on,

- Strong sense of identity,
- The support systems that exist to aid an individuals and community's endeavours to grow,
- Access to education and appropriate processes of education that can cope with an increasingly diversified multi-cultural society.

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[87] Norberg-Shulz,C., (1980a:12) *'Genius Loci'* Rizzoli International, U.S.A.

[88] El-Shafie,M., (1999) *"Phenomenology of Built Environment: Interpreting the Relationship Between People and Nature In Remote Communities – The Siwan Experience."* Pg 1, A thesis submitted in partial fulfilment of the requirements for the degree of Doctor of Philosophy in Landscape Architecture at Lincoln University.

I have stated that Mäori are especially impacted upon by that social milieu. And I have alluded to the possibilities of Mäori because of their traditions and historical experience of colonisation and consequent alienation hold the potential to lead present Aotearoa/New Zealand society into the future as a unified community with a shared vision.

To the potential of Mäori to play a role as leaders of this nation Roberts (2000) exclaims,

> *"Exalt in our Mäori Edge. With innate design, craft and performance skills, coupled with cultural traditions of networking and co-operation compatible with new economy work styles, I believe Mäori skills and traditions are a hugely untapped export resource. Mäori are a sophisticated indigenous culture that connects comfortably with the world...from medicine to architecture to peacekeeping to broadcasting to resource management, Mäori have natural skills that I don't see being used centre stage in New Zealand and internationally, but should be."*[89]

Roberts continues,

> *"We don't have a vision right now and God knows we need one. Government aren't providing one, the media aren't, business isn't – so it looks like its up to you and me to take a crack. How do we create a vision for New Zealand, a vision that is about nationhood, about citizenship, about all New Zealanders, and not about government, politics or economics."*[90]

Roberts continues to extol the merits of a nation having a shared vision. It soon becomes apparent that his vision of unity is focused on the goal of staking a claim on the futures potential for profiting from ones shared collective gifts. Fundamentally I agree with many of his insights into how New Zealand may state a claim on the world market as a nation with the potential to unite and share unique gifts with the world...and make a profit from it. It is not my intention to insinuate that making money is inherently evil and does not have a role to play in future societies. However it does pay to temper this goal with the balancing influence of humility, frugality and the sense of rich fulfilment that comes from connection to spirit.

Day (1990) says,

> *"The most basic requirement for a healthy community in our view is that of balance, choice and freedom.*

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[89] Roberts.K., (2000) *"At the Edge – Vision for New Zealand."* 6 October 2001 http://www.scoop.co.nz/mason/stories/HI0010/S00035.htm
[90] Ibid.

To be whole the polarities of ones being are brought together - the intellect and physical actions are brought into a harmonious relationship by the realm of aesthetic and moral feelings. Indeed balance and harmony are vital to health - in the individual as in society or the ecological communities.'[91]

Any concerns, or fears over the insinuation of utter chaos over absolute freedom are dispelled by the recognition of the living practice that is 'tikaka Mäori'. It is a way that is closely linked to the whole environment and recognises the obligations and responsibilities that the environment place on us as a part of that environment and not separate from it. A century and a half of socio-political economic misbehaviour has taken its toll on Mäori. It is naive to insinuate that Maori were not a part of that eco-environmental conundrum. Maori too are consumers and contributors to the present environmental dilemma.

Day, (1990) comments on this environmental dilemma;

"There is a school of thought which holds that encouraging profitability will establish a healthy economic base for run down areas; quality of life improvements follow in due course. Others hold that the dynamic management necessary for this does not want to live in a low-status dump...but I can't help feeling that something is the wrong way round; for the pursuit of profit has destroyed cities, countryside and bio-regions. It has destroyed individuals and divided society...Yet profit unpursued is but a natural consequence of commercial activities which serve a need in the community: the interchange of goods and services arising out of listening to the surrounding situation. With this approach we can build a physical environment based on listening to the spiritual places and needs of the human spirit. It won't solve all the problems but it is a step in the right direction. To people who say you can't afford to work this way I can only answer that I can.'[92]

This is profound in terms of Maori ability to effect a change toward this direction. 'Tikaka Mäori' both revitalises the obligatory duties of täkata whenua to re-affirm positions of stewardship and guardianship over Aotearoa/New Zealand, such that a spiritual affirmation of the environment we live in occurs as Day (1990) suggests.

This may imply that Mäori have been lax toward that ideal. This is not the case; to 're-affirm' means in this case is too place the responsibility solidly on those who identify as täkata whenua to own their past, present and futures, and to act accordingly. To declare that they, like Day, can

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[91] Day,C., (1990) *"Places Of The Soul: Architecture and Environment as a Healing Art."* Aquarian/Thorsons, Britain.
[92] Ibid.

afford to. When Mäori assume this mindset of ownership then it becomes clear that Mäori have never lost their freedom of choice. This argument is problematic in that it is easy to espouse a liberalist view on 'ownership' from a philosophical academic point of view.

The reality for socio-economically disadvantaged Mäori is that they can't afford to waste time with philosophy when there is little to eat, clothe or generally look after their basic health needs. For this social segment the past historical grievance of loss has had the greatest deleterious effect materially and spiritually. However it is not the purpose of this project to espouse false beliefs such as "Richer is cleaner". The previous statement alludes to the false sense that material wealth leads to spiritual health. Day (1990) has supported my argument that this is not so. It could be argued that the rich in our stratified society are suffering the most from the disconnection with an environmental reality. A loss of place and "meaningful totality". Again this has implications, which insinuate that the rich are the cause of all evils. This also is not the case nor is it my purpose to inculpate social segments of our society. What is relevant and poignant to this argument is that Mäori are affected at all levels of our stratified social structure. The saving grace for Mäori is that the metaphysical force that expresses a living connection between Mäori existence in all its multiplicity and our environment has been covertly guarded and is now been openly restored to it's former status. For example through the activities of whänau such as Te Whänau o te Kahu o te Aoraki, Rangimarie Turuki Pere, Kaylynn Two Trees Seven Directions organisation and many others.

This metaphysical force is held within the value of 'self-identity' which can lead to deeper meanings of we-dentity that celebrates unity in diversity through aroha ki te Takata. For Maori this value is the basic first step to wholeness, and it is the one fundamental healing process that has the greatest positive influence.[93]

Day (1990) supports this whole 'self-identity' crisis by alluding to the effects of artificiality in our lives. He states,

> *"Although they bare the worst brunt of the worst surroundings the problems of the cities are not confined to the poor, to minorities, to children or any other under-represented groups. A major personal problem is the loss of context to personal identity. Large communities with artificial means of life support have lost their 'translucency'."*

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[93] Gray,M., (1996) Mana Kaitiaki Wänanga. Pers. Comm.

And so to summarise I have drawn attention to my underlying assumptions and perceptions shaped by many forces impacting upon Mäori. These forces influence the degree to which Mäori experience society as positive and supportive or negative, violent and alienating. I have alluded to the potential of Mäori to lead and inspire other communities and cultures. And that because of their historical aptitude for cultural survival, adaptability and vibrancy they have the edge on guiding principles for community unification under the principles of unity in diversity, aroha ki te tängata as guided by tikaka Mäori. I have suggested that education is the key but I have also delineated the pitfalls and weaknesses of the institutions responsible for those processes of education. I have pointed out that we lack as a nation a vision that can unify. And I have shown that balance and temperance must occupy everyone's, (especially Mäori), designs for a better future based on human fulfilment guided by relationship and connection with spirit. I have attempted to pull together loose strands of the issues I am concerned with in relation to my intention of showing through this thesis/story that the Whänau of Te Whare Whakakotahi have been impacted upon by all of the above forces. And yet not despite that experience but because of it, they have been able to proactively respond to that milieu to a degree that transcends the rhetoric of participative democracy. This defines them as a valuable model of how unity in diversity may be made manifest in a real community through the auspices of tikaka Mäori as guided by the principle of aroha ki te täkata. The following section will focus specifically on how those forces that impact and influence that community that is Te Whänau o Te Whare.

3.5 The Co-evolution Origin Story Of Te Whänau Of Te Whare Whakakotahi & TWWA/LU.

These following assumptions will help make a connection between my perceptions of the global forces impacting upon the world, especially the Mäori world-view and how the whänau at Lincoln University respond at that flax-roots level of Mäori fulfilment.

1. That University by virtue of its very dependence upon an ever increasingly globalised world has both the potential to empower and dis-empower. Participatory democracy that has the potential to affect positive outcome for its participants depends on whether power holders exercise rhetoric or authentic action.
2. That the degree to which Mäori are able to successfully respond to the demanding environment of university institutional life and their own Mäori aspirations depends greatly on the integrated elements of a person's degree of understanding hegemony as that which

results in perceptions of reliance on external elements to empower individuals. Personal ability to cope, be supported and enjoy access to those resources that serve to empower their ability to respond to their needs is significant in and of itself, but this must not be pursued in ways that compromise ones integrity. Dependence upon those political infrastructures for ones sense of empowerment and/or ability to respond is not the path to realising ones full potential and ability to affect positive influence on their community.

3. Related to the above is the issue of specific support systems designed for specific Maori needs. Understanding that Mäori needs are diverse. Rationally then one can see the benefit in offering systems of support that span a wide scope of support services inclusive of Mäori systems of support.
4. That an individual sense of self worth, identity and sense of belonging and purpose can be supported through the living practise of Tikaka Mäori – the inclusive practice of practicing personal integrity, respect and appropriate behaviour whilst providing room for celebration of unity in diversity.
5. Facilitation of community that is transcultural can occur via consensually agreed upon collective practice of whänau specific Tikaka.
6. That marginalisation, hegemony and tokenism are the appropriate terms for any argument whether politically sanctioned and/or economically derived that serves to place barriers in the potential for Mäori to pursue the fulfilment of their human potential supported with fully resourced Mäori support services and systems.

The Following section delineates tikaka Mäori as a living practice to provide support to communities at individual, collective, local, national and international levels of the global village. And that under specific conditions it can be utilised to cope with the violence inherent in the processes of modernity and the consequential affects of globalisation on humanity's sense of identity, belonging and meaningfulness.

I have alluded to the complexity of the issue surrounding "being Mäori". Having Mäori needs, Mäori aspirations, Mäori identity, these are all to varying degree's problematic for some and of no consequence to others in our Aotearoa/New Zealand society. It is sufficient to state that Mäori are impacted upon by multiple responsibilities, events, situations and forces all coalescing to either aid Mäori in their daily lives or to impede them.

Fundamentally this thesis/story is about the needs of Mäori and how today's social institutions meet those needs. However wrapped up in this story are other themes alluded to earlier. They relate to Mäori identity, Mäori status as a culture, Mäori health and well-being, Mäori past, present and future, the role of 'whänau' in a modern context, the position of "aroha" in a world who's problems could all be alleviated by it's potential to unite.

This thesis is also concerned with moral responsibility and personal response-ability in a world where leadership, guidance and compassion are in great demand. Throughout this thesis/story I want to acknowledge the great disparity, pain and suffering, and violence endured by Mäori past, present and future. And yet I wish to focus predominantly on celebrating the fact that not despite those debilitating social circumstances but because of them Mäori survived and great gifts yet to be shared with each other and the world remain still. Even though our own cultural institutions are deleteriously impacted upon by the same global forces impacting upon others our culture literally percolates with vitality, enervation and hope despite others best efforts to make that not so.

In a world becoming increasingly strange and alien familiarity in the sense of family, sense of self-worth and identity is seen as an initial source of self-confidence for all. Consider the following anecdote and its point concerning the significance of familiarity in an individual's process of making decisions that ultimately define ones future.

Tim Ruthven is of Käi Tahu descent and was a former employee of Lincoln Communications and Relations Centre responsible for marketing Lincoln University to potential high-school leavers. He was also a whänaka of our whänau in the whare. He brought to my attention that the most influential factor incorporated into young adult decision making process designed to produce the best options for university entry was not whether or not it had the course you wanted to take, or whether it had the best resources or the best reputation – but rather where that individuals friends were deciding to go! Sonya Low of Ngäti Tüwharetoa and former employee at Te Rapu Ara New Zealand Career Services and also a whänaunga of our whänau corroborated that situation. From her experience with Mäori school leavers and potential university candidates she agrees that she has noticed school leavers determining their futures based generally on whom of their friends and/or family members were going to which particular university. All of this focus on the issue of familiarity, family and familial situations is provided to help make the point that support mechanisms and systems at every level of personal need is essential to an individual coping with the university environment as well as being able to respond

Image 7: Te Whänau o Te Kapahaka o Waihora

Image 8: Teresa Bishara, Ngäti Tüwharetoa – He Mema o te Whänau o te Kapahaka o Waihora.

What did this event mean for Mäori students and whänau of this education institution? In Jollands report he developed a set of 30 recommendations, (See Appendix A). These recommendations encompassed suggestions for change that had the potential to affect three main areas of focus regarding improving Mäori attraction, retention and graduation rates. They were,

- Institutional
- Academic
- Environmental

In his conclusion Jollands wrote,

proactively to their personal aspirations of achieving highly at university. The issue of family and its potential for supporting individuals and communities is intended to be the focus of this thesis/story. But to be more accurate and appropriate the focus will be centred on the unique taoka that is the whänau.

The main distinction between these two seemingly interchangeable concepts is that family cannot encapsulate the uniqueness that whänau brings to the phenomenon of empowering community through tikaka Mäori. And in order to highlight the significant forces impacting upon the whänau of TWWA/LU I shall outline in the following section a brief explanation of how the institution of TWWA/LU has developed over the period of 1990 – 2001. At the present time New Zealand is faced with making bi-culturalism work in a multicultural society confused by the incongruence of the socio-political rhetoric of economic plurality. In this context the challenge of Mäori successfully attaining recompense for historical grievances sustained over the a period of three centuries, whilst attempting to participate in the profitable development of their own economic destinies and attempting to care for the entire whänau whänui of Aotearoa/New Zealand's community is an immense undertaking. How does this translate into real terms? Into terms at the flax-roots levels of Mäori community? The following section discusses issues highlighting significant forces impacting the flax-roots community of Te Whänau o te Whare Whakakotahi and the wider community of TWWA/LU. Despite the proactive positive attitude of the whänau of the whare of TWWA/LU clearly encapsulated by the positive imagery and korero included in this thesis/story of its whänauka complex issues of autonomy, identity and access to resources which serve to empower Mäori in tertiary institutions still remain contentious. The following section highlights several of these issues and leads into specific issues arising out of the impact that TWWA/LU has had on the evolving processes of the whänau of the whare over the period 1990 to 2001. Accentuating the positive with due consideration for the defining factors deleteriously impacting upon those positive activities is to present only half of the story. In order to return to the positive it is my intention to discuss the difficult issues of Mäori autonomy, well being, access to resources and other extenuating factors influential toward the potential for the whänau and the whare to remain vital to TWWA/LU's future as a service provider for Mäori. The following image shows the Te Whänau o Te Kapahaka o Waihora performing in the multicultural event International Night 1987. Lincoln at that time was still a Agricultural College. Two years later student Nigel Jolland's analysed relevant issues regarding to need for Lincoln to develop improved quality of service for Mäori students, staff and community on campus. The following year in 1990 Lincoln Agricultural College became a fully autonomous university known as Te Whare Wänaka o Aoraki/Lincoln University.

"Participation rates of Mäori people at Lincoln are lower than Päkehä and Asian. There is a need for Lincoln College to encourage a greater involvement by Mäori people both for statutory reasons and for other reasons. Overlooking the advantages of including another perspective could mean Lincoln misses the opportunity to develop into the institution of excellence it aims to be. In the words of Gordon Stephenson (1988), Lincoln intends, 'To become the centre of excellence for the management of the land and water resources." The encouragement of Mäori participation and recognition of the Mäori culture/people as having something to offer can assist in Lincoln's transition towards such excellence.'[94]

Since that time what has transpired? What has been the transition? Did Jollands recommendations see the light of day? With closer inspection one can see evidence of transitional change and affect. Though one feels that that transitional period is still, 13 years on, happening.

Institutionally the university has had a predictably rough transition through the first 10 years of its life. The following is a list of significant developments for the institution of TWWA/LU.

- The 'User pays' ideology.
- GST.
- The development of the student loan scheme through which four Education Ministers have held the interest of student-dom to the point of our now $5 billion dollar student debt.
- Three Prime Ministers one of which was the first woman leader of the country, Jenny Shipley, whilst the only other woman to lead the country was the first woman to be voted as Prime Minister and continues in that position at the time of this thesis/story.
- Settlement of Kai Tahu Iwi grievance claim affecting relationships with the institution of TWWA/LU as Kai Tahu took control of its destiny.
- The advent of the Resource Management Act and consequent demand for education focused on its implications for Aotearoa/New Zealand.

[94] Jollands,N., (1989) *"Transition: Increasing Mäori Enrolment at Lincoln College"* Rural Development & Extension Course SOCI303, Lincoln College.

- The rise and fall of Te Whare Tikaka Mäori me ka Mahi Kairakahaua/Centre for Mäori Studies and Research. And with that the rise and fall of the, BMS Bachelor of Mäori Studies which lasted from its inception in 1995 to its eventual demise in 2000.

Image 9: *First Graduates of Bachelor of Mäori Studies and Their Respective Whänau. Merepeka Henley (left), & Katie Thomas (Right). Inaugural Whakapotaetaka 1998 Te Whare Wänaka o Aoraki.*

Image 10: *Graduates of Te Whare Wänaka o Aoraki 1998, Inaugural Whakapotaetaka Mäori. Andrew Luke Ngäti Rarua Bachelor of Resource Studies, Bevan Tipene Ngäti Kahungunu Masters Resource Studies.*[95]

- The new birth of the 'The Centre for Mäori and Indigenous Planning and Development' and the newly developed, BMP&D, Bachelor of Mäori Planning and Development

Degree. The first graduands from this degree are expected in 2004 or 2005. The evolution of Te Whare Whakakotahi blessed in 1998.

- Gatt – General Agreement on Trades and tariffs.
- Intellectual Property Rights for Indigenous Peoples.
- Indigenous peoples decade 1995 to 2005
- The Maataatua Declaration 1993

Image 11: *Graduates 1999 Te Whare Wänaka o Aoraki/Lincoln University Kei te Whare Whakakotahi.*[96]

Image 12: *Graduates Te Whare Wänaka o Aoraki/Lincoln University 2000. I roto i te Whare Whakakotahi.*[97]

[95] (L to R) Andrew Luke Ngäti Rärua Ngäti Toa Bachelor of Resource Studies – Bevan Tipene Ngäti Kahungunu Masters of Resource Management.

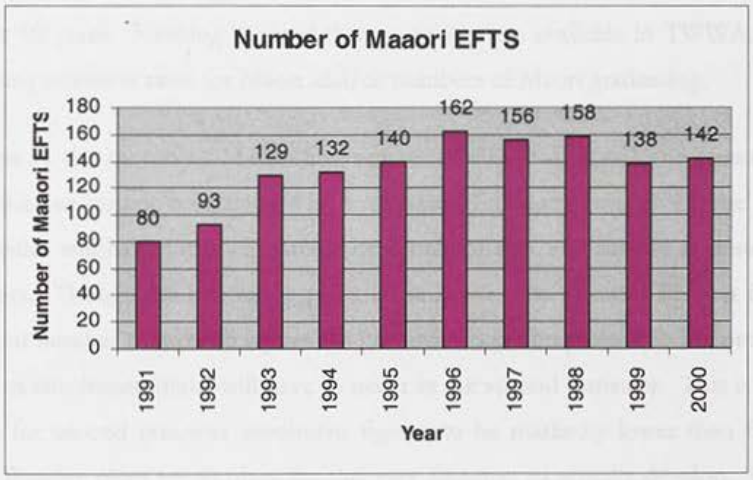
[96] Hera Smith Ngäti Manawa Bachelor of Parks Recreation and Management, Piripi Honetana Tainui Bachelors of Mäori Studies, Akuhata Manuel Ngäti Porou Bachelors of Mäori Studies, Jan Hania Ngäti Tuwharetoa Postgraduate Diploma in Natural Resource Engineering, Keriana Wilcox Ngäti Porou Bachelor of Resource Studies.

[97] Keela Atkinson Ngäti Tüwharetoa Bachelors of Resource Studies, Priyesh Singapore Bachelors in Marketing, Dominic Rzoska Iwi unknown Bachelor of Mäori Studies, Takako Matsudaira Japan Bachelors of Parks Recreation and Management, Peter Selwyn Whakatohea Postgraduate Diploma in Transport Studies, Pamela Perkins Ngäti Tokelau Bachelors in Mäori Studies, Kazu Arai Japan Bachelors in Resource Studies, Iwikau Te Aika Bachelors of Mäori Studies, Mark Thomson Bachelors of Resource Studies.

- Steady state increases in student fees. Though Steve Maharey, present Education Minister has managed a fee's freeze for 2000 and 2001.
- Increased dependence on International Students for financial support.
- Bill Gates – Microsoft Windows.
- The Information age.
- Increased focus on information based technologies.
- The Turning of the Twentieth Century into the new millennium.
- Increased Mäori population. Targeted to hit 500, 000 in the year 2050.[98]
- Intensified focus on health reforms for Mäori.

The year 2002 has come to pass, for te whänau o te whare what improvements there may have occurred for Mäori over the period of the first decade of TWWA/LU's life has been questionable. Take for example the full-time enrolment growth of Mäori students from 1990 to the year 2000. In that period Mäori student numbers describe a weak trend of slow growth followed by a quick degeneration and again very slow recovery.

Figure 3-3 Effective Full Time Mäori Student Enrolment Numbers 1991 to 2000.[99]



[98] New Zealand 2000 Consensus Report.
[99] 1995 & 2000 Lincoln University Annual Report Information.

From the year 1991 to 2000 there is a percentage growth of Mäori EFTS[100], of only 56.34%. Compare this to the percentage growth in Non-Mäori student EFTS over that same period, 79.33%. It is essential to understand that figures for Mäori EFTS do not give the reader an indication of actual students completing their respective courses. No statistics exist that show the percentage of Mäori who do and/or do not complete their course or pull out before completion of their respective course in any available annual reports for TWWA/LU.

Figure 3-4 Percent Of Total Mäori Enrolments 1991 – 2000.[101]

Year	% Mäori Students Of Total Student Population.
1991	2.80
1992	2.86
1993	3.67
1994	3.57
1995	3.54
1996	3.90
1997	3.80
1998	4.00
1999	3.60
2000	3.80

Figure 3-4 shows the percent of total enrolments made by Mäori students enrolled in TWWA/LU 1991 - 2000. Figures are inclusive of full time plus part time students. From Figure 3-3 above one can see that the growth in real terms only amounts to an addition of 62 Mäori Students over 10 years. Keeping in mind that no figures are available in TWWA/LU's annual report indicating retention rates for Mäori and/or numbers of Mäori graduating.

Present figures in the month of March first semester 2002 have actual enrolment numbers at 52.[102] This number cannot be reflective of total Mäori Student numbers for the year 2002 as previous statistics will have included enrolment figures of first and second semesters for those respective years. Though the interesting point to be aware of is in order for that first semester 2002 enrolment number to grow to equivalent proportions in comparison to the previous figures an incongruous enrolment intake will have to occur in the second semester. This is incongruous as it is usual for second semester enrolment figures to be markedly lower than first semester enrolments. Positive plans are in place for this very situation to actually develop. Word via the kumara vine is that Mäori enrolment numbers are going to swell markedly by the second

[100] EFTS - Effective Full Time Students
[101] 1995 & 2000 Lincoln University Annual Report Information.
[102] Te Awhiorakì Hui 4th March 2002 – pers comm.

semester 2002. The implications for potential growth in the whänau of Te Whare Whakakotahi are significant and challenging in terms of potential for greater whänau strength via increased numbers. Although this assumes that all Mäori participate in the social activities of the whare. This is sadly not the case for various reasons. But a contentious situation lies underneath the surface of this expectant Mäori student growth. That spectre is the need for Mäori Research and Academic Staff and programme growth in resources, physical, material and fiscal and also improved support mechanisms.

When Mäori staff growth over the decade of 1990 to 2000 is placed in context to this situation the potential for increased Mäori welfare concern intensifies. Since 1996 Mäori Research and Academic teaching staff has shifted from 2 in 1990, to 5 in '96, to 4 in 2000. At present 3 staff (not including visiting guest lecturers) operate the entire Mäori programme for TWWA/LU. How does one translate this in regards to the potential for improved social conditions regarding delivery, support and quality of education for the flax-roots communities of Mäori students of TWWA/LU?

The answer to this is convoluted and complex. One must look back into the history of Aotearoa/New Zealand's last 2 decades of socio-political transition, TWWA/LU entering the Nineties as a tertiary education service provider, and Mäori student development at flax-roots levels during these volatile unpredictable socio-political climate. Interpretation of that social milieu is understandably personal and will of course be a source of great debate. I offer my interpretation of that milieu as a means of leading to the substantiating evidence which will show that despite this socio-political storm the whänau and the whare served to hold its integrity and grow strong in the face of all aridity. The purpose in illustrating this fact will help reveal how the whänau of te whare over the years has coalesced the insights of experiences and processes into a tradition that is easily transportable to each successive year of new potential students and members.

***Image 13**: Te Whänau o Te Whare Tikaka Mäori me ka Mahi Kairakahaua e Poroporoaki ana i te tau 1998 kei te whakapaingia o te Whare Whakakotahi.*[103]

The following historical list is an interpretation of major events affecting, impacting, and influencing both the institution of TWWA/LU and the whänau of Te Whare Whakakotahi. It is not exhaustive and detailed. But the insights in it will provide clear points where despite greater socio-political national and global pressures the whänau managed to survive. To this degree this general historical overview of major events will serve the purpose of highlighting the absolute necessity for a whänau based support system to exist on campus. Highlighting this can lead me into the following section focusing on the positive aspects of we-dentitfyng with kaupapa Mäori that is grounded in the whänau and guided by Tikaka Mäori focused on aroha ki te takata. The next chapter relates a brief history/herstory of TWWA/LU through my experiences. This will lead the way to highlighting the significant forces that served to nurture, influence and impact that community which grew into becoming Te whänau o Te Whare Whakakotahi.

[103] He tangi nä Peter Moeau Ngäti Rongowhakäta he kaiako hoki nö Te Whare Tikaka Mäori me kä Mahi Kairakahaua – 1995 to 1998.

Turei te kotahi o Tihema 1998.

"Koia nei te tangi ä tënei manu e hika ake, e hoki ake ki tönä pä tüwatawata, ki tönä kainga, nobo ai, whakatau ai, whakatata atu ai ki tönä whänau. Koia hoki te tangi mo to tatou nei whare kua hinga. Pumau tonu te aroha mo te whare, mo nga poutokomanwa, mo nga tukutuku, mo nga whakairo katoa I roto nä. Ko te kuaha o taua whare kua kati. Na reira e te Whare Tikaka Mäori me kä Mahi Kairakahaua, tena koe. Ina ma te atu he tëtëkura ara mai rä he tëtëkura – koia Te Whare Whakakotahi, Tü märoa, Tu maia, He kohanga koe mo nga manupipi e tatu mai nei ki tenei kaupapa – whangai atu! Tiekina!"

***Image 14**: Painting Gifted to Māori Graduates of 1998 As Acknowledgement for Achievement by Vice Chancellor Dr. Frank Wood.*

The painting above is an acknowledgement of the shared values between the vice chancellor of TWWA/LU and Te Whänau o Te Whare Whakakotahi. Values based on working together, unity in diversity and shared responsibility. This symbol of his appreciation hangs on the walls of Te Whare. Since it's hanging Dr Frank Wood has been to the whare too infrequently. It is my suggestion that the whänau be pro-active in re-strengthening ties to Dr Wood and invite him to participate in the activities of the whare. Though he is a busy man this fact should not deter the whänau in sending the invitation. Through increased face-to-face opportunities the manifestation of potential for development of relationship between both parties can grow. That would be a positive step toward the whänau and the institution of TWWA/LU taking steps to beginning dialogue, and from dialogue authentic communication, from this the potential for action may occur, from action acknowledgement.

CHAPTER 4

WHAKAWHÄNAUKATAKA

Korowai hümarie kauawhi tätou öhäki tuku iho nö te Morehu toro atu te ringa pümau ki te aroha e whakakotahi kä iwi e ie ie

The inspirational ancestral cloak of serenity embraces us all response-ability for the handing down of the origin story passing from generation to generation the gentle teaching reaching out the hand that holds fast to fellowship, compassion and reverence, so that all humanity may unite as one.

4.0 Introduction

The following brief history/herstory will help to give general insights and poignant facts regarding Mäori Student welfare development within the passing of the first decade of TWWA/LU. This is designed to give an idea of the forces impacting upon Mäori students previously discussed, and how Mäori students and staff of TWWA/LU responded to that socio political environment. In this way important insights can be passed on that have the potential for proactive response to similar socio-political situations that may arise in future.

4.1 The History And Herstory Of Mäori Experience Of The First Decade Of TWWA/LU.

Te Whänau ö Kapahaka nö Waihora – well Established at Lincoln Agricultural College. Evidence of whänau support group already in Lincoln's history. Testament to the time proven support system of the whänau as preferred social system of familiarity, organisation, safety and sense of belonging in tertiary education environments.

4.1.1 1988

The author of this thesis/story arrives in Christchurch – Studies one year at Canterbury University. Student Fees paid that year $390.00 total. In ten years that total would reach the sum of $3800.00 for a years fees for postgraduate study. Visits his cousin Teresa Bishara, Ngäti Tüwharetoa, who is studying at Lincoln Agricultural College. Is impressed by the surroundings of the university and inspired by her imminent success at university, though takes his time manifesting the potential to achieve own success. Will be another 4 years before return to tertiary education successfully.

4.1.2 1989

Nigel Jollands Report on Improving Mäori participation in Lincoln's establishment is released with 30 recommendations, (See Appendix A). Author is on the dole and washing dishes for a living Hoon Hay Working Men's Club.

4.1.3 1990

Te Whare Wänaka o Aoraki/Lincoln University is opened. Two Maori Academic Staff exist.[104] Maori student numbers un-sourced. Author still on dole, still washing dishes and playing volleyball full time.

4.1.4 1991

Resource Management Act Appears, implications for nation significant – relationships between Mäori and Päkehä will strongly focus on consultation and partnership for coming decade. Mäori Academic staff has increased to six. Mäori occupy 2.8% of student population.[105] Mäori Centre found in McCaskill Building now redundant and building closed, for structural safety reasons. Student Association of TWWA/LU has one position on executive for a Mäori Student Officer. Cherie Mansell works for LUSA as general 'know- how-the-system-works'person. She becomes instrumental in helping whänau acquire the whare and resources such as piupiu for kapahaka in years to come. Author still washing dishes, playing volleyball. Starts a computer course through Salvation Army Employment Programme for long-term Dole occupiers. Computer skills prove invaluable in years to come.

4.2 1992 – The Beginning Of An Era.

Lockwood Smith in charge of new Student Loan Scheme which was to throw the country into a $5 Billion dollar debt by the time of its tenth year of its existence 2002. Author of Thesis/story arrives at TWWA/LU, initially to help friend get to Lincoln, as he does not come from Christchusrch. Ends up enrolling in three 200 Level part-time papers in Mäori Studies despite the fact that he is not eligible. Heather, (last name and Iwi unknown), was acting general administrator with Mäori student course advice responsibilities. Full-time Mäori Liaison person Amanda Heath Kai Tahu. Mäori Centre has powhiri for new Mäori students at what was then called the International Club rooms now known as Te Whare Whakakotahi. Author passes papers with straight A's decides to go and work next year to afford to come back to continue

[104] 1995 Te Whare Wänaka o Aoraki/Lincoln University Annual Report.
[105] Ibid.

studies. Mäori teaching staff number at 6. Maori students occupy 2.86% of student population.[106] Joined kapahaka (and therefore the whänau of Mäori Students interested in Mäori student affairs) for first time. Have been active member every year in varying degrees of responsibility and duty since.

Image 15: *Whänau under the guidance of The Mäori Centre, Louise Tankersley and Maurice Gray as kaiako. Opening Graduation for TWWA/LU. We had the honour of performing this duty every year up until 1999 When Ngäi Tuahuriri took autonomy over Graduation responsibilities as Graduation moved rohe from Ngäti Moki Te Whare Wänaka a Aoraki/Lincoln University, to Ngäi Tuahuriri Christchurch Town Hall Christchurch.*

Image 16: *International Night 1992. Performing the honour of opening the ceremony. Have performed this duty every year since.*[107]

4.2.1 1993

Author works for first half of year to afford to go back to University second semester. Returns in second semester to discover a rift has occurred between Mäori Students and Mäori Centre. Up until this time the Mäori centre was the hub of Mäori affairs on campus. Students were discontent with being dial a kapahaka for Mäori centre. Hence a rift was opened that was to last between Mäori students and Mäori centre for 6 years. Though in retrospect I can see the youthfulness, naivety and shear whakahihi of those students who called for the split and yet never stayed around to awhi the whänau of students struggling with issues of Mäori identity and culture and who were appreciative of the korowai that was provided by the mäori centre. Eventually through the aroha of kaiako such as Maever Moeau, Ngäti Rongowhakäta and her brother Peter,

[106] Ibid.

[107] L to R: PJ Coombes, Nici Walsh, Shane Munn, Amanda Heath, David Ormsby, Louise Tankersley, Isaac Bishara, Lyn Jarman.

the constant consideration of our kaumatua Maurice Nutira and the understanding of Maurice Gray and Louise Tankersley that rift was to be healed completely culminating in whänau ties that will last so long as there is Mahi aroha to be done. Mäori staff equal 7. Mäori students occupy 3.67% of total student enrolments. Student population steadily growing from 2,486 in 1991 to 3,511 1993.[108]

Image 17: *Kapahaka first time for students without the korowai of Louise and Maurice.*
International night 1993. Though for the next 5 years the whänau would always put differences aside and come together to awhi the kaupapa of graduation every year together with the Mäori centre.

4.2.2 1994

Author becomes Full time student. Mäori Staff equal 7 in total. Maori students occupy 3.57% of total students.[109] Mäori department getting prepared to launch first Mäori Degree focusing on Mäori world-views in 12 months. Maever Moeau of Ngäti Rongowhakäta coming to work for Centre within the year. Full time study proves difficult at first. Almost culminates in failure for author but due to strength of whänau support decides to stay. Mäori students still sharing whare with International Club and Womens Club. Relationship between clubs is strong and friendly. Womens club eventually dies out though support for their kaupapa remains over the years they become less prevalent. International club and the whänau continue a long and strong relationship throughout the years. Mäori students take to utilising Club rooms intensely relying on each others company and support to respond to academic demands. Begin to use club rooms as sleep over, eating, time out study and kapahaka. Taking on the beginnings of a whare and turangawaewae for the students. Mäori Officer position about to be thrown out in preference for a collective. Idea by Bevan Tipene, Ngäti Kahungunu. In conjunction with Murray Hemi, Iwi unknown, and David Orsmby, Tainui and with the guidance of Jim Tahu nö Wanganui the birth of Te Awhioraki as the political focus of the whänau of Mäori students at TWWA/LU takes form. Bevan, Murray and David pushed for it to happen whilst Jim provided the name. Te Awhioraki formed this year as the face of the formal Mäori Students Association focused on the well-fare of ka kaupapa for Mäori students locally and nationally. Regional Hui for South Island

[108] Ibid.
[109] ibid.

Mäori tertiary students held in Otautahi. National Hui elsewhere. Author did not attend but flatmates went to South island one. Having heard about the good time we decided to make an effort as a whänau to go next year 1995 – that would be the beginning of some amazing Mäori experiences.

In my Ngäti Ranginui traditional stories Te Awhioraki was the toki/adze that shaped the Takitimu waka. Why Jim came up with this name is now lost to the author. Though Takitimu is a significant waka to Te Waipounamu. Never the less Te Awhioraki has been that aspect of our whänau that has been used as the tool that shapes and carves significant strategies, plans and developments for the whänau of Mäori Students on the campus of TWWA/LU. Te Awhioraki has been based in the whare since its birth. The whare is Te Awhioraki's turangawaewae as it is for all Mäori and ka takata mai i ka hau e whä.

Image Below 18: *Maever Hei Ariki Cherie Moeau-Punga Ngäti Rongowhakäta. He tino kaiako no Te Whare Tikaka Mäori me ka Mahi Kairakahaua 1994 – 1997. Because of her and her partner Uia, nä te Motu Küki we were able to make it through the dynamic volatile environment of academia. Through her teaching of kapahaka, whänaukataka and Mahi rakahau are potential was given the opportunity to be made manifest in ways personally empowering and beneficial on deep levels of that which she termed "the unity in the duality of multiplicity." Ki a koe Maever rätou ko Uia, ko ka uri nö Te Kooti tokorua tena koutou noho ora mai i roto i te aio o tona aroha, ina te mana tuhono o te aroha.*

Image Below 19: *Though taken in 1997 this picture shows a hint of the undeveloped nature of the whare. In this picture the new carpet is shown. However in the years '92 to '94 the whare was not much different to the bare room seen in this image. Prior to the whare taking on the aspect of a traditional tikaka and kawa eating, sleeping, drinking socialising and studying all happened in the one place. However this all was to change as a result of the blessing of the whare in 1998. Through the rituals of cosmosization our whänau received the activated presence of Te Whare Whakakotahi as shelter, safe place, sacred space and house of unity in diversity. Assets included ten mens piupiu, ten womens piupiu, 20 mattresses, couches, cutlery and plenty of kai in the cupboards.*

4.3 Whano Whano Mai Te Awhioraki - 1995

Was to prove to be a watershed year for Te Awhioraki, TWWA/LU and the whare. Mäori Staff grew by one to 8. Mäori students occupied 3.54% of total student population of 3,949.[110] Eleven students enrolled in the new Bachelor of Mäori Studies Degree launched this year finally to be made redundant in 2000. Newly elected onto Maori Student Collective. Representatives of Te Awhioraki on Lincoln University Student Association (LUSA). Three Mäori students, Steve Karaitiana, Rhonda Thomson, Isaac Bishara elected to be on collective. Previously Nellie Morris and Jude Addenbrook had kept the home fires burning as the last Maori Student officer retired for personal reasons from LUSA. Previous experience for us was as a group applying for a grant for kapahaka to have funding as a club. Up until then kapahaka was affiliated as a club to LUSA. The greatest thing to come out of this relationship was through the awhi of one Cherie Mansell who work hard to secure funds for ten women's and ten men's piupiu for the kapahaka which were to appear for the first time on stage in International night 1995. Cherie was also helpful in clarifying how the club rooms as the whare was known then was gifted by the university to the students of the three clubs, International, kapahaka and women's club. And that the only relationship LUSA had to the clubrooms was as a key holder. This issue came to a head as Lincoln Hospitality, LUSA and the university attempted to take control over the use of the whare. Each failed due to the historical evidence of Cherie Mansell proving the autonomous rights of the club rooms for those three groups. Over the years the International Club went its

separate way achieving the acquisition of the annex rooms on Farm road as their own rooms. This left the whare open for Te Awhioraki in conjunction with the support of LUSA and the university to acquire the club room as our very own whare. One woman achieved this. And hence I come to the poignant use of the term herstory that has been so freely used in this thesis/story. For if the thesis/story is to be told then it is to be told through the eyes of the wähine toa that are responsible for the existence of our whare as it stands to this day.

Image 20: *Merepeka Henley and her Mother with Katie Thomas right. Wëtahi o kä wähine toa mo te whänau me te whare.*

I have mentioned Louise Tankersley, Jude Addenbrook, Nellie Morris, Rhonda Thomson. Others such as Coralie Campbel, librarian and stalwart of kapahaka during the times of rift between students and the Mäori centre. Here Wilson whaea and matriarch after Merepeka. Even the significance of Maurice Gray as a shaping factor for the whare and the whänau has the aspect of his tipuna whaea behind him. During the blessing of the whare he explained that it was a whaea tupuna of his that passed down the öhäki that he should set up a place where the unity of all peoples should be made explicit and so it has come to pass through the whare. The whare that Maurice blessed and named in conjunction with the whänau of Te Awhioraki me te awhi o Kahukura in the year 1998. But significantly for 1995 these following characters of the whänau arrived.

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[110] ibid.

Image 21: Kä Pou o te Whare

L to R
Akuhata Manuel, Peter Moeau and Merepeka Henley. At the whakapotaetaka 1999. Even though Peter had left TWWA/LU he has always maintained a close relationship with the whänau. Thus he came back by request to be our MC for the formal acknowledgements.
All three arrived in the year 1995.
Each has left a part of their mauri in Te Whare Whakakotahi and thus we are blessed with the warmth and ähua of the whare that is so familiar to us all and so comforting for those who enter for the first time.

Below L to R: Akuhata Manuel, Pat Manuel, otherwise known as Ma & Pa, with Merepeka.

Far Right: Chris Mapa – He kaikorero tino kaha.

Image 22: Kä Whänauka Ä Te Awhioraki

Far Left: L to R – Chris Mapa, Chad Konui Grant, Geoff, Tim Ruthven, Isaac Bishara, Dean Witehira. Our first Te Huinga, an experience that would see us grow as a whänau each successive year after the watershed year of 1995.

Near Left: Pamela Perkins, Arona Fiaalii, Miria Allman, Riki Croft photo taken in 1996 at huinga tauira ki Te Awhioraki.

Image 23: *Below Left to Right– Tuanui Tipene (pepe), Papa Tipene (hidden behind), Sonya Low, Aroha Rangi, Miria Allman, Keriana Wilcox.*

Also in 1995 - Significantly also is the first graduation of students in Kuala Lumpur signalling growth toward dependence on international student participation. First graduation for WWA/LU in Christchurch Town Hall. Kapahaka and Mäori centre go united to open ceremony.

Image Series 24: *Kä Toa ä Te Whänau - Below Right: L to R – Murray Hemi, Isaac Bishara, Dean Witehira, Dinesh Subramaniam.*

Below: Richard 'Fish' Lose International Night 1995.

***Image 25**: International Day Afternoon Bazaar Performance. Left: Isaac Bishara, Dean Witehira Rhonda Thomson. International Night 1995. During the day time presentations.*

Ki raro:
AIO Began 1995-96, Completed 1998
Nä Isaac Bishara

I enter my first year as a Residential assistant working for Lincoln Hospitality Limited in the Halls of Residence for TWWA/LU. This has important ramifications. Without this job and the support of the whänau in the whare I would have left TWWA/LU a long time prior. But because of this new position I was able to finish my undergrad degree and pursue further study through a masters programme. In terms of continuity it also provided a chance for the community of the whare to enjoy the perpetuity of a member who was committed to the community until the completion of study. Continuity and perpetuity are important aspects for student organisations. The temporary nature of most organisations doesn't encourage longevity of service and commitment. By this employment I was able to network deeper into the pool of potential new members through the halls of residences. The extension of whänau that has accrued as a result of this situation has been nothing short of amazing. With the advent of a whänau consisting of elders, teachers, Mäori who were matatau i te reo me tona tikaka and a potential expansive whänau pooled from all over the world as a result of TWWA/LU's focus on international students the scene was set for a flourishing next couple of years. Years I look upon now as the halcyon years of te whänau o TWWA/LU. To that affect I issue the well wishes of an Irish whänauka who explained to me that when the Irish wish to pay respects one way is to say, *"May the best day of your past be the worst day of your future."* Kia Ora John O'Sullivan nö Ngäti Päkehä me Ngäti Airihi, me Te Whänau.

4.4 1996 Te Tau o Te Huinga Tauira ki Aoraki.

The consolidation of the whänau, Te Awhioraki, The Bachelors of Mäori Studies Degree. 162 Mäori students enrol. 4, 146 students in total an increase of 197 students to the campus.[111] Second year of Mäori collective on LUSA exec. Attempt to get Te Tiriti o Waitaki into constitution begun and accepted in this year but took 2 more years to see it appear explicitly in constitution. National Mäori Student Hui to be held at Canterbury University. For reasons revolving around fragmentation and dis-organisation, Canterbury defers Te Huinga. We decide to pick up the ball and run with it 3 months from the hui. What transpired was a defining point in the history/herstory of Te Awhioraki and for TWWA/LU in the eyes of the 300 Mäori students who attended that hui. What is significant to understand is that because of the integrity of the whänau such a huge task could be achieved. Such was the calibre of the organising committee and whänau support that despite the obvious drawbacks of such a small whänau taking on board a project like this we achieved way past everyone's expectations. The following images provide substance to this phenomenon.

Image 26: *Te Whare Whakakotahi South West View – Water Colour over Photo artists' impression.*[112]

[111] 2000 TWWA/LU Annual Report.

[112] Original Plans to hold Te Huinga Tauira at Lincoln University were thwarted by over zealous business acumen or lack thereof. Greed forced us to find alternative venues for the National Mäori body coming to Aoraki. One five star hotel and the Christchurch Town Hall facilities later and we were in business. Through it all Te Whare stood tall and proud. Hosting both Te Huinga Tauira and Te Huika ä Waipounamu.

Image 27: *KAPAHAKA*
Top - Otago Wähine,
Middle - Waitaha/Aoraki,
Bottom - Otago Täne

Image 28: *(Left) Tamaki Makaurau: (Right) Te Roopu Mäori o Te Whare Wänaka o Te Upoko a te Ika.*

Right: Stacy Daniels, Teremoana Rapley. Below The Lobby.

Above: The Uia me te Maever.
Above Right: Te Moemoea te moe roa
Right: Kiwa, Wi, Waiariki, Lawrence Tükaki.
Below: Te Moe tonu.

Image 29: *Ka Poroporoaki*

Left: Poroporoaki ä Tamaki Makau Rau.

Left: He Hākari Poroporaki.

Below Centre left:
Trudy mä Tamaki me Oteha

Below Centre Right: Otago

Below Left: Cath Brown, Ngāti Moki Ngāi Ruahikihiki.

Below Middle: Waikato
Below Right: Te Whānau Kotahi.

***Image 30**: Te Whänau o Te Awhioraki Kaitiaki mo Te Huinga Tauira 1996.*[113]

***Image Series 31**: Te Kapahaka o Te Whänau o Te Whare Whakakotahi. 1996*

Ä, Te kapahaka te wehi te ihi te mana.

Ä ko te mau rükau ki ruka, me te tika tonu ki raro! I ä haha!

[113] Tenei te mihi atu ki Te Awhioraki – Me te Komiti whakahaere Ko Aroha Rangi, Sonya Low, Merepeka Henley & Richard Lose. Ki a Peter me Maever wetahi o ka Kaitiaki me te whänau me te Pou Kaumatua ko Akuhata Manuel raua ko tona Hoa Rakatira Ko Patsy. Ka rü ana tonu kä Tauira katoa nä taua Huinga.

Image 32: *Graduation In Christchurch Town Hall 1996. (First time in Town Hall in 1995).*[114]

[114] These Photo's taken 1996. Shows the Whakawhanaukataka between Local hapü, Mäori Department and Mäori students. This is in spite of the rift caused between students in 1993 and Mäori Department. We always came together despite our differences. I think the Mäori department did not understand that the ones responsible for the rift had left years ago. We were left with the challenge of reuniting the whänau. But because of our youth, wehi, whakamä and not knowing how to approach the issue it took us 6 years to finally heal the hurt caused by others. Ina te mana tühono o te Aroha. I long for the day when Mäori students stand with Mäori staff as one whänau and sing our songs of praise and acknowledgement as an act of the highest respect we could pay to our students and loved ones. Kei raro te karaka, me te haka pohiri; 'Toia mai te waka ki te urunga te waka ki te takoto ranga i takoto ai i te waka hi! These images show the extent to which the whänau with support of wider community performed their responsibilities and response-abilities in their determination of being Mäori guided by Tikaka Mäori through the expression of aroha ki te takata. Au ana tonu te aroha.

***Image 33**: Te Mauri Kōhatu mo Te Whānau o Te Awhiorangi He Tohu Aroha mo Te Huinga Tauira. E noho ana tēnei i roto i te Whare Whakakotahi hei maumahara o te tūtuki o ngā wāwata me ngā moemoea ō ngā tīpuna me ngā uri whakaeke mai.* [113]

4.5 1997 Institutional Restructuring.

There are 156 MAORI students enrolled for this year. Down from last year and slowly falling yearly. Compared to Pacific Island student numbers growing from 40 in 1996 to 72 by the year 2000. Mäori Staff numbers fall to 4 and remain there to present 2002. Ngai Tahu Settlement finalised. Author completes undergraduate degree in Resource Studies having experimented with all of the pre-requisite Parks, Recreation and Management Papers, Every single Mäori paper that existed up until the advent of the Bachelor of Mäori Studies Degree which the author felt was too late in coming for him to switch. Finally all of the Resource Studies Papers Mostly focusing on Human Ecology allowing me to complete a Degree. Having had the rounded experience of a 3-degree programme resulted in me having a unique perspective of issues, Mäori, environmental and community based. The wide perspective of issues covered in those courses resulted in a strong ability to analyse, integrate and synthesise many ideas, world-views and methodologies. If it were possible, feasible and affordable I would recommend others taking a meandering wide course of papers covering a diverse range of perspectives and world-views. Coupled with intimate participation in multicultural settings and opportunities for building relationships with

[113] Nä Isaac Bishara – Water Colour and Photo impression. This is the mauri stone for the whänau as a commemoration of the great feat achieved by the smallest whänau of all the universities of Aotearoa in less than 4 months. Hosting 300 Tauira in a five star hotel for a week, with entertainment, higher learning and mätauranga Mäori. This is not about being whakahihi/vain, it is about acknowledgement and humility to say we did it, we took on an impossible dream and despite the fear we achieved more than our dreams could ever have imagined. It is found in the whare. When you pick it up remember this, no matter what lies behind you and no matter what lays before you they are inconsequential matters compared to what lies inside you. Tihei Mauri Ora!

many peoples of the world my grounding has been nothing short of awesome during my time here at TWWA/LU. 1997 was a recovery year for Te Awhioraki after the dynamic year of 1996. These following images illustrate the activity enjoyed by our whänau. Significant changes to the structure of the whare, new carpet new offices. Year of acquisition of whare for Mäori students to share with wider community. Major restructuring and institutional dynamics beginning to be felt. Economy and competition forcing TWWA/LU to re-evaluate its departments the viabilities of their courses. Mäori department beginning to feel pressure. Students though out of the communication loop are sensitive to the dynamics and feel the stress also.

Image Series 34: *Merepeka places an application in for a Lincoln University Gold Award 1997. Highest award available by Lincoln University for recognition of Outstanding Cultural Contribution to Lincoln University Community. Te Awhioraki receives Gold for its contribution.*[114] *Middle:Te kinaki waiata whakatau.*

Members of the Golden Whänau Just for one Night. L to R: Hera Smith, Sonya Low, Kim representing Paul Koloi for his Blues Award in Rugby League, Keriana Wilcox, Katinia Finau, Katie Thomas, Merepeka Henley and Isaac Bishara.

[114] The Hongi with Dr Frank Wood.
Chris Hayes President of LUSA attends, ka tautoko a Merepeka. Beginning of relationship with New Vice Chancellor. Relationship proved beneficial on many levels for both parties. Relationship needs to be revisited and strengthened as many mutual goals, visions and plans can benefit from a fortified relatioship between the responsible representatives of the institution of TWWA/LU and the students representing te whänau o te Te Whare Whakakotahi.

Image 35: *Kä Vahine Puawai ä Kawaipunahele o Palikü. Ki mua - Keela, Mei Lin, Monica Ki muri: Teiti, Sonya. Trans-cultural whänaukataka between multiple cultures express in aloha.*

Image 36: *Kia mau hi! Tika Tonu Styles!*

Image 37: *Poroporoaki for Alvin – Singapore 1996. The Whänau in support.*

Image 38: *Alvin supported by the whänau. Alvin was with us for this year. So strong are the ties that bind the whänau together that it is a special thing to receive the support of whänau when one is leaving. Poroporoaki is a way of closing doors. It is not good-bye but journey well till we meet again. The whänau of Te Whare Whakakotahi has always been strong on support via poroporoaki as will be made clear in further sections.*

Image 39: *Poroporoaki for Dinesh Subramaniam. The whänau in Support again as always for our whänau.*
L to R: Siva Sothinathan, Dinesh Subramaniam, Dominic Rzoska, Sonya Low, Suresh Subramaniam, Keela Atkinson, Keriana Wilcox.

Image 40: *Ko Tänenuiärangi te Wharenui ko Waipapa te Marae ko Tamaki makau rau te whare wänanga ko Te Huinga Tauira te kaupapa 1997.*

Image 41: *The Wahine Atähua o Te Awhioraki 1997 Prepared for the Graduation Ball.*
Keriana Wilcox / Ngäti Porou, Keela Atkinson / Ngäti Tüwharetoa, Miria Allman / Ngäti Kuri, Pamela Perkins / Ngäti Tokelau, Sonya Low / Ngäti Tüwharetoa, Aroha Rangi / Ngäti Porou, Lani Ratana (sitting) Kai Tahu. All have graduated with Degrees and/or Diploma's. Without the korowai of these wähine toa the author could not have achieved what small contibutions he could give to the whänau I roto i te reo paku ka whakamihi au ki oku korowai pueru o kä wahine toa o toku whänau whänui.

Image 42: *Me and Api Thomas at Oaro Kaikoura. Maever took us on a waiata wänaka to Oaro. She was soon to depart our whänau and we begged her to leave some of her treasures of knowledge. Though we were poor students she gave us her unconditional aroha.*

Mei au ngä whetu hei putiputi mäu
Hei tätai atu ki töu üma
Köpu i te ao
Pareärau i te pö

As a result of the dynamic institutional changes imminent due to economic rationales students all over the campus were experiencing dis-continuity. Having expected 3rd year papers suddenly cut from programmes forcing massive discontentment throughout. Hardest hit were Mäori students relying on their chosen path to stay open. Indicators of imminent structural change came in the form of the Mäori department beginning new styles of information dissemination. Particularly pertaining to deeper Mäori knowledge regarding issues of a nature more secular than profane. The whänau picked up on this change and formally asked that the Head of the department set up extra-curricular tutorage outside of normal lecture times. Thus Thursday's were days where we

found ourselves enjoying the korero and whakäro that we were so hungry for. This continues today. Feeding our minds with the secular focused knowledge that is the domain of true sense of wänaka. The culmination of this knowledge coalesced into the blessing of the Mäori student whare of Te Awhioraki me te Whänau whänui o roto. This one event in my mind bestowed upon those Mäori students who were to suffer the disconcertment caused by the changing of the guard over the next 4 years the strength and fortitude to weather that storm. Though we have come out of the institutional dynamic period the challenges and pressures are still weighing. But for the blessing of the whare and the mauri it holds I cannot imagine how we as students could have survived.

Image 43: *Living in the whare Summer 1997 to 1998. Prior to Blessing of the whare we used to use it as a general drop in house. Over the past summers we would sleep in the whare and be kaitiaki for it keeping it warm. Ever since the whare has had a summer kaitiaki.. Manu Sione visiting me.*

Image 44: *Keriana Wilcox and Me sharing the whare for the Summer. On and off for 1997 to 2000*

***Image 45**: Left: Tamahina Puketapu nö Wanganui and Merepeka. Tamahina was a kaitiaki for the whare summer 2000 to 2001.*

Right: Kene Campbel Kai Tahu/Te Arawa was the most recent kaitiaki for the whare over the summer 2001 to 2002. Seen here with his whaiaipo Adrienne nö New York.

The idea behind being a kaitiaki was not to use the whare as a crash pad. But rather to be a person sensitive to the nature of the whare and the mauri therein and to awhi it through the loneliness of the summer break to accompany it to the coming new year. I acknowledge those who have been the kaitiaki of the mauri of the whare, tena koutou tena koutou tena tätou katoa.

4.6 He Whakapotaetaka, He Whakapai, He Aitua, He Taki, He Poroporoaki 1998.

General excitement exists within the whänau. The first graduates of the Bachelor of Mäori Studies Degree are imminent. This does not detract from the fact that many of our whänau will be graduating right across the spectrum of TWWA/LU's degree structure. Implications are great. Will require strengthening whänau resolve to unite and carry out our responsibilities and response-abilities as whänau. Waiata will be required and kapahaka will be needed for support. Mäori student numbers at 158. Keeping in mind that not every Mäori is committed to kaupapa Mäori and does not come to the whänau or the whare. Whänau is strong from support of many diverse sources. We observe the international students too have an affinity with the social system of the whänau. Feeling comfortable in its environment. Loneliness and homesickness soon disappear in the safe space of the whänau and the whare. Official welcomes are arranged between international centre and whänau, continues strongly until major institutional changes force personnel turn over to result in the loss of communication with the centre. However despite this occurrence the strong relationship that has existed between the whänau and the whare since the beginning of the decade has always seen that strong ties are annually developed despite the dis-organisation of the international centres attempts to respond positively to institutional volatility. The guiding unconditional aroha of our seniors, Maever, Peter, Akuhata,

Maurice Nutira, Merepeka, has resulted in a whänau strength based on aroha ki te takata expressed in Peter Moeau's korero: toro atu te ringa pumau ki te aroha – stretch out the hand that holds fast to fellowship, respect, compassion and care. Total numbers of students reaches 3, 918. Of this number one third are international students. That community continues to grow. Lincoln's focus is firmly placed now in,

> *"The emphasis on the strategic commitment to internationalisation, both in the delivery of its business and in its culture."*[115]

The following images tell the story of how the year 1998 saw the evolution, transformation and cosmosization of the sacred space of Te Whare Whakakotahi for the benefit of the whänau o roto and the wider community.

Image 46: *Kahukura. Te Wänaka Mau Räkau nö ruka I te waka änaunaua a te Iriraki Tiakiawa. Ko Peter Moeau te Kaitiaki.*

Above Back L to R: Juan Vela Ngäti Colombia, Piripi Grimshaw Ngä Puhi, Jamie Ataria Ngäti Tüwharetoa, Isaac Bishara Ngäti Ranginui/Tüwharetoa, Ruairi Lynch Ngäti Airihi. Sitting: Iwikau Te Aika Kai Tuahüriri, Peter Sehryn Whakatohea, Peter Moeau Ngäti Rongowhakäta, Jan Hania Ngäti Tüwharetoa.

Image 47: *Kahukura kei Kaitorete i te ahiahi i mua i te whakapaingia o Te Whare Whakakotahi.I te maui ki te katau: Ko Piripi rätou ko Juan ko Peter Ko Jamie Ko Isaac. Te Manutaki tokorima hei pou mo te mauri of te Whare Whakakotahi.*

[115] Lincoln University 2000 Annual Report.

Previous page: It was Kahukura's responsibility to clear the path for the whānau prior to entering the whare and making it breath with the life essence that it does today. This was done a 5am in the morning when the energies were appropriate to coincide with the rising of the new day, symbolic of birth and the divine breath of life. Our task was to perform a ritual karakia with our mau rakau wordless, but essential to the energies imbued in and about the whare. Here we are above practisng our kotahitaka of movement, breath and ihi.

Image 48: *Having cleared the way and the cleansing of the whare had been achieved time for whaikorero. Here the whānau have just completed the formalities and are now waiting to be called in for the breaking of the fast.*

Image 49: *Below - The North facing side of Te Whare Whakakotahi. The entrance from which manuhiri are to be called into the double door side of the whare. Through gate at right of picture. This way a controlled entry is assured.*

Image 50: *Below - The South view of our Whare.*

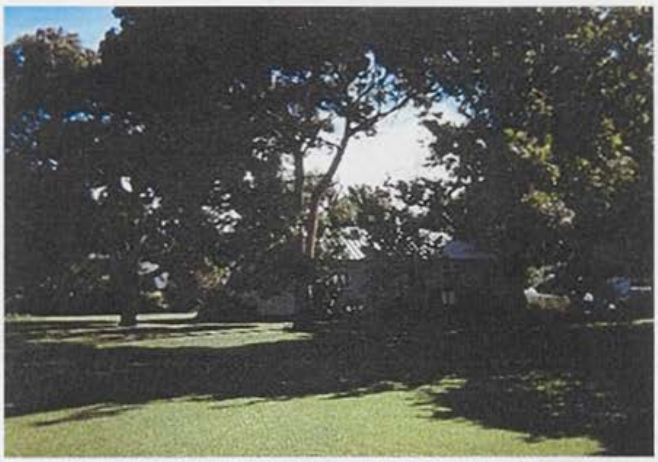
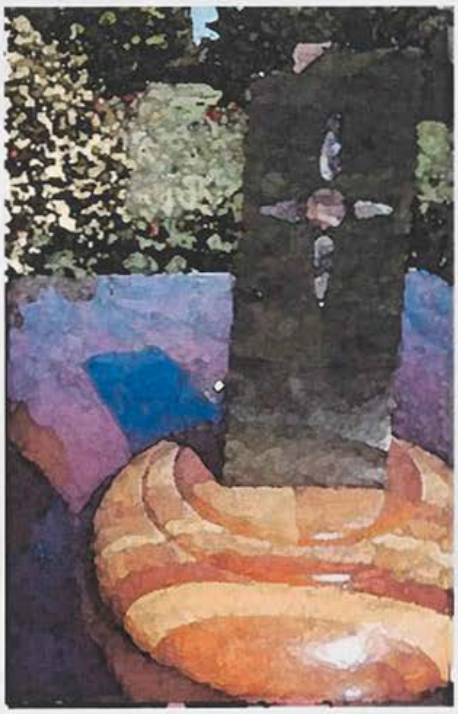


Image 51: *Te Mauri o te Whare Whakakotahi. Bestowed upon the Whare and the care of the whänau by Maurice Gray. This mauri holds the essence of unity for all peoples. Through its inspiration may aroha ever be the cloak that encompasses the whare and the whänau.*[116]



[116] Isaac Bishara kaitaurima Ngäti Ranginui Ngäti Tüwharetoa – Water Colour & Photo impression.

Phil & Jill Grimshaw

Mihimihi on the day of the Blessing 1998 November.

L to R:
Merepeka, Juliette, Sumi, Merf and Hadji behind.

Keen listeners to origin stories of the whare's taoka

Image 52: *AboveLeft: Early morning risers to support the blessing of the whare.*
L to R: Matiu Payne, Katie Thomas (sitting on floor), Jo Townsend, Ma & Pa Manuel.
Above Right: Sumi, Jo (smiling), and Merfield Lincoln University Student Association President 1998.
Also attending the blessing were representatives from all Mäori Student University Associations from around Aotearoa/New Zealand.

Image 53: *One of my Favourite Stories of the whare above. Keriana Wilcox and Jan Hania. Who at the time we together. On the painting is written Jan's first poem. Keriana – her first, did the painting. Each act was a sign of their connection to each other. Since they have parted their own ways. The painting now is completely devoid of the poem through natural fading and degeneration. By the time you go to the whare this painting may have been re-done. I include that poem here for the sake of its connection to the origin story of the whare.*

"My existence within these meandering
Passages of life is less than a sand fly to a mountain
But as the ocean inhales the rivers from
The quiet lands my breath unites within
The patterns of it all
I can stand naked and alone before thee
And my essence can dance and sway
With the wind just as the waters swirls move here and there
It is then that I know that I am never alone
My spirit and yours
Are the same."[117]

[117] Jan Hania Ngāti Tūwharetoa, Kahukura.

Image54: *Three Generations Kuia, Whaea me te Tino Tauira all special guests at the inaugural Mäori Graduation of Te Whare Wänaka o Aoraki. Mäori Graduation is about whänau, acknowledgement and the joy in celebration of achievement. For the first graduates of the Bachelor of Mäori Studies this honour was greatly appreciated. As a member of kahukura it was others and mine honour to bestow upon the highest respect we could pay you all. Thank you for creating the space via your achievements to share in the experience of achievement too. For me it was a graduation of youth into adulthood. Tenei taku mihi taku taki ki te häkui e haere ki te po hoki wairua mai ki tatou te huka ora hei arahi mö öu whänau. Taku aroha ki koutou te whänau nö Hoturoa me Tamateranui Tainui waka rätou ko Ngäti Wai me Ngäti Haua.*

Image 55: *Peter Williams Father of Zack 'Oliver' Williams who died with his friend Kirk in a Car Crash in 1998. Their loss caused great pain and sorrow. Little Zack as we knew him was a keen member of our whänau and a very special young man. Below Peter, his father presents the whare and the whänau with the special gift of the Huia feather that now adorns our whare as does Little Zack, as great taoka commemorating his special place in our whänau and our hearts. The whänau and the whare played an important part in helping family and friends grieve for his loss that we still feel today.*

Image 56: *Shows our whänau kua haere ki tua. From left to right they are, Anaru Kune, Zack 'Oliver' Williams, Te Rangi Aniwaniwa, Te Awe Huia, Wahawaha Stirling, me te Manu kua ngaro ko te Huia. Zack is second from left, Anaru is first left before Zack.*

Zack's words are included in his picture. They speak volumes of the kind of Man he was becoming. It is written:

For Zack with Love
Where 10 years from now? Well that's what a degree is, a career, so where?
The slums of Calcutta bringing freedom to those whom have not.
Against tradition, position, history social structure.
Advance the third world into the first for aspirations as yet unfelt
Aspirations of the west, my world, my ways, my future.

Zack's fathers gift to the whänau and the whare has this written;

"Huia, a bird of great mana. This tail feather is a taonga of Peter Williams of Nelson, father of Zack and Sam Williams. It was given to him when he was a small boy, by a pioneering biologist as an inspiration to study nature. The feather symbolises the love and respect the Williams whänau has for all the natural world of Aotearoa. The Huia was unique among birds as Zack was unique among men. Now they are gone from this world, and only their mana and memory remains. Zack lived at the frontiers full of energy and laughter. He danced in the whare whakakotahi as if no one was watching. Te WHARE WHAKAKOTAHI is thus a whakahuia for memories. This taonga rests here for as long as Zacks smile beams from these walls."

Anaru Kune's mother Lyn writes in the signature book of Te Awhiora<u>k</u>i,

"All the events, all the people in your life are drawn to you for a reason. What you choose to do with them is up to you. The people I have met through this whare are with me always. My beautiful son Anaru-Kune is a tao<u>k</u>a on the wall of this whare and is there as a reminder to us all of the unconditional love that children give us. For those who may walk through these doors in the future, look around you, listen, and learn from just being here and leave it richer than when you arrived. Aroha tino nui ki a koutou katoa nä Lyn Jarman."

Kei a rätou <u>k</u>ä hu<u>k</u>a wheura<u>k</u>itia, <u>k</u>ä pueru, <u>k</u>ä moitoi e hi<u>k</u>a ana i te manäki o te ariki i ru<u>k</u>a rawa noho atu koutou ki te rauroha o te atua me hoki wairua mai hei kaiarahi hei korowai mo tätou te hu<u>k</u>a ora e tütuki ana <u>k</u>ä moemoea o tïpuna mo <u>k</u>ä uri whakaeke mai no reira noho ora mai tätou te kanohi ora i tënei ao hurihuri; kaua e wareware mätou ahakoa kua <u>k</u>aro te huia i te ao türoa, ko äna kupu ako kua mahue iho.

ImageSeries 57: *Te Upoko o Taiaha nö Peter Moeau.*[118]
Peter Moeau below, Ngäti Rongowhakäta, he tino taurima, he tino pükenga.

The Martial Art of Taiaha. Healing, learning, living and loving through the Martial Art.

[118] Throughout the year Peter Moeau played a tremendous role in being our tuakana, pükenga hoa taurima. His teachings and care of us all allowed us the space to grow from the learning and connect with humility in our response-ability to the pain, bereavement and heartbreak we experienced over this year. The year, which saw the birth of the whare, the achievement of our first Mäori graduands and the passing of loved ones. Through it all Peter held us strong. Tena koe e hika i roto i täku reo paku, hei aha rä tëra näku te reo naku te mihi ko koe ko au - nähaku nähau.

Image 58: *One of the many activities that express our aroha for our whānauka is the support of our wonderful cultural way of celebrating life. Birthdays, graduations, life, death, food and living, loving and learning. At this flaxroots level of community the vitality of whānau is sustained. Above is our celebration of Dominic Rzoska's 21st in 1997. Below is our celebration of Keela Atkinsons 1998. Celebrating our origins, our style of life, our uniqueness, our relationships, these are the matters that matter most. These are the activities which allow us to say to each other we acknowledge who you are, who you are becoming, what you have achieved. We love you. It is these activities, which remind us why we are striving so hard for our families, friends and communities. It is celebration, which we live for - not endless work.*

Image 59: *Keela Atkinsons 21st.*
Top Left: Sonya Low, Keriana Wilcox, Keela Atkinson
Top Right: Di Russel, Jan Hania.
Bottom Left: Isaac Bishara, Peter Moeau
Bottom Right: Tamara Atkinson and her daughter, Keela.

It is at the level of the whänau that the vitality and essence must be maintained. Though we may set idealistic goal and have intense gaols which to achieve at levels of community beyond the core flax roots into bureaucracy we must never forget the prior and more significant goal of all community. Which are the celebration of each other's lives and the sharing of each other's gifts. Time focused on the pursuit of struggling for better conditions and improved status of ones people must always be balanced by the return home of its members and the participation in the unifying activities of celebration and acknowledgement that serves to remind whänau of what is important and therefore of greatest value. Not policy, not economy, not development and not the pursuit of capitalism or material gain. Ko te aroha te mea nui. No reira toro atu te ringa pümau ki te aroha mo kä täkata katoa o te aoraki. It is people, it is people, it is people that matter most in this world!

4.7 Shouldn't We Be Partying Like its 1999?

There are still 4 Mäori research, academic and teaching staff. The previous year saw the demise of Te Whare Tikaka Mäori me ka Mahi Rakahaua. Though it would be 2 more years before the Bachelor of Mäori Studies degree developed by that department would see its last graduates. The beginning of development for a new direction, department and academic focus would begin this year. Significantly the Kai Tahu education agency of Te Tapuae o Rehua would enter the scheme of course development this year. Out of the settlement of Kai Tahu Iwi greater focus was placed on their ability to participate in the development of their people, especially through education. In this year the Mäori students studying Bachelors of Mäori Degree were expected to share their education time within the environments of TWWA/LU and Christchurch Polytechnic where developments in Te Reo Mäori were fully established. Though the potential was great for an excellent partnership the geography of the whole programme was against preferred student desire

to study the whole programme on one site. Obvious issues such as transport, continuity, and extra costs, down time wasted on travelling backwards and forwards between each institution were sources of dissent. Despite these factors students were still expected to tolerate these conditions. The consultation process between the relevant stakeholders and students of that time was far from full and satisfying. The process was rather a forum for delivering the news to the students affected as opposed to authentic and open discussion regarding the design, implementation, evaluation and monitoring of possibilities.

This highlighted a significant issue for me. During the time spent here involved in pursuing improved student environments and conditions it became apparent that not only Päkehä required improved processes for authenticity sake in their obligations of facilitating processes of consultation but also Mäori. The advent of that experience and observation lead me to reflect on what it was that caused the flax-roots levels of community to suddenly become invisible and not of importance to decision making, strategy planning stake-holders. On a professional level this struck at the heart of what rights as clients of a service delivery institution do we authentically have as students? What are the processes of ensuring those rights are upheld and/or if not what are the processes of conflict resolution?

Generally speaking as students there are several avenues through which ones rights may be expressed and/or supported. We have a student association whose basic focus is this very portfolio. To support and enhance the rights of students. Theoretically it is the representative voice for students in the bureaucratic community of TWWA/LU's institution. However this insinuates that they have actual authentic relationships built on trust and sincerity with those upper levels of bureaucracy. The truth is that they have a relationship that has the potential for positive change for students only to a degree slightly greater than the individual whom they represent.

Student apathy is widely spread. Participation in student politics is quickly becoming perceived as a waste of time due to the fact that increased focus is placed on actual time spent studying, passing and graduating. Increased student fees have had the affect of dulling the student body senses to political issues. It is my observation that although the executive is paid, the reconciliation of the work and effort required to represent an ever growing population of students who don't really care is difficult to achieve on a personal level beyond rhetoric. Students who for various economic reasons would rather tolerate the year being an exec member and receive the added benefit of getting paid indicate the affect of this situation. What was once a

strong student body cause through the 70's and 80's is now a hang out for students able to cope with the apathy and make it through to get paid. In the time of increasing hardship relating to affording living the life of a student that pay becomes a very attractive pot at the end of the rainbow.

I do not belittle the authentic efforts of some individuals who seriously work hard for real student rights, causes and ideals. My point is to show that Mäori student hopes for authentic representation can't be fully pinned on the general association student representative body. Though the Mäori student association exists in parallel with LUSA, it is hamstrung in real terms by legal precepts that obligate the institution of TWWA/LU to only recognise one student body. Though both the Lincoln University and LUSA have the Treaty of Waitangi recognised in their constitutions I doubt strongly whether or not either fully understand the implications. Suffice it to say if they did, Mäori students wouldn't experience the disconcertment with institutional inadequacy in some areas that affect the student significantly – to the point of failure and dejection of the university system. A system fundamentally embodied in real people and therefore real potential for processes of communication that have the power to affect positive authentic change based on the premise that people should care for other people. Too often the abstraction that has come to be known as the system is lumped with the obligation for resolving and/or being responsible for conflict. This is a cop out by people. Responsibility lies in the hands and minds and hearts of people. We have the ability to communicate and affect understanding between people. But a system is so abstract a concept that no potential for face-to-face communication can occur and for this Mäori, that is irrational.

Other avenues exist. Departments may offer advice to students for seeking conflict resolution. However often the departments themselves are the source of that disconcertment. There are groups and boards of academic staff organised to provide advice and aid, but again having that connection to the source of the dis-satisfaction blocks that avenue. So how do Mäori students have their voice heard? Te Mana Akonga provides services on a national level for Mäori students, but being based in Wellington defeats the ability of Mäori students having quick responses to their concerns. Time, as mentioned earlier is precious for all students. Legal advice is an option but so fraught with the stigma of not knowing how to approach such a process, whakamä, and general issues of time, effort and especially cost serves to only create barriers. Marae support? Good if you are from here. Not an option for an outsider. Where then does this whole situation leave the Mäori student?

Only the whänau and the strength of that community can provide what little chance one has of entering a process of seeking resolution for personal conflicts sourced in Mäori issues, academic course conflict and/or institutional restructuring. An example of this is seen in the case where Merepeka Henley, Tainui, on her own autonomy went in to bat for two students struggling with bureaucracy. Both were not Mäori but facing exactly the issues outlined above with no one to turn to or, too whakamä to enter into provided avenues of help. Happily both were given permission to re-enrol and both have now graduated. Although they were not Mäori students the issues they faced highlighted the fact that inadequate authentic processes exist for real communication to occur. It seems that only if you have the fortune of having a strong enough representative will you succeed. But with apathy so rife and accepted avenues of representation so far from incurring any trust how is someone going to successfully have their say? Why is it that at the times of greatest need the opportunity for success is left to the chance of whether or not you have a strong enough friend who knows the system and can stand up to it. And yet this is the only real, authentic avenue Mäori students have on this campus to have their voice heard. It is an indicator of tokenism to observe that in all the years of striving for improved conditions we are still left with the advent of 'protest' on our own behalf as our only means of affecting change that has the potential for positive outcomes. The question is raised, why don't we experience an empathetic ear from the Mäori Department? We know the institution of TWWA/LU by its very nature as a business has two wives to satisfy. One is that which is symbolised by the ideals of high standards of education, student satisfaction and general community vitality to her satisfaction is easily procured. To a degree TWWA/LU achieves on this front. But one cannot help but feel that the second wife is the most senior and most demanding. She represents that which demands the achievement of the 'bottom line', without which survival of the relationship is doomed.

But surely the Mäori department is not involved in this relationship? I can't help feeling that the Mäori department has several of its own affairs to satisfy. As a department of this university it must participate in satisfying the two senior wives above. But one cannot help feeling that other affairs place intolerable pressure on the Mäori department. That which is in Iwi, Hapü, Whänau dynamics, each mistresses of unpredictable volatile temperament. Though I make light of this issue it is with deepest sincerity and aroha that I urge Mäori students to understand that Mäori working for Päkehä institutions are beset by many responsibilities. Whether or not their response-abilities are developed enough, supported and/or resourced is another issue.

I hypothesise that the under-resourced Mäori department cannot spend the attention, time and compassion it may wish to with the provision of full satisfaction of Mäori student need. Yet again it is inappropriate to relate to that organisation as 'the Mäori department'. Like 'the system' 'the department' has real faces, real ability to communicate and real potential for affecting positive change that is authentic and appropriate for the students it is to provide for. It is not my intention to find blame or to inculpate individuals with regard to Mäori student experience of disconcertment with certain of university's systems. But there is no doubt there is need for healing and growth from that healing. Healing in the sense of bringing back balance from whence health is sourced and grounded. And therefore it is the intention of this project to seek lines of accountability, responsibility, dependability, trustworthiness and satisfaction.

I have hinted to what that full satisfaction may entail. Provision of mätauraka Mäori, Mäori pedagogical praxis, tikaka Mäori, whänaukataka, aroha, kai, waiata, face to face communication, authentic relationships built on trust and an environment that provides a balanced programme of safety and risk guided by a community that is a widely distributed whänau of teina/tuakana relationships. Indeed it is observed that this set of ideals is exactly what the Mäori Department and Institution of TWWA/LU is promoting. However the observation of the categorisation, compartmentalisation and doling out of the packages of mätauraka Mäori has left me sceptical as to whether of not success can be achieved in the long run. It has to be stated that the provision of the possibility that lies latent in the cultural whole that is Te Ao Mäori, Te Reo me öna Tikaka can only be successfully achieved when delivered in a fully integrated programme which is not based on the division of culture into its constituent parts. This reductionist pedagogy is irrational and irrelevant. Holism, synthesis, integration, immersion and diversity are the fertile plots within which the mära of mätauraka Mäori must be sown. And guided by the mutually agreed principles of collectively determined values of aroha ki te takata that design described above regarding the delivery of mätauraka can be proffered in a way that is inclusive, empowering and unifying for non-Mäori. See 'Appendix B' for insights, decriptions and discussion involving the particiaption and growth of Mäori and non-Mäori in the holistic practices of the whare and the whänau therein.

Image 60: *Kapahaka 1998 L to R: Lisa USA, Amanda Canada, Caroline Pākehā, Bridget USA (at back), Naomi Middleton Iwi unknown.*

Image 61: *Kapahaka - International Night 1998 Lan, Denise, Lisa, Amanda, Caroline, Bridge*

Image 62: *Bridget and Denise - part of our American Whānau of Kapahaka 1998.*

Many insights will be gleaned from this pool of origin story, experience and reflection. It was my intention to utilise it as a voice of the whare presented without undue alteration and/or censorship. In this way a larger consciousness may be perceived via the whänäu's own whakäro. Clearly as the images above relate, there exists the notion of the traditional and the modern in the multiple definitions of what it means to be Mäori or how it may be designed to be perceived as in the case of Bridget Robinson's shared experiences of her perceptions of what participating in Mäori community feels like. I use the term Mäori also for convenience but with the recognition that what lies within the concept of being Mäori is derived from tribal history both pre-European and post-colonial contact, as well as insights nurtured through the historical co-evolution of Mäori culture with others. Trans-culturalism can be the outcome of a community when all parties of differing cultures are fully conversant and immersed in their origin stories and cultures. To the point where what is left are the activities of participating in the celebration of the encounter through appropriate ritual that recognises the values of living loving and learning through the acceptance of unity in diversity via the auspices of autonomous commitment to ones full dynamic cultural we-dentity. Though these ideals are high, I argue that it is actually the very thing we should be inculcating into our rakatahi, tauira katoa. High ideals that serve to inspire, to motivate, to personally empower one to take action. We will fall, and that's o.k! Falling should be encouraged in University. Or more accurately risk taking must be encouraged. Inculcating fear of risk and potential failure should not be encouraged. How can we learn to get back up and keep going if we are not taught that falling is a natural part of taking risks, striving to achieve pushing past your fears, limitations and/or constraints. The advent of 'P.C. society' has only served to inculcate passive, non-conflict seeking, risk less individuals wanting to just get along. When asked for substantial evidence to prove this statement I only say, I am that evidence. Prior to committing myself to the welfare of the whare I was the funny Mäori guy who played the guitar and got on with everyone. That was when I was on the dole, playing volleyball and washing dishes. I am not belittling washing dishes. In fact as part of my 'get serious about life' ideals I would urge everyone to experience what humility there is in simple labour intensive vocations that encourage reflection. Thankfully I was blessed by having beautiful understanding human beings who supported me during those times and continue to be my whänau. On the surface this is fine, but I can't help feeling that 'just getting along' isn't the kind of dynamism that bore witness to our ancestors achieving arguably the greatest feat of humanity, the crossing of the Pacific Ocean and populating of the vast country that is the nationhood of Micronesian, Melanesian and Polynesian oceanic whänau. 'Just getting along' is not the same as encouraging peace, compassion and/or respect. Observe anyone involved in trying to keep the peace and you

will observe a disciplined committed human being serious about life, not someone 'just getting on'. I observed many role models for life here at TWWA/LU. Each one of them incurred awe and often censure at what I immaturely interpreted as meanness and undue aggression. But as I grew in understanding and participated more in the whänau, (coupled with my experience as a warden for the halls of residence of TWWA/LU), I began to re-evaluate my observations and found that I understood what I perceived as meanness to actually be sincerity and unconditional honesty. I learned that what I perceived as aggression was actually the assertive compassionate expression of the absolute and utter disdain for bullshit manifested by abuse, racism, ill will, untrustworthiness and ignorance. These are the personal skills required by the whänau members which in the long run are the very set of personal abilities I wish the whänau of Te Awhioraki to encourage and promote such that dependence on others for conflict resolution may not occur. But rather the ability of the whänau to stand on their own to feet and through utter and complete wehi/respect for community. Community that is healthy, assertive proactive and strong in their ability to defend each others rights for improved conditions, integrated support systems and increased autonomy through the encouraged participation at the levels of decision making that hold the power to affect authentic and appropriate change, development and evolution. However, this must be pursued through the balanced outlook of staying in touch with that which is grounded in the whänau at the flaxroots level. Therefore the activities that inculcate community unity and strength are those basic principles that have served human kind for generations. Through these protocols and systems of rituals of encounter espoused in the collectively agreed upon relevant tikaka a community can reach a degree of transcultural authenticity that is beyond rhetoric. In the following images relating to the year 1999, you will observe activities relating to art, drama, hui, wänaka, kai, singing, relaxing, kapu ti, poroporoaki, powhiri, mihimihi, celebration and diverse activities of community unity. At the flaxroots level of the whänau the greater levels of bureaucracy fade and opportunities for community empowerment occur through small steps. Take for example the activity of kapahaka. It's not just about standing in line and singing and waving your arms around. Peter Moeau calls it accelerative learning. He explains,

> *"I am using techniques designed to enhance your learning. The modern terminology for this is accelerative learning – the traditional Mäori term kapahaka. That is why you are not given words or song sheets. I am exercising your aural and kinaesthetic learning centres, in order to promote the täonga, o te mätauranga, that is, your gift for learning.*

Do not become dependent o printed word. Mahia öu taringa, kia hopukia ngä kupu! Use your words to catch the words!"[119]

The following images may offer you a glimpse into the accelerative learning processes that are promoted, offered and passed on through the whänau and the whare. See the degree to which those teachings and pedagogies have positively impacted the whänau by the joy and expression in their faces.

Image 63: *1999's International Cohort – 810 Enrolled. Has been steadily 33% of Total Student Population Since 1995. Thanks To Mani Robson Relationship between Mäori and International still fantastic – And continues to today. However institutional restructuring has caused the loss of authentic contact with International Centre. This requires healing through appropriate processes of communication.*

2001 - Below Luke Pedemonte Chico California participated in the whare and contributed his own unique gifts. He is only one of a large whänau of international students to find sense of fun, belonging, place and unity in the whare.

[119] Peter Moeau 1999 pers. Comm.

Image 64 : *Letter from National student body Presidents Tanya Shultz and Karen Skinner. Te Awhioraki played hosts to National Student Association's. Tanya was a first year student who attended her first Te Huinga in 1996 when we were Hosts. Even as President 3 years later she has not stopped singing our praises. Tena koe Tanya. It is not my intention to be whakahihi. But in the sense of sincerity and honesty this highlights what can be achieved when community is focused at flax roots level. Getting the basics right can go a long way to receiving respect from other rōpu sometimes five times to ten times the size of Te Awhioraki. Tight knit humility this is the secret to affecting community authentically and compassionately. Knowing ones limits and operating at the basic level of aroha ki te takata can manifest limitless potential in a whānau.*

nzusa

New Zealand University Students' Association (Inc)

Te Ropu Akonga o nga Whare Wananga o Aotearoa

7 Mahuru 1999

Tena koutou katoa,

E nga mana, e nga reo, e nga maunga, e nga awaawa, e nga pataka o nga taonga tuku iho, tena koutou.

On behalf of the New Zealand University Students Association (NZUSA), federation office would like to formally thank Te Awhioraki for their incomparable hospitality and support during NZUSA 1999 August conference.

We believe that the whakawhanaungatanga of both Te Awhioraki and Lincoln University Students Association played a pivotal role in the collective wellbeing of NZUSA, who have this year been under considerable external and internal pressure.

However, this pressure will not be to the detriment of the commitment and direction of associations and roopu alike to advocate and represent students in education, social and welfare issues, so that students may participate equally within tertiary education.

Ko te manu e kai ana i te miro, nona te ngahere,
Ko te manu e kai ana i te matauranga, nona te Ao

Naa maua noa

Tanja Schutz
Co President NZUSA

Karen Skinner
Co President NZUSA

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15th November 1999

Kia ora Te Awhioraki

After the success of Tu Mai Rakatahi, the organising committee of Sonya Low, Tim Ruthven, Adelaide Couch and David Ormsby would like to say thank you for your contribution to the hui. The time and effort in that you put to this hui was much appreciated and without your co operation it would not of been successful as it was. As a token of our appreciation, please find enclosed a koha for your contribution.

Wishing you the best for the future

Naku Noa

Keela Atkinson

Image 65: *Tü Mai Rakatahi Hui.*

Acknowledgement for our support of the inaugural conference of senior south islana secondary schools youth to a careers based 3 day hui.
1999 saw 30 young adults attend.
2000 saw that number increase to 50.
Whilst 2001 received 90 students and organisers had to hold a second hui at Canterbury University. With the success of this campaign many young Mäori adults now enjoy positive careers. Tena koutou kä kaiwhakahaere! Mä ö koutou mahi, whakäro pai ka pakari ai kä rakatahi o te Waipounamu hei iti kahurakj mo ä rätou iwi, hapü, whänau whänui!

Image 66: *Acknowledgement of our role in supporting Graduation Ceremony every year of the author's residence at Lincoln until 2000. Abruptly structural changes occurred that excluded our support. Te whānau has not been asked to support another formal graduation except the Māori graduation organised by Te Awhioraki since this year. It is sad not to be included in a great inspirational ritual of TWWA/LU. The inspiration of watching friends and peers receive their respective accolades served to motivate me to take my place amongst their ranks. This opportunity has been taken away. I cannot help but feel emptiness when I think of all our Māori who will walk across the stage to the resounding deafening sound of silence.*

LINCOLN
UNIVERSITY
Te Whare Wānanga O Aoraki

Vice Chancellor's Office
PO Box 84
Lincoln University
Canterbury
New Zealand

Telephone:
(64) (3) 325-2811
Fax:
(64) (3) 325-2968

28 April 1999

Te Awhioraki Maori Students Association
PO Box 164
LINCOLN UNIVERSITY

On behalf of Council, staff, students, their families and guests I would like to thank everyone who contributed to the Powhiri at the Graduation Ceremony.

I have had very positive feedback from so many people. I believe that there was a very special feeling on the day and I can only say that I felt very proud to be a part of it all.

I realise that many people made a very special effort to make graduation memorable for their friends. The sentiment expressed by Zac and Tina "by students for students", went through my mind and I listened to the wonderful welcome.

Thank you.

Frank Wood

Frank Wood
Vice-Chancellor

Image Series 67: *The images below show some of our whänau in their enjoyment of each other's company. It is significant to acknowledge the camaraderie that develops from participating in the community of the whare no matter to what degree one may choose to participate. Popo Loua of Samoa, residential supervisor for Lincoln Hospitality Limited and matriarch of LUPISA, Lincoln University, Pacific Island Student Association continues the strong ties and relationship that defines the nature of the wider community support prevalent between clubs, cultures and communities within the TWWA/LU campus environment.*

Left: Jo Townsend and Kerry Armstrong President of LUSA.

By 1999 LUSA was enjoying the full ana mature support of Te Awhiorakj having a close association with the whare. The potentiau benefits are huge for LUSA. They get to have our guidance and wisdom.

Far Left:
The Whänau 1999.

Close left:
Ma & Pa and YA!
Keela Atkinson.

In their favourite corner of the whare.

Below left: Ma & Pa and Hera. Below centre: Popo Loua & Hera Right: Steve Horwell & Ashley Whittle in Whare.

***Image Series 68**: Images of SOCI309 Advanced Human Ecology.*
To Aroha Valley Hokitika Te Tai Poutini

The images above show the transition from Whare Whakakotahi to whare of Papatuanuku. SOCI309 students learn practical methods, techniques, principles and insights into authentic community in relation to ones spirit of nature and connection with that gift. In Te Whare Whakakotahi they learn techniques for community integrity and unity such as mirimiri, waiata and whänaungatanga. From the whare the class travels into the wilderness of Papatuanuku confronted with principles of ecological and social respect and care for each other, bringing each other closer together in unity through the spirit of nature the source of holism. And there in Papatuanuku's realm the student learns to develop their own whare, their own community their own unity and sense of belonging beyond materialism and the rhetoric of the post-modern sublime.

These images illustrate strong support for academic communities by the whare and the whänau therein. Over many years now the whare has served many diverse purposes. One of those roles has been as classroom, place of study and research, tutorial space and gathering place for students. Te Whare Whakakotahi has had a strong association with Dr Keith Morrison who has been involved in the Human Ecology sector of the EMD (Environmental Management Division.). His close ties with the whare signals his recognition and deep understanding of the potential of the whare as a house of gathering, learning, loving and being. His classes and communities involving the Wilderness Trust have been a strong part of the identity of the whare especially poignant for my own personal growth and development. In image series number 68 above the students are taught the art of mirimiri in the whare through toro atu te ringa pümau ki te aroha. This technique for community unity is appreciated when the community is faced with the rigours of tramping hard long hours. Tena koe Keith for your vision and wisdom shared in alofa for all peoples and for Papatuanuku in your commitment to God.

Above Image Series 69: *Scenes of Graduation '99 Styles. Top L to R: Alex Makini Solomons, Keriana Wilcox, Di Russel Bachelor of Mäori Studies, Keela Atkinson*

Centre: *Merepeka Henley, Peter Moeau, Here Mahoe, Jude Addenbrook. At the whare for our own Graduation Styles.*

Below left: *Akuhata receiving his kinaki whakapapa pounamu.*

Below right: *Sir Tipene O'Regan gets the Honour of Hongi from Akuhata Te Nohotanga Manuel of Ngäti Porou me Te Whare Whakakotahi o Te Whare Wänaka o Aoraki.*

Below Image Series 70: *These images display our drama PAASIVIKAA based on the unity of the 5 elements with the Pacific Rim Nation. See Appendix C for insights into Paasivikaa, the reactions and the responses, To everyone involved thank you for the magic…for one moment in time the whole world danced to our music and found joy.*

Peter Moeau, top, is actually playing at one of our poetry nights held at the author's house during the year 1998. These activities coalesced into the author working in conjunction with Siva, (Bottom right) et al. to develop the potential of latent talent within the community via the JAMM Club. This creativity has been the source of many wondrous and amazing experiences that have served to re-vitalise the community of Lincoln University's campus community. We have been delivering creativity to the campus for many years now both culturally through kapahaka and artistically through various creative activities.

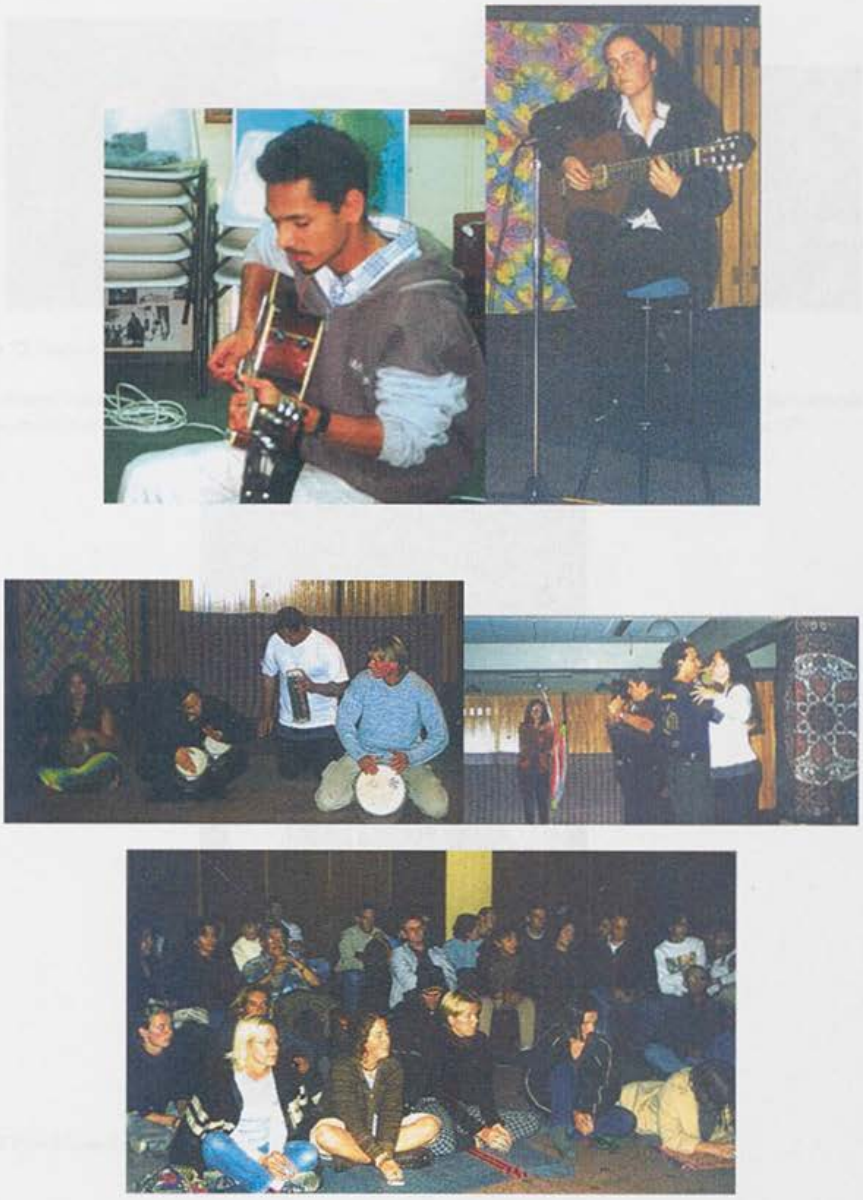

Image Series 71: *Paasivikaa above, below, in, out and beyond, (See Appendix C).*

Image Series 72 *Paasivikaa Kazu Arai left & right: Centre Isaac Bishara MC*

"We must pass through solitude and silence to find that enchanted place where we can dance our clumsy dance and sing our sorrowful song. But in that dance and in that song, the most ancient rites of our conscience fulfil themselves in the awareness of being human."[120]

Image 73 *Nä Peter Moeau He Taoka nö te whare.*

"The martial art is the healing art. With a weapon you can choose to achieve one of two things; you can both use it aggressively for confrontation to face others, or, you can use it assertively for conflict resolution through teaching and learning and face yourself. The taniwha we must all face in our lives is not the imagined one of terror and fear that exists outside in the dark places of the world, but rather it is the unfulfilled potential of your own awesome light/ being!"[121]

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[120] Pablo Neruda – source unknown.
[121] Peter Moeau – Pükenga; pers. Comm.

Image Series 74 *Above; Art inspired in the students by the teacher. Peter Moeau using pedagogies of accelerated learning techniques sourced in Te Ao Mäori to inspire his pupils.*

Image Series: *(below)* **75** *Kapahaka 1999 International Night.*

Image 76 *Kahukura ki te wänaka mau räkau kei Hoani Waititi Marae.*
L to R: Dr Jamie Ataria, Juan Vela (Colombia), Isaac Bishara, Peter Moeau, Piripi Grimshaw.
Extending our ability to respond through the martial art of being Mäori.

Image 77 *Poroporoaki for Mani Robson: International Co-ordinator for International Centre 1998 – 1999. In her short time Mani was instrumental in strengthening ties with international students and abroad. Her time here was too short. Since her departure relationships have not been strong with International Centre. Though their focus is on International Cultures they need to get to grips with the indigenous culture that is the focus of interest and often life changing experiences for many of the international students of this community. Until this understanding is developed then relationship will be strained between Mäori and International centre. Though the problem exists in the International Centre's psyche, fantastic relationships still exist between international students who are familiar with the flax roots style of community they tend to is having left their respective homes. Merepeka Henley, Maurice Nutira and Jude Addenbrook tautoko Mani in the background.*

Image 78 *Te Whänau o te whare playing hosts to the kuia and koroua of Ngäi Tahu me ka hau e wha.*
Blessed were we having our korowai for just one day to whakamana and whakamähana our whare and our whänau.

Bottom: Maurice Gray holds Alijia, the taiaha carved for him by Juan Vela of Colombia. Named after Juan's grand mother and presented to Maurice on this day 1999.

Image Series 79: *Celebrating Academic Achievement in Te Whare Whakakotahi Whänau Styles. Sharing the divine breath of life.*

Whänau defines how we prefer to express our way of celebrating achievement and excellence.

Tihei Mauri Ora!

Above Centre left: Hera and her Whänau Nö Ngäti Manawa

Above: Keriana Wilcox Whänau nö Ngäti Porou

Far Left: Merepeka Henley, Peter Moeau, Isaac Bishara.

Left: Chad Konui Grant Te Arawa & Keriana.

Top Far Left: Merepeka, Peter, Here, Jude – kaitautoko for the evening.

Top Left: Hadji and Hera

Centre far left: Zack warming up the vocals of the kaitautoko.

Centre left: Hera's Dad Mark Smith and Chad Konui Grant relax before dinner at the whare.

Whänau support for Akuhata Manuel our kaumatua from 1995 to 1999 when he graduated. He is now heavily involved in St Johns Ambulance duties and serving the community as a kaumatua – with his wife Pat. Tena koe Aku ko koe te pou tikaka mo te whänau o te Whare Whakakotahi.

Image Series 80: *Graduation 1999 saw the advent of our whänau taking on the role of celebrating our fellow whänauka in their hour of triumph and achievement. In this environment the reality that describes the collective entity that substantiates and supports any Mäori's participation in higher learning as an individual supported by their whänau is expressed. Allowing the whänau to have their say is one way of paying respect to that whänau for allowing us to have the gift of their son/daughter/cousin/mother/father/uncle/aunt family member for the short time that we do. It is also our way of creating the space for emotions, thoughts and feelings to be healed through the expression of aroha ki te takata allowing the celebrant to move forward in their lives having closed one part of their life in anticipation of the next.*

4.8 The New Millennium 2000!

Maori student numbers at 142 in year 2000. Statistics show that number of Mäori Students enrolled as full-time has dropped from 149 in 1996 to 81 in 2000. While numbers of Mäori enrolled as part-time students has risen from 13 to 61.[122] Highlighting increasing need for Mäori still interested in higher education to think strategically about how they can afford to participate in tertiary education. Growing trend for individuals to have a part-time job (or several) and be part-time students to avoid excessive debt.[123]

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[122] Lincoln University Annual Report 2000.

[123] Sonya Low Ministry of Education 2002 pers. Com.

There is a growing concern for the rise in student fees causing alarming decrease in access for Mäori in tertiary programmes across the country.[124] Mäori scholarships, grants and extra-curricular funding schemes not growing at a rate commensurate with the growth in higher cost of tertiary education.[125] Competitive nature of tertiary education not serving to attract growth in Mäori attendance to tertiary sector, despite growth in numbers of Mäori attending tertiary institutions across New Zealand rising in the last decade. [126] However when compared with population growth rates of Mäori over last decade the comparison shows the growth in tertiary attendance by Mäori to be slowing relative to rate of growth of general population and rate of non-Mäori now attending tertiary institutions.[127]

Mäori showing preference for Mäori managed and run tertiary institutions such as whare wänaka, marae based programmes and Kura. Growth in the resourcing and support for these institutions not commensurate with growth in interests of Mäori wanting to attend. Geographical, financial and social issues prevent many Mäori from attending such Mäori run institutions.[128]

Is this a matter of higher cost of tertiary education alone? What other factors contribute to these issues faced by Mäori? Are they matters of Mäori determination for autonomy? Are they human rights issues? What are the Treaty of Waitangi/Te Tiriti o Waitaki implications for Mäori education? What are the long term affects for Mäori? What are the immediate impacts on Mäori at university presently?

In small schools such as Lincoln these fall in numbers of Mäori attending tertiary education institutions translates to a large proportion of loss for the whänau of Te Whare Whakakotahi especially. This was experienced by the whänau having only one kaitiaki for the whole organisation during long lengths of time over its development. Merepeka Henley was sole manager of finances, welfare and to student politics. Hera Smith also represented Mäori student politics often as an individual representative carrying the mandate of the whänau. Koro Tipiwai carrying on responsibilities as financial kaitiaki and general caregiver for the whare and the whänau from 2000 till his premature departure due to institutional restructuring and insufficient institutional stability and support.

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[124] Ibid.
[125] Keriana Wilcox WINZ 2000 pers. com.
[126] Sonya Low Career Services 2000 pers. Com.
[127] New Zealand Consensus Report 2000.
[128] Sonya Low Ministry of Education 2002 pers. Com.

Whänau becoming tighter as a matter of survival. Experienced across the country by many Mäori tertiary communities. An indicator of this phenomenon was seen in 1999. For the first time no national hui of Mäori students occurred last year in 1999. Costs were too much for any one university to organise such an event. Huinga held year 2000 by Massey University and te whänau o te Röpu Manawatahi. Excellent hui and well needed in light of last years silence. It is a significant event to promote the meeting of Mäori involved in tertiary institutions. Empowering relationships are made and networks strengthened through these hui. We have directly benefited from other university whänau's styles of responding to environmental issues impacting whänau.

Advent of tertiary Education Strategy draft plan for 2002 to 2007 causes reasons for concern. Although in development and consultative process to this present date several issues will arise from its debate. What authentic participation will Mäori have in this process? What will be the implications of society working toward a knowledge technology information base? What will be consequences for Mäori? If Mäori are not achieving in education now what will be the signs and guarantees that mäori will benefit from this structural change.

The mass drive for increased capitalism and economic free market ideologies from where it was assumed everyone would be able to compete and benefit from has shown more than weak benefit for lower socio economic levels of society. What will this new push for the information market do for Mäori? Is it actually anything new? Perhaps it is still the same system that has served to marginalize and dis-advantage Mäori? How will Mäori respond to this conundrum? Are we positioned to respond? Are we able to respond? The following photo images describe and illustrate various ways in which Mäori students and their whänau of the Te Whare Whakakotahi chose to respond to many of the issues outlined above. In determining our ability to respond to social, economic and cultural issues weighing heavily on our community we found the best level of response to be that of a flax-roots approach. The stronger the relationships between the members of the community the stronger we were able to represent our specific desires, needs and issues to the relevant power holders of TWWA/LU and Aotearoa/New Zealand's wider socio-political community. Proving that change at any level is achieved at lowest levels of community where source of inspiration, relationship and unity is most meaningful and strongest. Though political institutions do tend to have technologies that reach the masses conveniently it has been my observation that convenience experienced by the masses has only served to numb people to political issues of importance thereby reducing actual community potential for participation in a political process that has authentic ability to affect change in a positive and representative way. Only at the level of core community has there been any hope

for nurturing momentum amongst communities to fully participate in social change that is authentic and therefore meaningful to those communities. Take for example the grass roots beginnings of the environmental movement in New Zealand. So successful has that grass-roots movement been in New Zealand and across the world it now enjoys political representation and growing support from the voting community to the extent hat it has the ability to affect decision-making power within the political system.[129]

Also there is the example of the Kohanga Reo organisation begun in the 70's at flax-roots levels, flourished for ten years until it became constrained by the participation of government in its organisation. The governmental desire to aid the organisation and running of the whole programme has only managed to choke the flax-roots with bureaucracy, administration and credentialing of teaching staff commensurate with government determined standards of education.

Despite the environmental movement and the kohanga reo movement growing from humble flax-roots levels and experiencing very different reactions and outcomes at higher levels of socio political strata each displays the importance of flax roots beginnings.

Akuhata Manuel (1996) once described that,

> *"It is in the roots that the tötara has the greatest chance of growing strong. Too much growth, too fast and in too exposed conditions can only result in an unstable system if not enough care has been focused on the roots from which tötara depends upon its source of sustenance, stability and sustainability."*[130]

The following are images of the whänau of the whare caring of their roots so that they may stand tall and strong.

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[129] Le Heron,R., & Pawson,E., (1996) *"Changing Places: New Zealand in the Nineties."* New Zealand National Geographic Society, Longman Paul, Auckland, New Zealand.

[130] Akuhata Manuel 1996 pers. Com. Describing a Mäori world-view of whänaungatanga and sustainability from the perspective of the pä harakeke as role model for healthy community development, MAST205 Te Mahi Tatari Kaupapa Mäori, Te Mahi Rakahau Mäori – He Whakataki: Introduction to Mäori Policy Analysis and Research.

***Image Series 81**: Life in the whare is about celebrating living, loving and learning together. Various gatherings 2000 – 2001 end of year celebration dinner. Left to Right: Standing: Duane, Kumba, Musa, Iwikau, Isaac –Kneeling: Matt, Jeremy.*

Image Series 82: *Top - Gathering of friends and whänau for the formal farewell of our Japanese Mäori whänauka Takako Matsudaira and Kazu Arai. In all things regarding the whare acknowledgement is one principle of whakawhanaukataka that is practised. Acknowledgement of welcome/Powhiri, acknowledgement of farewell/poroporoaki and achievement/whakapotaetaka. All things in between are celebrated to enhance the bonds of aroha and whänaukataka that serve as the binding strength of our whänau.*
Centre: End of Year Dinner 2001 L to R: Sonya and Shirley Low / Marlborough NZ, Janine Moy / Wellington, Fareha / Maldives, Popo Loua / Samoa.
Bottom:: Paula and Fernando background (Mexico), Neil Challenger and Merepeka Henley singing waiata for guest during Takako Matsudaira and Kazu Arai's poroporoaki/farewell celebration.

***Image series 83**: Whänaukataka expressed through unconditional support of loved ones, friends and family members. These images show the strength of friendship, whänaukataka and aroha for Takako and Kazu during their graduation in the year 2000 and their inevitable journey home to Japan. With them they carry their memories and feelings of joy in participating in the whänau activities of the whare. Though the issues of Mäori seeking autonomy, access and equitable participation in decision making continually challenge Mäori to represent their aspirations, the gift of the whänau of the whare is to ground our Mäori whänau in the inalienable struggle of all peoples for basic rights to enjoy each others company and to grow stronger from that process. It is this shared strength that serves to re-energise, inspire and motivate the whänau to fulfil its obligations as Mäori and in so doing serve to empower their ability to nurture whänau that is able to respond to those basic human needs expressed in its community.*

Previous page Image Series 83: *Poroporoaki for two of our pou of the whare. Merepeka Henley and Maurice Nutira both departing our presence in 2000. Since Merepeka's arrival to TWWA/LU no other student has had the degree of impact on the whare as a turakawaewae for students than her. Maurice Nutira seen top right was a protecting korowai for students ever since I arrived at TWWA/LU. He held a special place in the hearts of the students as a kaumatua and caregiver for students. His departure coupled with Merepeka's left the whānau of the whare exposed and vulnerable to many threatening forces. Though the very foundations of the whānau of the whare were fragile with strength and fortitude our whare remains intact and a hopeful collection of students carry on the hopes of the whānau for the future of the whare. Without the work and commitment of those who went on none of the gifts of the whare could be enjoyed. To Merepeka, Maurice, Peter, Here, Hera, Sonya, Tamahina, Ma & Pa, Kahukura, Maever and many others our respect goes out to you all for the treasure that is Te Whare Whakakotahi.*

Image Series 84:*(below) Support systems begin and end with people. What makes it possible for communities such as these to grow, be sustained and evolve is wider understanding between institution and flax-roots level of the whānau of the whare. Truly with the combined support of each other the potential for growth on levels beyond rhetoric and mere academic study is awesome. People will be affected by relationships greater than they will be by knowledge. An education system that promotes nurturing relationships between communities their cultures, knowledge's and traditions is a system that achieves the goal of guiding the individual to a greater sense of who they are, where they come from, to where they wish to go and what their aspirations in life shall be. Achieving these ideals inherently lead to a better world. This and much more is the daily activity and achievement of the whare at every level of community from sharing food to entering deeper echelons of higher learning based on tikaka Māori.*

Celebrating Kazu's and Takako's contribution to the whānau and the whare.

Above: Friends for support for Takako.

The Rest: Kazu In his element, singing, hongi and contemplation of his achievements.

Image Series 85: *The Whare as the crossroads where many cultures meet – uniting as one and expressed in the treasure that is the whänau.*

Poroporoaki: The opportunity for friends to acknowledge love, respect and compassion for each other – sometimes we take it for granted.

The listening stick, Te Whare Whakakotahi and Japan all converge to create the space for the gift of whänaukataka to occur. Above with the listening stick are Kazu Arai (Japan), Jay Kandapully (India), Naomi Middleton (Takaka) and Paula Saldana (Mexico).

***Image Series 86**: Graduation 2000*

Top L to R: Kazu Arai (Japan), Helen Evening (Fiji), Richard Porter (Samoa)
Keela Atkinson (Ngäti Tüwharetoa), Takako Matsudaira (Japan) & Kazu again.

Above L to R: Peter Selwyn Whakatohea graduated in Postgraduate Diploma in Transport 2000. Whaea Here Mahoe Wilson giving out the tohu. Ailsa Smith Taranaki Kaitautoko.

Above: Kazu receiving his tohu aroha from whaea Here on behalf of the whänau. Hirini Matunga with Ailsa providing support from the Mäori department. Their presence uplifted the entire ceremony.

Upper Left:
The whänau expressing their aroha through waiata.

Left: Graduates of The Whare 2000: Keela, Priyesh, Dominic, Takako, Peter, Pam, Kazu, Iwikau & Mark.

Image Series 87: *Kapahaka 2000*
Celebration of the beauty of sharing in each others presence the gift of song and dance through the lens of Te Ao Mäori guided by Tikaka Mäori and made manifest through the practise of aroha ki te takata.

***Image Series 88**: Kapahaka 2001*

(L to R): Ngä Toa Craig, Jesse, Nick, Nathan, John, Koro, Rob, Kene, Zack at back.

(L to R): Ngä Wahine Atähua o kapahaka 2001
Abbie, Naomi, Huia, Te Kani, Wiki, Maria, Cherie, Zeralda, Sonya, Keela

Since the advent of the International night celebrations held annually by the International Club in conjunction with TWWA/LU's International Centre, the whänau has had the honour of opening the night as is befitting the responsibility and obligations of the original culture of this land. It has been the highlight of many years of celebrating community through the gift of song and dance. In all the years of practising the living practise of tikaka Mäori in Te Whare Whakakotahi no greater example of the positive affect of that practise is experienced more deeply than in the single event of performing on that night. Invariably the night doesn't happen over night. It is the expression of the culmination of many hours spent practising via the auspices of tikaka Mäori the principles of aroha ki te takata, manäki, kaitiakitaka and rakatirataka, respect, compassion, reverence and acceptance, celebration of difference.

Throughout all the years of development the most centring activity the community can participate in is to stand together for in solidarity for whatever reason be it, singing, dancing, lamenting, celebrating, sharing, welcoming, fare welling, rejoicing, protesting, working, living, loving and learning. During the most trying times of the evolution of the whare and the whänau the greatest healing factor one could participate in is to stand together, especially to dance and to sing. It is in this way that the advent of institutional marginalisation and the rhetoric of participatory democracy is transcended. Through these flax-roots acts of aroha ki te takata all manner of external impact or the spirit of unity, strengthening resolve and personal potential, washes perception of it away. In a way kapahaka both achieves the outcome of bringing about holism to which spirit is the basis, and allows one to often their contribution via the discourse in the relevant waiata. In a traditional context a variety of socio-political issues were expressed via the diverse styles of haka, pätere, ngëri, waiata ä ringa, waiata pohiri, karakia, oriori etc. And in participating in that spiritual discourse ones spirit expands to levels of personal empowerment beyond the rhetoric of political language game play. This whole chapter has been dedicated to acknowledging the healing shared between each other in their expression of the unconditional aroha for each other. Despite unprecedented socio-political changes throughout the decade of the nineties impacting upon Mäori as a whole this chapter has been presented as a means of illustrating how the whänau developed their potential to nurture community that has positive momentum toward the ideals of inclusivity, trans-culturalism and authenticity, personal empowerment beyond rhetoric toward holism. I reiterate, as spirituality is the basis for holism, it is to the spirit that I acknowledge the gift of whänau, aroha and tikaka Mäori. Through this spirit all has been achieved. Thereby substantiating the absolute dependence of all Mäori, (and non-Mäori), for resources, environments, pedagogies and processes that serve to enhance their multi dimensional needs based on the physical, the emotional, the intellectual, the spiritual and the

deep ecological. These basic needs will be discussed in further sections. It is important to state that the whare has as an implicit obligation, the mandate to provide for those multiple needs for all who pass through its doors.

That for many individuals not Mäori the experience of participating in such an environment as represented by the whare has influenced them to change their lives in ways not able to have been achieved by current educative pedagogies and/or cultures – often resulting in personal empowerment beyond material benefit. And that those changes have had the affect of making this world a better place by concentrating on the flax-roots levels of community the uniqueness of the individual in relationship to their greater sense of self, belonging and origin. Again the hegemony that perpetuates the acceptance of material pursuits as the only means of providing for one sense of well being, identity and self autonomy are dispelled by participation in the living practices sourced in tikaka Mäori. Here at this stage I will lead into the next chapter with a commentary on how personal responsibility can be nurtured to a degree that leads an individual to care for and share in the living practise of practising living. And in that commitment serve to nurture ones human potential for self-autonomy that is authentic spiritually sourced and therefore empowering for community. This chapter has regarded via photo imagery the unity of whänaukataka expressed by the whänau of the whare in response to many influential socio-political events. The following chapter will provide insights into how the whänau may improve their individual and collective response-abilities toward the diverse environmental impacts affecting the community that is encapsulated by the term whänau of Te Whare Whakakotahi. Highlighting the need for greater understanding of the term response-ability and its application to the care of the whänau and the whare can lead to insights for the community to design how they wish to move into the future and what visions they deem appropriate for the whare and the whänau. And how they shall manifest their personal potential for affecting positivity in community. They will require dynamic techniques, attitudes, values and knowledge of processes balanced with compassion, respect and aroha in order to respond authentically and practically to diverse phenomena. This will culminate into the shared insights that can aid the whänau's ability to care for the whare, provide the services they provide in appropriate fashion and determine for themselves how, what, why, when and who will be accountable for Mäori student welfare on campus. This will be presented in a manner that will continue the theme expressed throughout this thesis/story, which is, the continued unification of cultures, peoples, values and knowledge through the auspices of the principles espoused by those who have gone on throughout the history of the whare and the whänau therein for the greater benefit of all. In this way the significance of the fact that te whänau o Te Whare Whakakotahi's commitment to achieve self-

determination does not equate to exclusivity nor should it depend on external forces to provide it with justification and/or affirmation. In the truest sense of unity that goal has been targeted with the express objective of including the collective potential that exists in the reality that any sense of the concept of community holism and aroha ki te täkata must include the unconditional acceptance of cultural diversity if the whänau is to survive, thrive and stay alive. This substantiates the role of the whare as a crossroads for cultural interaction guided by whänau specific principles of tikaka Mäori that serve the vision of the individuals and the collective of the whänau. By delineating the specific roles required in the whare for the appropriate management of the community and collective sharing of responsibility and response-ability this project will provide practical means by which the whänau may enhance their potential to become sustainable.

***Image 89**: Merepeka Henley Tainui Ngäti Wai*

"Kia kaha rä tätou ki te poipoi i te iti kahurangi, arä, ngä taonga i waihotia e ngä tüpuna. Kia rite ai tätou ki tö tätou tüpuna ki a Tane-nui-ä-rangi, te tüpuna i kake ai ki te Toi-o-ngä-Rangi, i tikinga ai ko ngä kete e toru, ngä kete o te wänanga, arä, te kete tüätea, te kete ronui me te kete tüäuri, hei poupou, hei tiritiri ki roto i te Wharekura o Rangiätea kia puta ai te ira tängata ki te whaiao ki te Ao Märama. Tihei Mauri Ora!"[131]

[131] Royal,T.A.C., (1993) *"Te Haurapa: An Introduction to Researching Tribal Histories and Traditions."* Bridget Williams Books Limited & Historical Branch, Department of Internal Affairs Te Puna Körero Tuku Iho ä Te Tari Taiwhenua, Wellington, New Zealand.

CHAPTER FIVE

AROHA KI TE TÄKATA

Tuia tahia kä here tapu whakapono tümanako rangimarie ka tü te kaitiaki ka tü te rakatira kia tau te tikaka tuku iho e ie ie

Strive for the high ideals of our ancestors. Demonstrate in your actions commitment to principles of responsibility and response-ability inspired by Faith Hope and Peace. Care for one another; show compassion, utmost respect, honesty, and truth and reverence for the gifts entrusted to you by those who have gone on. thus that which has been handed down as treasures to adorn your very being and essence shall be made manifest in practising living the living practises of your people!

5.0 Introduction

I have commented on general forces impacting upon Mäori. I have outlined a general history/herstory of the whare both literally and pictorially. I have alluded to the impact of certain environmental forces upon the community that has evolved into the whänau that now occupies the physical, political, emotional, intellectual and socio-cultural space of Te Whare Whakakotahi. I have alluded to the status of well being for Mäori Students here at TWWA/LU as being a continual dynamic process of evaluation, monitoring and consideration. I have insinuated that those processes have stagnated and are in need of re-activation to a level of authenticity beyond rhetoric. A diagrammatic summary is found in 'Appendix E' succinctly capturing several important influential events in the history/herstory of the evolution of the whare and its community. From it one can perceive major forces at play in the developing community that is TWWA/LU. Further research into this origin story would provide insightful social historical events impacting both positive and negative forces regarding Mäori participation in their education futures over the last decades of the twentieth century leading into the new millennium. Socio political patterns and trends would become evident and appropriate strategies could be derived from such a study. I encourage this task to be undertaken by the whänau of Te Whare Whakakotahi. The positive impacts of which would be of incalculable benefit to those yet to come.

I have delineated the positive creative ways in which that community has chosen to respond despite their continual struggle for fair access to resources and appropriate support systems. Pictorially that positive activity can be perceived in the many social activities shared between the members of the whare. What is needed now is a focused commentary on the processes of Tikaka Mäori expressed by that whänau in their proactive manifestation of aroha ki te Täkata. This will lead to the final sections where a flow scape of possibilities may be derived from these

insights, which have the potential to lead to beneficial future strategic management plans for the whänau of the whare.

The following section will provide a commentary on what type of whänau is being referred to when I identify the community related to Te Whare Whakakotahi.

5.1 Whänau Values.

Metge (1995) succinctly describes several types of whänau in her seminal work *'New Growth From Old: The Whänau in the Modern World'*.[132] Her definitions range from communities with strong whakapapa ties and obligations, to those whänau who, through collective consensus choose to operate utilising basic flax-roots principles of traditional whakawhänaukataka. This last group shares what Metge refers to as 'repeated corporate action' as their defining features. I interpret this to mean that those whänau have undergone a collective decision making process from which their values, ideals, behaviours and actions are mutually agreed upon and then actioned. The whänau that is related to the whare is such a type. Through collective processes of whänau determined values, ideals and goals coupled with the corporate action of practising basic principles of Tikaka Mäori this group can be identified as something more than the extended family, much more than a group and further evolved than the category of a 'club' of like minded members of similar interests. Maever Moeau-Punga's Pä Harakeke taoka adorning the north wall of the whare reminds us that whänau is dynamic and evolving over time, always changing and adapting, growing.

[132] Metge, J., (1995) *'New Growth From Old: The Whänau in the Modern World.'* Victoria University Press, Wellington, New Zealand.

Image 90: *Te Pä Harakeke nä Maever Cherie Hei Ariki Moeau-Punga Ngäti Rongowhakäta. He tino kaiako mo Te Whare Tikaka Mäori me kä Mahi Kairakahaua 1994 – 1997.*

Maever explains her underlying whakäro relating to Te Pä Harakeke:

> *"Te Pä Harakeke, as a central theme of the ethos of Aotearoa's tangata whenua. It denotes generational succession, connectedness, relatedness & continuity. Also as a visual representation, represents the 'holisticality' of life. All things are connected. All are related. The mural features symbols of nature, growth and fertility such as the harakeke. The rich and harmonious abundance of life's diversity and sustaining power reflected in the paua. The beauty of multi-cultural origins and dimensions shown in the hibiscus flower; and the pantheistic significance of the higher realms of meta-physical and spiritual life and realities associated with uenuku, te aniwaniwa, te kopere – the rainbow. Central to the mural is the life-bearing whäea figure in whose womb is shown the tamaiti – fully formed, its holistic purity intact – embracing its mauri represented by the 'Tuhono' design [© 1995]. These figures are set against the background of the hei tiki, denoting the ongoing presence and influence of our ancestors. As both individuals and collectivities we exist as worlds within worlds, realities within realities, for which we may choose to be our own makers. Therefore, Te Pä Harakeke represents life's limitless potential. Ahakoa te maha o ngä whenu kotahi anake te räranga kete – Although the strands are many there is but one woven basket."*[133]

[133] Maever Cherie Hei Ariki Moeau-Punga, Ngäti Rongowhakäta, te kaimahi toi. Image implies the required responsibilities and response-ability of each individual to care for and tend the treasure that is ones whänau. Fulfilling ones obligations and duties toward the successful well being of ones whänau will ensure sustainability and intergenerational integrity. Her taoka adorns the whare and dresses it in the warmth of her mana as a teacher and an

From Maever's körero one can get the insights into the practicality of existing as a whänau embraces the ideals of unity in diversity and the strength that is inherent in facing life's challenges in solidarity and not isolation. The Pä Harakeke as a metaphor also insinuates the need for continual maintenance, care and work required for that community to stay healthy. A dynamic community requires dynamic care over time.

Metge (1995) reminds us that,

> *"One of the problems with constructed models [of whänau] is the difficulty of building a sense of time. That is why the metaphor of the Pä Harakeke is so important: it is a constant reminder that the whänau is continually in the process of growth and change."*[134]

She then highlights the fact that,

> *"Real life whänau do not and should not be expected to conform too closely to the constructed model. Each has its own character, its own degree of integration and effectiveness, created and recreated out of the interaction between personalities of its members and the circumstances of time and place. Members' right to work out their own identity and tikanga must always be respected."*[135]

This is significant to the whänau of Te Whare Whakakotahi. The reality of our community is that over the years whänau has been the common denominator binding us all together in our effort to celebrate our collective we-dentity, to share that experience and journey with other cultures and to continue the struggle for improved conditions for the benefit of all. Before the whare there was whänau. While the whare is present it is whänau that expresses its mana. Long after the whare may have gone whänau will remain the binding linking force that unites Mäori and others despite cultural background. Again I reiterate that though the language may be Mäori the basic principles of life spent in community are those, which stem from the oldest human motivation for collective social action.

The fact that it is Te Reo Mäori obligates those who identify with that concept to practise the specific cultural protocols that suit that community. And for whakawhänaukataka to occur

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influential member of our humble whänau – because of her our Pä harakeke stands strong and vibrant. It was her unconditional aroha that lead to the inevitable healing of the rift between department and students founded in 1993. Because of Maever's complete commitment to Tikaka Mäori and improvement of conditions for Mäori our whänau enjoyed the fruits of her labour with us and that spirit continues today in the expression of aroha ki te takata that is made manifest in the kapahaka of the whänau of Te Whare Whakakotahi – in this way the unity in the duality of multiplicity is acknowledged.

[134] Metge,J., (1995) *New Growth From Old: the whänau in the modern world,* Victoria University Press, Wellington.

[135] Ibid.

correctly and appropriately Tikaka Mäori must be practised. Tikaka Mäori like Mäori identity is complex and multi-layered. Many definitions abound, all of which will be as useful to one community as another would be inappropriate. It is not my intention to attempt to define it. As an individual that would be inappropriate. It is my intention to promote the collective process of mutual consensus regarding ones tikaka to evolve over time for the collective benefit of all those practising it in community. Suffice it to say that I have observed it to be a condensation of social-indoctrination processes deriving co-constructed thoughts, values, ideas, concepts and knowledge's that coalesce into the shared basis for appropriate socio-cultural inter-action, reaction and pro action. Invariably this could mean anything for everyone. Statements such as this, though academically full of potential for positive insight to be derived from closer analysis of its meanings and/or perceived implications do not serve to illustrate the poignant point underlying discussion of Tikaka Mäori. Which is that Tikaka Mäori, as in all things Mäori is best understood and applied through demonstration. Anything inherited in Maoridom is just dormant potential unless it is actioned and followed through with. Tikaka is an aspect of Te Ao Mäori whose most powerful way of being integrated into ones whänau is best achieved via the process insinuated by the term "walking-the-talk." Through modelling those whose actions demonstrate their full understanding of values, ideals, knowledge and wisdom handed down members of a whänau can improve their intellectual comprehension of appropriate behaviours and have that potential manifest itself via their personal expression through action of those understandings.

Metge (1995) speaks of tikaka in this way,

> *"In my experience, kaumätua of earlier generations (especially those I observed in the 1950's and 1960's) paid close attention to context. In any given situation, they reviewed both past precedents and present needs and on that basis decided which tikanga were most relevant. Often different tikanga were emphasised in different circumstances. If they gave precedence to one tikanga it was 'arohanui ki te tangata' (demonstrate loving concern for people).'*[436]

This serves to highlight how it is tikaka channelled through the expression of aroha ki te tängata in and beyond the community of the whare has become the central motivator and inspiration for the whare and the whänau therein. Sharing such values and passing them on are the single most important task to be achieved in the whare today.

In terms of shared value bases that serve to influence ones social interaction with ones whänau and beyond Metge explains,

> *"Mäori used flax fibre to make many kinds of rope. After scraping, the fibre was twisted into strands by rolling on the thigh and then up of eight strands were plaited into ropes, both square and round. The heaviest were used for mooring canoes. Likening the whänau to a rope in this way stresses the strength that comes from being bound together by shared descent shared values and shared goals."*[137]

Throughout this thesis/story I have attempt to allude to the strength of the whänau of Te Whare Whakakotahi due to the shared values collectively held by the whänau of aroha ki te takata and unity in diversity. Using the metaphor of weaving as a way to describe the integration of multiple origin stories and perspectives pertaining to this thesis/story has illustrated and supported that notion of whänau as a collective whose strength lays in unification.

In terms of choosing which values may suit a particular whänau's need Metge (1995) says,

> *"The whänau which comes first to mind is associated with a set of values (whakäro nui) which whänau members ideally use to govern their relations with each other and with outsiders. These values are an integral part of the Mäori value system as a whole, but they have particular meaning in the whänau context. When people who are not linked by descent choose the word whänau to describe themselves, they make a symbolic statement indicating that they have modelled themselves upon the whänau which comes first to mind and adopted its values as their own. When kinship connections are attenuated or absent, common aims and values become doubly important as a means of binding people together."*[138]

This is a significant point to grasp. The historical/herstorical development of the whare and the whänau therein served as a conduit over time though which diverse experiences poured through to coalesce into the set of practises, values and principles espoused by the whänau and the whare at present. That set of values and principles were derived from kä hau e wha/peoples of the four winds in intimate community relation with each other. This insinuates face to face proactive contact. All of the past members of that era have inculcated their own unique expressions of tikaka Mäori into the ähua of the whare. Imbuing its mauri with the collective aroha manifested over time within the sacred space of Te Whare Whakakotahi and beyond. From that shared basis of Maori experience in practising being Mäori the basic principles of the unique style of whakawhänaukataka practised in the whare has emerged. Also the unique form of practising the living practise of Tikaka Mäori specific to te whare whakakotahi has co-evolved with that

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[136] Ibid.
[137] Ibid.
[138] Ibid.

emergent whänau. All of which has explained how the focus on aroha ki te täkata has come about and shapes the way in which the whänau express their tikaka. Metge (1995) highlights,

> *"The value which Mäori invariably name first in conjunction with the whänau is aroha."*[139]

Metge provides insights into the many meanings aroha can manifest through the auspices of the whänau. Throughout this thesis allusion to the flowing of aroha has been incorporated in the visual and literal construction of this thesis/story. Through the visual imagery it is hoped that one can perceive the diverse activities that illustrate the presence of aroha as active force binding the whänau of past, present and future as one entity. Cleve Barlow (1991) speaks of the divine activating forces of Aroha in ways that persuade the student of its potential for positive influence on personal and collective empowerment. Through the cosmological origins of aroha as divine force to flaxroots level of its positive manifestation of basic gestures through which individuals may express aroha ki te täkata Barlow leaves no doubt to its importance in all things Mäori. He says,

> *"When visitors come to your home, welcome them and offer them something to eat, even if it is only a cup of tea. By such actions you will know if a person has genuine aroha or not."*[140]

In this way it is hoped that one can perceive the actual purpose of aroha is to have it "actioned" in all its dimensions great or small. Similarly Aroha like Tikaka is a demonstrative principle where ones actions speak louder than their theories, concepts, ideologies and philosophies. To this degree it is my belief that to speak of aspects of Te Ao Mäori in terms of categories of concepts, ideologies, pedagogies and philosophies is to ultimately denigrate what is best described as reality for Mäori. Reduction of ones culture only serves to uphold this activity. Te Ao Mäori is beyond concept, ideology and/or philosophy. For Mäori being Mäori is reality. To reduce it to something other than what it is, is to participate in those activities that only serve to reduce ones essential being. Herein lies the purpose for speaking about tikaka Mäori, whakawhänaukataka and aroha ki te täkata as living practises. They are living in the sense that when practised they serve to enhance ones essential being. Growth, self confidence, enlightenment, these are the inevitable outcomes of all who participate willingly, openly and consciously in the living practise of practising Tikaka Mäori. Though idealistic it is essential to strive for such high standards. Though I have commented previously on the importance of high ideals I reiterate its significance here. The ideal of practising the living practise of actively expressing aroha ki te täkata is demanding. It is this kind of standard that has kept the integrity of the members of the whänau

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[139] Ibid.

of Te Whare Whakakotahi in good stead. Albeit as infrequent and/or intermittent as one can handle practising these ideals it should be acknowledged that despite the difficulty in the attempt, that difficulty should not be a barrier to us continuing to participate in the ideal of fulfilling our aspirations as Mäori/Päkehä/humans. And in fulfilling this, achieving deeper connection to what it may mean to be a responsible/response-able member of a whänau. Indeed a responsible/response-able member of 'te räranga kete' – the one woven basket of humanity.

In terms of whänaukataka and its link to aroha and interaction/inter-relationship to the wider community I draw upon Metge again to explain,

> *'The value of whänaungatanga reinforces the commitment members of a whänau have to each other but also reminds them of their responsibilities to all other relatives. The imperative to extend aroha to all whänaunga ensures that every whänau is embedded in a web of cross-cutting kinship ties. Its members are enjoined to look outwards as well as inwards.'*[141]

It is important to note that no principle derived out of te Ao Mäori can be seen in isolation to any of its relatives. Like individuals of a whänau one must always be aware of ones relationship to others and how those relationships serve to connect and therefore impact upon each other. No Mäori survives long in isolation. So too no value derived from te ao Mäori survives long without awareness brought to its connections to the multi-dimensional web of Mäori diversity. For example mana without the balance of aroha serves only to nurture antagonism. Aroha without mana serves no purpose if no positive action occurs. Tying these values together with Pono and honest, trusting relationships may occur that bring about potential for positive influence on any given situation. The permutations are endless. What is most enlightening is the insight shared by Metge when she said,

> *"Whänau values are related in complex ways, both competing with and reinforcing each other. In particular situations, choices may have to be made and accommodations reached."*

As Epa Huritau said:

> *'The Mäori value system has the flexibility built into it to accommodate variation…If we know the principle, we can make adjustments.'*

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[140] Barlow,C., (1991) *"Tikanga Whakäro: Key Concepts in Maori Culture."* Oxford University Press, New Zealand.
[141] Metge, J., (1995) *"New Growth From Old: The Whänau in the Modern World."* Victoria University Press, Wellington, New Zealand.

When managed wisely, the values of the whänau work together to increase its solidarity and its ability to achieve its aims.'[142]

It becomes important then for the whänau of the whare to familiarise themselves individually and collectively with the important principles relevant to the appropriate management of their community and the whare they occupy. Knowledge of these principles and how to apply them will determine the degree of success they will enjoy throughout the years to come. There is however a multi-dimensional array of permutations one could choose from. Developing a robust process of mutual consensus based decision making will aid the whänau in determining for themselves the relevant values and principles required for their success. Beginning with the basics of whakawhänaukataka and aroha ki te täkata will provide enough of a platform for the whänau to undergo the collective process of mutually agreeing on the sets of principles and values that will serve their aspirations whilst maintaining the integrity of the whare. Continual wänaka, and discussion, community activity and exposure to tikaka Mäori practise will benefit the whänau immensely. As any part of their strategic plans such hui, wänaka and korero should be explicitly planned for yearly if not monthly. As in all things requiring practise and commitment increased exposure and repetition of performance serves to enhance the practitioner's ability to respond appropriately.

Having delineated some important insights into the type and style of whänau evolving in the whare it is important to discuss those responsibilities alluded to by Metge. Contrasting this with the term response-abilities will aid my effort to clarify important balance between the whänau's moral and ethical responsibilities and those practises required to improve ones ability to respond to the multiple dimensions of the phenomenal presence of the whare and the continued growth and evolution of the whänau.

5.2 Responsibilities, Duties & Obligations.

In terms of responsibilities I observe that we all have personal individual and collective morally binding ethical obligations. However I refer specifically to Mäori Student responsibilities, duties and obligations in this section. I do not intend to distinguish part of the whänau from other members of the whare who are non-Mäori. Again I reiterate 'whänau' as it is used in this thesis/story is inclusive and encompasses all members past, present and future, Mäori and non-

[142] Cited Metge, J., (1995) *'New Growth From Old: The Whänau in the Modern World.'* Victoria University Press, Wellington, New Zealand.

Mäori. Delineating this section specifically for the Mäori students of the whänau is intended to aid them comprehend the degree to which they are the responsible core for the well being of the entire whänau and whare and that at the end of the day the buck stops with those kaitiaki of the whare who are Mäori. Highlighting this serves to draw clear lines of accountability for the responsible agents of the whare. In doing this Mäori autonomy, self-determination and tikaka is uplifted. In achieving this the resultant outcome of authentic empowerment of Mäori within the whare will perpetuate the ongoing outflow of natural benefit to the wider community that has been achieved over the past decade. This simply translates to, authentic Mäori empowerment equates to authentic community integrity experience by all participants Mäori and non-Mäori. Through wisdom, humility and continual practise of aroha ki te takata the kaitiaki that are Mäori committed to the responsibilities and duties of Te Awhioraki and inspired by the basic principles of whakawhänaukataka espoused within the realms of the whare's past, present and future unity in diversity is incontrovertibly achieved.

I use the term *'responsibilities'* in relation to ones moral, ethical and legal obligations for community safety, physical well being, and appropriate conduct and behaviour within society. It is both culturally specific and socially broad usually defining boundaries and constraints upon ones ability to affect the environment; society and/or ones own well being.

Ife (1999) explains a member of a community's duties in this way,

> *"Members of an organisation carries both rights and responsibilities, and a community also requires certain obligations of its members. There is an expectation that people will contribute to the 'life of the community' by participating actively in at least some of its activities, and that they will contribute to the maintenance of the community structure. All groups need maintenance if they are to survive, and the responsibility for the maintenance functions of a community rests largely with its members."*[143]

In terms of the Whänau of Te Whare Whakakotahi the term 'responsibility' as I intend it to be perceived describes the set of obligations and duties relating to a number of issues. Such as responsibility for,

- General Maintenance of the whare's physical dimension.
- Accountability to its members.

[143] Ife,J., (1999) *"Community Development: Creating Community alternatives, visions, analysis and practice."* Longman, Australia.

- Mäori Student welfare and representation.
- Duties Relating to LUSA / Lincoln University Student Association.
- Duties to Te Awhiorakī / Mäori Student Association.
- Challenging Status Quo of TWWA/LU Institution.
- Building Relationships with Relevant Decision Making Communities.
- Affecting Change.
- Empowering its whänauka.
- Serving the wider Community.
- Care and manäki of all visitors to the whare.
- Respect, promotion and practise of tikaka of the whare.
- Holding fast to the values relevant to sustainable practise within the whare.
- Achievement as Students.
- Support for one Another.
- Wider Community awareness of Mäori issues.
- Celebration of multicultural nature of TWWA/LU's campus community.
- Spiritual dimension of the whare.
- Mauri Ora of the Whare.
- The Determination of relevant principles of value, behaviour and action for the community of the whare.
- Expression of Aroha ki te täkata in and beyond the whare as representatives of that community.
- Physical, Emotional, Intellectual and Spiritual Health.
- Promotion of extra learning opportunities for those in need of tutoring.
- Creating Links to relevant national organisations.
- Maintaining links to other Mäori student Bodies Nationwide.
- Staying on the pulse of relevant issues affecting Mäori Student welfare.
- Responding to relevant issues affecting Mäori Students.

- Rest and Relaxation.
- Sharing food
- Sharing the breath of life.

The list can be exhaustive regarding duties and responsibilities of the whänau of the whare. But I reiterate – the words, concepts and definitions presented here are not to be confused with the actual experience of being responsible and/or acting on your duties and obligations. That experience, and therefore the understanding of what it means to be responsible, can only be attained via intimate face to face participation in the daily living, loving and learning processes of practicing whakawhänaukataka with whänau and in whänau. Te whare whakakotahi provides that training ground for this personal practice to take place. In that light one can perceive how members of the whänau can best practice personal skills in responding to the multiple dimensions of well being delineated in the whare taparima model previous outlined.

Basically these responsibilities can be sorted and categorised into related issues and from the whare taparima model relevant responses to multiple social issues may be perceived, practiced and enhanced according to their nature whether,

- Physical/material/economic.
- Emotional/socio-cultural/political.
- Intellectual/pedagogical/philosophical.
- Spiritual/cosmogony/cosmological
- Ecological/holistic/sustainability.

Each issue has either a physical, social, emotional, intellectual, spiritual and/or ecological/environmental dimension. Out of which Te Awhioraki may derive appropriate responses. I reiterate the model here in a slightly modified form that simplifies the issues arising from the responsibilities carried by Te Awhioraki and the whole whänau whänui of Te Whare Whakakotahi. A model such as this could be employed by the whänau as a means of designing appropriate responses to environmental forces impacting upon that whänau. Such a process would require wänaka on particular aspects of the values, principles and knowledge implicated in such an undertaking.

The significant aspect of this whole suggestion is to highlight once again the benefit of open, mutual communication processes. Such processes can only be developed with the mutual commitment of the whänau to participate in a process inspired by a collective corporate vision of what you stand for, where you want to go and what your major goals throughout the year are.

From the outcomes of such processes appropriate designs, plans and strategies may be implemented which serve to empower the whänau to respond to multiple issues impacting upon them. In terms of the support systems and relevant mechanisms of empowerment what does the whänau have?

Basically the whänau has the following systems available to them. I shall list these avenues of potential aid and provide brief comment as to the implications and consequences of each system's ability to provide aid. Following this section I shall move on to demonstrating the importance of the term response-ability and how it may be understood in ways that have the potential to lead to improved ability for the whänau to respond to their needs, aspirations and duties and obligations.

5.3 Present Available Whänau Support Systems.

Basic systems of support for Mäori students taking on the responsibilities of kaitiaki for the whare and the whänau and themselves here at TWWA/LU are as follows.

- Whakapapa.
- Our own Whänau at Home, Friends and loved ones.
- Te Whare Whakakotahi and the whänau therein – past, present and future.
- Te Awhiorakī / Maori Students Association.
- Department of Mäori Planning and Indigenous Studies.
- Institution of Te Whare Wänaka o Aorakī / Lincoln University.
- Lincoln University Students Association / LUSA.

However, despite this hierarchy the obligation of operating as a whänau with aroha as its focusing agent obligates me to state that there is actually no distance, no gaps, no hierarchy between what are essentially the united collectivity of members of the same holistic community that is TWWA/LU. Idealistically whänau can encapsulate notions of inclusivity regardless of ones socio-political position, corporate responsibilities, professional status and/or perceived importance. Herein though underpins the truth that when aroha and mana are inter-reacting in the auspices of the whänau incongruence can occur from the tension wrought by the over-dominance of mana. Metge (1995) explicates,

"Often aroha and mana seem to oppose and even contradict each other. At times, as one of my kai-whakaatu remarked, 'when mana comes in the door, aroha flies out the window'. However, careful consideration suggests that they constitute a complementary pair. Properly handled, aroha and mana balance and complete each other. Where mana is responsible for differences of status among whänau members, with the potential for jealousy and competition, aroha motivates them to work together for the good of all. Where aroha moves whänau members to care both for each other and for outsiders, mana empowers them to carry the task through effectively. Aroha and Mana have two important features in common. They are passed on (tuku iho) from the same ancestors and they both emphasise the importance of solidarity and mutual inter-dependence between whänau members."[144]

Mana, as all Mäori principles are, is a multi faceted concept. Sourced from divine origins it is found also at the flaxroots levels of Human endeavour. Suffice it to say that mana is something akin to aroha in that it is best expressed through actions. Though as hinted above ones actions and behaviours will determine whether ones mana grows and/or deteriorates in the eyes of ones peers. What can be given can be taken away. Mana therefore is best bound by humility. Though idealistic this combination enhanced with aroha can empower an individual to achieve much for their whänau.

In light of these insights I wish to highlight the tikaka that exhorts us to attempt to bridge perceived gaps and work together to bring about unity through aroha with mana. The very name of the house within which Te Awhioraki and the whänau whänui is situated provides us with this responsibility, duty and obligation. This substantiates the advent of the blessing of the whare and the rituals of cosmosization of space, place and dimension within the whare. Through the activation of the mauri ora of the whare via the dedication of space, place and dimension as explicit environment that holds the mandate of uniting all peoples, all cultures guided by the auspices of Tikaka Mäori that is focused through the compassionate consciousness of aroha ki te täkata for the nourishment of whänau. Thus our moral responsibilities are bound by higher spiritual ethical obligations to practise those protocols, principles and behaviours that have their source in the passed on values of those who have gone on and passed down their wisdom as support for us. With the insights gained from understanding our whakapapa, our immediate whänau to whom we whakapapa to and the advent of the support phenomenon that is the living being of Te Whare Whakakotahi as our primary sources of support for our journey into tertiary education institutions it is important to look at the matrix of other support systems.

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[144] Ibid.

An important system of support that the whänau has at TWWA/LU is Te Awhioraki. This is the Mäori Student Association. Established in 1994 this organisation forms the face of representation for Mäori Student Affairs on campus. It also carry's the mandate for kaitiakitaka, manäkitaka and rakatirataka of the whare and whänau. Because of its duties and responsibilities it carries the policy of only allowing Mäori Students to administer its representative powers. However their has always been the precedent of past members of Te Awhioraki conducting their general business with the participation of non-Mäori in the deliberating processes of discussing issues formulating processes and outcomes. This has been in recognition of the increased power of ability to develop resolutions from a wider knowledge base. Though the final presentation of whakäro and korero rests with the Mäori students as members of Te Awhioraki hui are inclusive, open (depending on sensitivity of take/kaupapa) and respectful.

The weaknesses of Te Awhioraki relate to time and material resource issues. Lack of physical numbers to call upon to share the workload and duties. This is experienced when one sees that the core participants in Te Awhioraki business are inevitably also the members of the Mäori Collective on the LUSA exec and invariable the core group facilitating everything from organisation, to facilitation to wash up and vacuum duties. Coupling this all with the pressures of National issues and personal whänau demands not to mention being students and one begins to see the difficulty and challenges that exist for the members of Te Awhioraki.

These responsibilities are not for those who aren't committed. Being serious about your duties has got to be a pre-requisite for doing the mahi. And its all for aroha, no remuneration other than love and compassion for your whänau is available, though future whänau may run their waka in a way which recognises the potential for paid members? Despite this weakness the flax-roots nature of Te Awhioraki has seen it achieve significant goals and objectives far in excess of expectations of the whänau many times over. Material weakness resource scarcity is offset and brought into balance by the recognition of the boundless human potential that exists within the collective pool of personal gifts and intelligences, skills and experiences of the whänau whänui of te whare Whakakotahi.

Proving always that flax-roots approaches to all issues are the most appropriate for whänau such as ours. This is not dumbing down or down playing our potential. This is practically identifying our strengths and acknowledging the limits and constraints within which we may operate such that we may maximise our given potential for affecting positive influence that benefits our whänau.

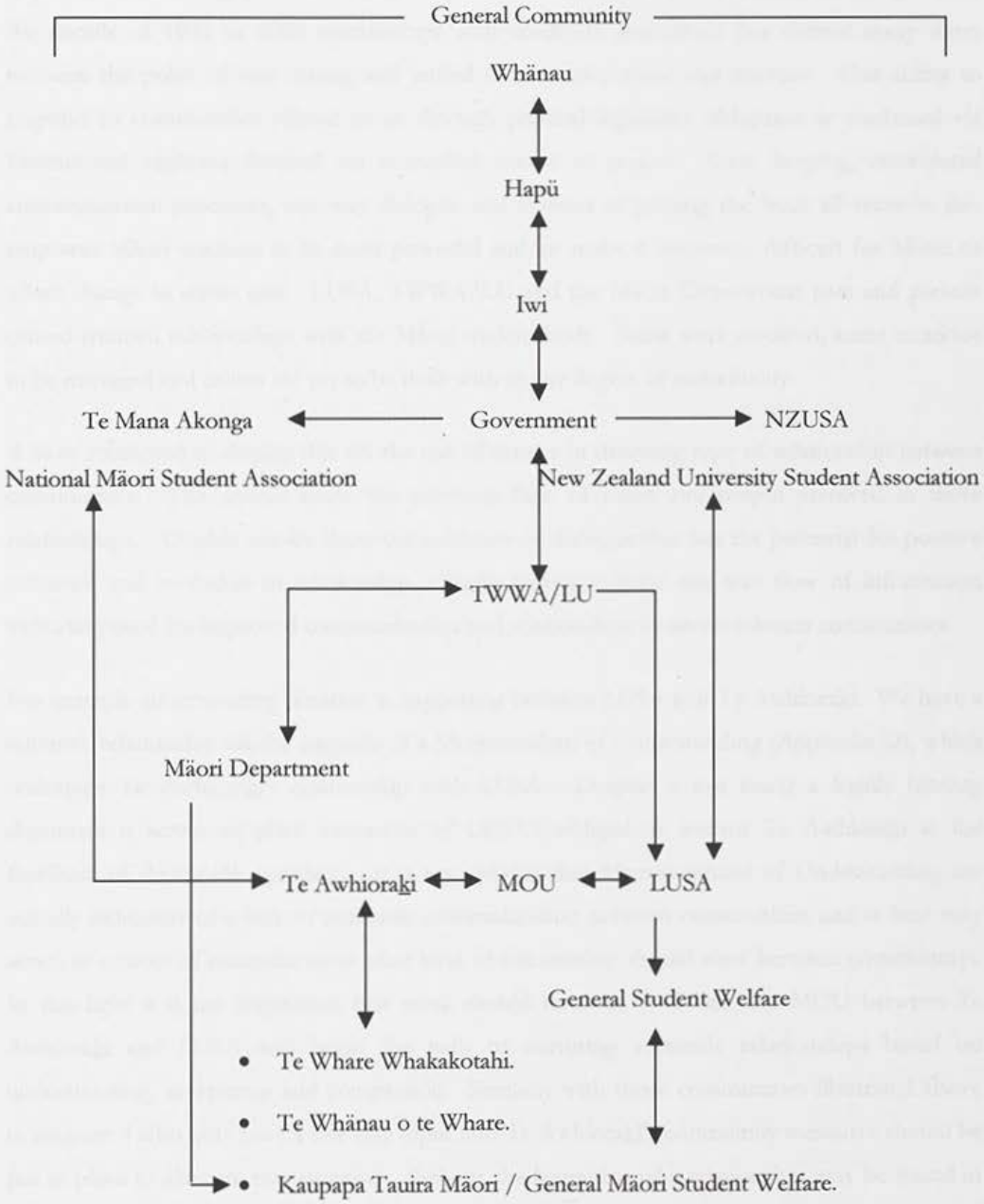
For example, if we were to spend large amounts of money on attending the many national hui of kaiarahi around the country we would soon find our coffers empty. Not to mention that the ones we send are also the ones we rely on for other responsibilities. Travelling around the country is good exposure to external influencing factors but this does not serve to tend the flax-roots at home. To alleviate this situation we have concentrated on nurturing strength in our whänau at home step by step and at the most opportune time we go united as a representative whänau to hui where collectively we may be exposed to relevant issues as a whänau. This ensures solidarity, safety, unity and support for each other.

Te Awhioraki is recognised by LUSA as an equal and parallel association. The implications of this are that we enjoy a relationship that is not based on the LUSA clubs mentality. We are not a club, we are not a group, we are not subordinate to LUSA in any way other than we have to wait for them each year to hand over our pütea. Our Memorandum of Understanding (Appendix D) outlines clearly ways in which we may nurture relationships that serve to bridge the gaps that exist between our association's purposes for being. We are a fully-fledged student association.

Figure 5-1 below shows the relationships between relevant communities impacting upon Te Awhioraki and therefore Mäori Student welfare in terms of potential for support as delineated in previous sections. Many legislative acts obligate particular communities to strive for authentic relationships built on partnership and 'utmost good faith' toward each other. At certain levels of bureaucracy these legislative obligations are carried like badges of privilege authority and access. It is my observation that at lower levels of social strata tend not to consider the legal obligations of communities building relationships. Rather moral and ethical motivators tend to take precedence. Goodwill, sincerity and trust tend to be displayed promoting authenticity of relationship based on basic principles of respect at flax roots levels of community. This is too simplistic but it makes my point poignant regarding different degrees of relationship at different hierarchical levels of society.

As Mäori students in a predominantly Non-Mäori institution we carry weight of having to build relationships with political stake-holders based on legislative principles as well as balance this with relationships between us and our peers based on values of respect, compassion and care. Each relationship carries with it responsibilities. Relationships between Te Awhioraki and other flax-roots communities of TWWA/LU such as LUPISA Lincoln University Pacific Island Student Association and the International Club are of highest quality.

Figure 5-1: Highlighting Significant Relationships Between Relevant Communities Inter-Facing With Te Awhioraki.



Reciprocity exists between each. My observation of relationships between other communities such as those representing the academic institution of TWWA/LU are that they shift and are unpredictable. During the historical development of the Mäori student whänau on campus over the decade of 1992 to 2002 relationships with academic institutions has shifted many times between the poles of very strong and united to extremely tense and nervous. Our ability to respond to communities related to us through political legislative obligation is weakened via Institutional vigilance focused on controlled access to power. Gate keeping, convoluted communication processes, one-way dialogue and systems of passing the buck all serve to dis-empower Mäori students at its most powerful and/or make it extremely difficult for Mäori to affect change in status quo. LUSA, TWWA/LU and the Mäori Department past and present caused strained relationships with the Mäori student body. Some were resolved, some continue to be managed and others are yet to be dealt with to any degree of authenticity.

I have attempted to display this via the use of arrows in denoting type of relationship between communities. The arrows show the direction flow of input and output involved in those relationships. Double arrows show the existence of dialogue that has the potential for positive influence and evolution in relationship. Single arrows indicate one-way flow of information indicating need for improved communication and relationships between relevant communities.

For example an interesting situation is happening between LUSA and Te Awhioraki. We have a tentative relationship via the auspices of a Memorandum of Understanding (Appendix D), which underpins Te Awhioraki's relationship with LUSA. Despite it not being a legally binding document it serves to place awareness of LUSA's obligations toward Te Awhioraki at the forefront of their daily agenda's. It is my opinion that Memorandums of Understanding are actually indicators of a lack of authentic communication between communities and at best only serve, as notices of reminder as to what kind of relationship should exist between communities. In this light it is my suggestion that work should be done to delete that MOU between Te Awhioraki and LUSA and begin the path to nurturing authentic relationships based on understanding, acceptance and compassion. Similarly with those communities illustrated above in diagram 4 who only have a one way input into Te Awhioraki's community measures should be put in place to alleviate that situation. Perhaps the beginning of a relationship may be found in the limited relationship derived within a MOU. Certainly it should be the preferred process to enter into a relationship founded on principles of whänau values delineated above.

Under Te Awhioraki in Figure 5-1 we see the main area within which Te Awhioraki exercises it duties, obligations and responsibilities. Such as providing services to Mäori Students that LUSA cannot. For example pöwhiri, mihimihi, poroporoaki, whänaukataka, representation for kaupapa Mäori issues. As I have illustrated in earlier sections we have served the purpose of supporting LUSA in their times when they needed guidance in Tikaka Mäori. At times we have displayed a relationship of unity that was the envy of the entire national body of student associations across the country. Staying in close contact with LUSA serves us well when we have the physical numbers to spare. It keeps us in touch with any movements they may inadvertently make that could deleteriously affect our whänau.

However over the last two years Mäori student interest in Mäori student affairs has been fragile. To the point where it became practical to retreat to core flax-roots activities with the intent of strengthening our whänau before letting them go out to wider community duties and responsibilities. This ensured an authentic relationship and bond to the whare and its aspirations and served also to inculcate the values and goals of the whänau into them as prior to their inevitable disillusionment with general student politics on campus. LUSA have certain representative powers that could serve to support our whänau but yearly this has been dependent on the level of maturity of the representative with the mandate to carry out these representative duties.

Beyond these systems there exists the precedent of a direct relationship with TWWA/LU. The vice-chancellor Dr Frank Wood has on several occasions provided direct support for Te Awhioraki. Through Dr Wood processes of direct funding links were discussed but not finalised early in 1999. What has been significant has been his openness to walk along side us and support us. Though now would be an opportune time for TWWA/LU to move again in the direction of Mäori student aspiration on many issues in terms of full support for the kaupapa pursued by the whänau.

All of the above requires a consultative process that has the potential for developing authentic channels of communication, listening, comprehending, action and monitoring. In the past strong personalities have lead the way to the decision making table that is Dr Frank Woods office desk. Ma wai rä? Who is their now to take on that responsibility on behalf of the whänau and the whare? Again the answer lays in the commitment of individuals' within the whänau to take up that responsibility and duty. This is a heavy obligation and fraught with many fears, issues of self-confidence and personal strength. Herein lies the advantage of the whänau support system.

With clarity of vision, knowledge of the relevant take and practical resolutions I see the whänau being able to bridge that gap that exists between student and institutional head.

The whänau has the policy support of the Treaty of Waitangi/Tiriti o Waitaki incorporated in both LUSA and TWWA/LU's constitutions. The implications in terms of representation are significant. TWWA/LU is bound by law to only recognise one student body on campus. That student body is LUSA. Where does this place us? Again we are only dependent upon LUSA for the handing over of our pütea. If we were able to access direct funding relationships between TWWA/LU and us we would not have to wait to the end of each year to become financially able to respond to the many duties, responsibilities and activities we wish to enjoy.

This brings us to the potential for support from the Centre for Mäori Planning and Indigenous Development. Where do we stand in terms of relationship to that department? In terms of the whole scheme of planning and development of strategic programmes for Mäori students we as the Mäori student representative body have been too intangible throughout that process. The potential for a strong unified whänau that incorporates both academic staff and student community is huge. And yet we are far behind in development of meaningful and authentic relationship with the Department. To the largest extent possible I perceive gaps. Though I am working hard to alleviate that – those perceptions persist. No formal relationship exists that serves the purpose of evaluating, monitoring, providing feedback, having that feedback incorporated into positive processes of change. In terms of Te Awhioraki's role as representative for Mäori student concerns how can authentic communication be made manifest where no formal relationship exists? This is a situation that must be resolved as it is to the department that many students place trust and respect in terms of guidance and direction. To this extent it is an explicit goal of this thesis/story to promote the continued pursuit of formal relationships that can lead to greater participation of students in their education. This is in terms of evaluation, monitoring, implementation and participation in decision-making processes affecting student welfare.

This leads on to issues involving the wider scope of political kaupapa involving local Iwi and hapü. I see the awesome potential in a community made up of students, academic staff and local hapü as one of the highest goals and ideals to strive for. Through the unified solidarity of a community such as this the pool of potential human resources would be deep and wide and of such benefit to the whole as to demand the question be asked, 'why have we waited so long for this to begin to happen?' I can only see great benefit for all involved.

Past precedence has seen the advent of unification between local hapü, academic staff and student participation. The empowering experiences of that solidarity cannot be captured in a paragraph. The volumes that could be shared regarding the positive impacts of unifying those communities is potential huge and poignant. To see this phenomenon become a regular part of academic, local community and student life would be fulfilling.

Local hapü can have the pool of human resources with which to draw wisdom from in terms of potential for research and vice versa. Students can enjoy the protecting, supportive korowai of the takata whenua. The Department will enjoy the spin-off effects of Mäori being attracted to an academic institution that promotes the high ideals of aroha ki te takata, whakawhänaukataka and tikaka Mäori as expressed in the acceptance of its students as equals. Even the wider institution of TWWA/LU would benefit from the increased ability of the whänau to extend the hand that holds fast to Aroha toward its ever-growing population of international students. The strong potential for an integrated community focused on principles of care for one another, compassion for community and respect and reverence for other cultures traditions in the truest sense of celebration of unity in diversity is so enticing. Why is it that others cannot see this vision when the Whänau of Te Whare Whakakotahi has laid the groundwork for that very community continuously for the last decade?

It is into an environment of such promise that Mäori, and I suspect most non-Mäori, would dearly like to enter tertiary education. The present socio-political climate of TWWA/LU is so heavy as to not engender an abundance of enthusiasm. This is a dire situation for the future of Mäori attending TWWA/LU. This situation does not have to be so. And solutions are separated from realisation by a very thin veil, one that is able to be removed if all parties resolve their differences, clarify their needs/aspirations and work together to realise that ideal. Because of the imprecise tool that is communication, more of it will not necessarily resolve these issues. Rather it is specific types of communication that are required to be entered into to create momentum for the resolution of these issues. Through aroha / compassion, kotahi / unity, manawanui / patience, atawhai / kindness, maramataka / enlightenment, pai / agreeableness and pleasantness and ngäkau päpaku/humility coupled with Pono, honesty and openness guided by Tikaka Mäori practical resolutions can occur. The risk in trying is well worth it. Risking including such challenging notions in this thesis/story is worth it if in any small way it serves to bring about closer relationships between students, academic staff, institutional bureaucracy and local community. In this way the hand that stretches out to hold fast to fellowship and compassion and care for each other won't have been given in vain. In terms of the ability for the members of

the whänau to respond to these sources of tension and pressure the following section provides insights into the term response-ability and how it serves to redefine attitudes and perspectives regarding ones practical ability to be an agent for positive community benevolent processes of change.

5.4 Response-abilities: Skilling Up Agents For Change.

I have discussed forces impacting upon the whänau and the whare over the past decade. I have alluded to some of the affects, consequences and influences of those impacts on the processes shaping the evolution of the whänau and the whare. I have discussed the obligations of the whänau as individuals and as a community relating to their moral and ethical responsibilities. I have looked at the relationships between Te Awhiorakī and other communities within and beyond TWWA/LU. I have raised issues regarding potential for support from those other communities and the implications of those relationships. I will now discuss the issues surrounding how the whänau as individuals and as a collective may approach the problems of enhancing their ability to determine their own destinies. In this section I shall discuss issues focusing on praxis, theory and action and how the whänau can best utilise 'learn by doing' pedagogy within their community development processes. I shall raise significant issues relating to those processes of community development. I will provide a visual demonstration of activities and processes the whänau can include in their designs for a vibrant community. This will serve to highlight a multi-dimensional approach to community development, personal empowerment and whänau integrity.

Te Awhiorakī's greatest challenge as kaitiaki of the whare has been the continual pursuit of improved conditions for the whänau of the whare and the university environment on the whole. In order to achieve this personal ability to respond to the dynamic forces impacting the whänau constant processes of strengthening personal ability to respond, up-skilling individuals and collective community development have been nurtured.

In previous section I have suggested that who ever the core responsible kaitiaki for the whare are they will need equally dynamic processes of determining for themselves,

- What personal and collective values they are going to adhere to concerning how they wish the whänau and the whare to evolve.

- What principles they are going to collectively and mutually agree upon as guidelines for their activities in and beyond the whare.
- What personal and collective vision they are going to pursue which in turn influences,
- What direction they are going to head in as students, as a whänau and as kaitiaki for the taoka that is Te Whare Whakakotahi.
- Methods of responding to multiple influences both negative and positive and how they are going to put them in place.
- What relationships they are going to develop between relevant communities of potential support.
- What kinds of support they require.
- What resources they will require.
- Appropriate rights, methods and processes of access to resources.
- What processes of communication they will deem appropriate in order for the above relationships, visions, values and activities to be achieved.
- What it means to be a whänau.
- What it means to practise Tikaka Mäori.
- What "Toro atu te ringa pümau ki te aroha" will mean for all members of the whänau whänui of Te Whare Whakakotahi and beyond.
- How best to go about achieving all of the above.

I have been using the term response-ability throughout this thesis/story. Peter Moeau, Ngäti Rongowhakäta, first brought it to my attention at Te Huinga Tauira 1996. I contrast this term with that of 'responsibility'. Personal and collective responsibility is essential for authentic relationships to occur in a community.[145] It brings about order, insurance and boundaries within which appropriate community behaviour, action and process may exist. Response-ability on the other hand speaks of skills, abilities, knowledge, pedagogies, processes, powers and actions that one can call upon to affect the necessary influence upon a particular action, goal, activity, obligation and/or situation to the extent that one achieves a desired outcome.[146]

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[145] Ife,J., (1999) *"Community Development: Creating Community alternatives, visions, analysis and practice."* Longman, Australia.
[146] Peter Moeau (1996) Pers. Comm.

It is important to note that 'responsibilities' is role focused. It insinuates that members of a whänau play certain roles. Each individual will inherit particular responsibilities relating to the roles they will play, daily, weekly, yearly as they progress through the experiences of participating in the dynamism of the community's development over time. Response-ability is perceived as a skill focused term. It is important to grasp skills are not synonymous with roles.[147] The notion of skills raises important issues. Prior to discussing some of these issues I shall look at some of the role's one may find in Te Whare Whakakotahi. The following is a general list.

Tuakana – senior experienced member of the whänau
Teina – junior inexperienced member of the whänau
Kaiwhaikorero – representative, advocate and speaker for the whänau.
Kaiwhakangäwari – facilitator
Kaiwhakahaere – organiser, catalyst.
Kaiako – teacher –raiser of awareness.
Pia – student of the first order.
Akonga – student of the second order.
Kaitautoko – supporter.
Kaikaraka – Matriarch of Esteemed Esotericism and cosmological esoteric ability to respond to the universe.
Tauira – Student of the third order – at the threshold horizon of fulfilled potential.
Ringawera – Core Operational Systems Engineer.
Kaikarakia – One who raises consciousnesses to the level of the godhead.
Kaitiaki – person with duty to serve the purpose of steward for specific taoka.
Rakatira – person(s) who weave the people together
Kaiawhina – compassionate assistant/helper.
Whakawaenga – mediator.
Kaiwhakarite – negotiator.
Whänauka – relative in general sense through the recognition of inter-relatedness of all peoples no matter their origins.
Hoa – friend.
Tangata hümarie – a gentle caring soul.
Toa – warrior.
Kaitutu / nanakia – mischievous, curious jester.
He takata päkaha – stern and strict person.
Kaumatua – Respected elder.
Kuia – Respected elder.
Kaipütea – Creative Financial Systems Manipulator.
Kaiwhakaekengaruwäteaoterorohiko – Internet Expert, Cyber Space Technician, Website guru.
Tohuka – Master of specific field of knowledge/skills.
Kaitaurima - artist
Mahika kai – Resource Acquisitions Manager.
Kairakahau – researcher.
Kaituhituhi – writer.
Mäori – normal person.
Kaiwhakarongo – listener.
Täne - man
Wähine – woman
Takata – human being

[147] Ife,J., (1999) "*Community Development: Creating Community Alternatives, Visions, Analysis and Practice.*" Longman, Australia.

Ife (1999) delineates poignant issues raised as a result of such breakdowns of roles. He explains,

> *"From the point of holism, there are problems with a discussion of specific roles in community work. It is easy to fall in the trap of breaking community work into 'constituent parts', which is characteristic of Newtonian paradigm. A typology of roles can lead a community worker to thinking about the job as if one is doing just one thing at a time. One thinks of oneself, for example as being an, enabler, an organiser, or an educator, and as moving from one specific role to another. The reality of community work, however, is that in a single activity a community worker is often performing several of these roles at one time. A rigid separation of roles may look neater in a text book or a classroom, but it seldom reflects the more fluid context of practice, and it can lead to a community worker into creating artificial distinctions."*[148]

Ife also warns of the trap of specialisation that may occur from a community member only choosing a limited set of roles to play. He extols the wisdom of nurturing attitudes of members of community generalising their roles and skills to be able to respond to diverse environmental phenomena. Certainly it is my intention to urge the whänauka of the whare to participate in broadening their scope of ability to respond to multiple phenomena. It is practical to acknowledge that certain members will have gifts to share in specific areas of the community and those gifts should be promoted and encouraged to be made manifest. But this should not be encouraged at the risk of preventing growth of a member's interest and ability in other areas of the whare. This brings us to the issues raised by the awareness of need for continual development, evolution and change in ability to respond – skills.

It is important to understand that community work and/or mahi whakamana whänau is not some notion of expertise in social development. This work is something best perceived as the daily flax-roots activities one performs that indelibly imprint upon the minds, hearts and spirit of other members of the whänau the basic sense of comfort, homeliness, acceptance, recognition and acknowledgement. Therefore, although complex ideological, axiological theory can result in positive benefits to ones process of affecting ones community, it is the simple, basic ordinary actions of a community member that have the greatest influence. Especially when those actions are channelled through the compassionate consciousness of aroha ki te täkata. There should be no mystification surrounding what skills a whänau member may or may not require. Skills acquisition should not imply that a whänau be experts at everything. The recognition of each other's unique personal gifts highlights the potential for all whänauka to contribute equally, authentically and powerfully through the simplest of compassionate gestures demonstrated

between and beyond each other. This is what it can mean for the whänau to perceive tikaka as a dynamic ever evolving living practise of practising demonstrating each other's personal skills for affecting positive outcomes that have the potential to improve conditions for the whänau. Such as demonstrating 'toro atu te ringa pümau ki te aroha' toward each other and others beyond the whare and in so doing serve to elevate the *'praxis'* of whakawhänaukataka/community development to standards of heightened quality. This issue of praxis is one that is significant to understanding skills required to be practiced, elevated and/or developed. Praxis of tikaka takes on a more substantial sense of ability than mere 'Nike' attitudes to 'Just do it'. In a sense this thesis is promoting that whänauka 'just do it' with regards to practising their collectively determined principles of tikaka. Again I reiterate what Te Whare Whakakotahi whänauka Wiki Martin of Ngäti Irakehu and Te Arawa stated,

> *'Tikaka is best practiced through action and demonstration not theory!'*[149]

As I hold fast to her undisputed truth I also suggest that mindful awareness should accompany that 'Nike' attitude as a powerful means of developing greater understanding and meaning and therefore greater potential for action, which then leads to greater potential for understanding. This circular learning process is a constitution of personal experience, understanding of theory behind skill development via education and actual practice of theory. In terms of the holism potential inherent in the practice of Tikaka Mäori this description of circular learning processes highlights the existence of other ways of knowing, learning, practicing and/or understanding the world in which we exist. With regard to this Ife (1995) states,

> *"To discuss practice in isolation is to divorce it from its context, and to minimise its link to theory. The distinction between theory and practice has been a core component of the mechanistic, Western, Cartesian world view, but the alternative paradigm seeks to emphasise their integration rather than their difference."*[150]

He continues by utilising a dictum of Marx relevant to how one might affect change upon ones social conditions. Ife explains,

> *"That it is through trying to change society that we come to understand it. Thus from action we derive understanding, which is the reverse of the more conventional approach which assumes that from understanding we derive action.*

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[148] Ibid.
[149] Wiki Martin Ngäti Irakehu (2002) Pers. Comm.
[150] Ife,J., (1999) *"Community Development: Creating Community Alternatives, Visions, Analysis and Practice."* Longman, Australia.

The two positions can be characterised as 'to understand the system you need first to try to change it', and, 'to change it you need first to understand it'; the former represents the Marxist (materialist) view, and the latter the more conventional (idealist) view.'[151]

In regards to this thesis/story's explicit goal of inspiring authenticity and holism in the whänau's perceptions of how it may best evolve Ife outlines further insights relating to *'praxis'*. He writes,

> *"Neither perspective by itself is sufficient, and both understanding and action (or theory and practice) belong together. Successful practice, therefore, involves learning and doing at the same time, and in order to separate this from more conventional and limited understandings of practice some writers in the Marxist tradition have used the word 'praxis' as an alternative. The essence of 'praxis' is that one is involved in a constant cycle of doing, learning, and critical reflection, so that each informs the others and so that three effectively become one. It is from such a process that both theory and practice are built, at the same time. Praxis is more than simply action; it is understanding, learning and theory building as well. Community work practice [whakawhänaukataka], from this perspective, is much more than just 'doing it'. It requires the community worker to be constantly reflecting on the nature of his/her practice, to be using experience of practice to gain a deeper understanding of the community, society and social change and to be evaluating theory in terms of practice and practice in terms of theory. Critical reflection, analysis and action go hand in hand.'*[152]

Again I reiterate that no special or extraordinary perception of this whole process of circular learning, experience and practice process that develops ones skill base is required by the whänau. Principles of critical reflection, analysis and praxis need not be a barrier to whänau attempting to improve their skill base via the everyday participation in the grass-roots levels of our community. All members of the whänau are promoting natural processes of critical analysis, praxis and experiential learning in unique Mäori ways.

Open space technology proponent Harrison Owen[153] (1993) discovered powerful communication, skill development praxis, experiential learning and theory building activity perpetuating around the staff 'smoko' rooms of many of the worlds largest most prestigious businesses during coffee break. And yet when pressed to assess these qualities in workers at their stations of employment he was surprised to find that those powerful praxis processes suddenly

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151 Ibid.
152 Ibid.
153 Owen., H, (1993) "Open Space Technology: A Users Guide." Source unknown.

disappeared. Mystified as to why this phenomenon occurs he went further to research. What he found was that people under the stress and tension of conforming to pre-conceived stereotypes of role-play unconsciously shut off their natural born tendency to demonstrate praxis as Ife (1999) outlined it above. When free of those pre-conceived notions of their perceived roles, for example during coffee break, when all pretence of alter ego can be let go and natural synergy, excitement and enthusiasm peaked; natural communication, praxis and circular processes of action/understanding/action/understanding surfaced powerfully within the community members. He then discovered that certain indigenous peoples display powerful natural abilities to demonstrate praxis during their daily duties. So powerful were their abilities that Owen discovered no example among the Indigenous groups he studied displaying sudden loss of their natural gift for praxis.

He concluded that these communities didn't suffer the vagaries explicit in Western corporate individualised societies, hence their ability to display these traits. Most significantly he found that mostly people don't necessarily need to be aware of their natural gift for praxis that has the potential for improved ability to respond to ones environment. This is what is meant in the phenomenological field as 'community mind' where members of community naturally flow with the rhythms of the daily requirements of the community. Often Owen found that bringing about awareness in some individuals served to cause their natural ability for praxis to retreat.

When developing Open Space Technology into a form of promoting praxis among people/groups and communities to the extent that its powerful potential for focusing creativity, attention and processes of conflict resolution could be harnessed. Owen tends not to 'inform/teach or constrain' his audience with overt explanation of the processes of Open Space Technology and theory behind it. Rather, using the insights he has gained he plays the role of a hands off-facilitator and allows space and time for groups to naturally form the environments that will best support the natural processes of praxis to flow. Channelling as little as possible he serves to guide the process along to poignant and meaningful conclusions out of which empowering results, recommendations and insights occur. The exciting point of this synopsis of Owen's study into Open Space Technology is that it mirrors features of the style and type of community that is naturally nurtured within te whare whakakotahi.

How best then can the whänau of the whare capture their natural gift for synergy, enthusiasm and excitement and focus it through their equally natural talent for praxis that has the potential to affect powerful development of personal skills? The following section provides insights into a

flowscape of ideas, possibilities and suggestions gleaned from experiences of participating in the community development of te whänau o te Whare Whakakotahi.

5.5 Praxis, Pedagogy and Vision.

Most importantly the whänau needs to be informed by a collective over-arching guiding vision mutually agreed upon by the whänau and supported in solidarity by the whänau. Out of the inspiration provided by that vision appropriate designs, plans, strategies and processes can be developed to help the whänau gain momentum toward achieving their aspirations. Out of the activity of pursuing those goals natural rhythms of praxis can occur that can perpetuate powerful processes of personal development.

A powerful tool for determining how this phenomenon can best be perpetuated is once again to return to models of community inspiration that have their source in Tikaka Mäori processes and derive insight from them. The whare taparima model urges the whänau to consider the dimensions of our humanity that require holistic consideration. That model can inform them as to what activities most appropriately serve to engender praxis in their explicit goals for improving their ability via personal skills to respond to multiple environmental phenomena. For instance, take for example the advent of kapahaka.

Kapahaka involves multiple dimensions of Mäori being in its demonstration. The five dimensions of the whare taparima are all expressed in the activity of kapahaka. In Te Pätere o te Whare Whakakotahi a relevant verse extols the virtues of whänau participation in the praxis latent in the activity of kapahaka. When translated it provides insights into the accelerative natural pedagogies latent in kapahaka.

The verse is,

> *"Takahia waewae kapahaka tinana ana ko te panapana korokorohü*
>
> *Koia nä te hinekaro puawai te miharo e rere wairua e rere e ie ie'*[154]

I interpret it to mean,

> *"Here are the stamping feet of performers gesticulating and contorting their bodies in unison*

[154] Te Pätere Whakakotahi – Isaac Bishara Ngäti Ranginui, Ngäti Tüwharetoa kaitito – See Appendix C.

These are the effervescent emotions reaching their inspirational climactic crescendo

Flowering brilliance of incomparable intellectual amazement at the glory of the universe.

Thus the spirit ascends unfettered, unconstrained, free, whole, pure, sacred spirit."

Through poetic licence I expand the boundaries of translation in order to reveal what beauty their may exist in the depth of insight encapsulated in every nuance, every syllable and every note of resonance imbued in these words. Out of this creative freedom I provide clear hints to the multi-dimensional nature of Mäori performance of singing, chanting and dancing. Every dimension is represented. From the physical, emotional/social, intellectual spiritual and ecological in terms of the connection our language has with the source of its inspiration Papatuanuku and all her children. Not only is Mäori language a powerful tool for positive praxis that includes theory but also a practical guide from whom the multiple dimensions of our well being may be actioned, demonstrated and practiced. This whole thesis/story has been imbued with the praxis of Mäori tradition via the inclusion of parts of Te Pätere Whakakotahi, which is a condensation of the totality of history/herstory, values, principles, körero, whakäro pai, emotional experience, intellectual praxis and spiritual grace of te whänau whänui o Te Awhiorakì over the decade 1992 to 2002. I have included it in its entirety on the CD that accompanies this thesis/story. It is the culmination of my personal development of skills, abilities, knowledge and values I have been imbued with over the long period of praxis in the whare. Out of this historical evolution my most poignant insight to share in terms of the whänau's desire to:

- Improve the conditions under which they must work as Mäori in this tertiary institution,
- Perform their duties, obligations and responsibilities as kaitiaki of the whänau of the whare, the whare itself and the welfare of Mäori students and,
- Improve their ability to respond to the dynamism of multiple forces impacting them.

I can share this; that at the flaxroots level of the whänau exists the potential for realising all your aspirations. To that extent it was an explicit goal to provide a form of management plan, instructional manual, strategic design for the future of the whänau of the whare. But in developing this thesis my intention has evolved. Perhaps Ife (1995) can provide a more succinct explanation for why it is I have now decided to not include such a plan, manual, and design.

He writes,

> *"There are no shortcuts to developing and learning the skills of a community work practice. A number of books, manuals or resource kits aim to teach the community worker 'how to do it', by using a cook book approach; giving a set of clear, sequential instructions about the way to do community work, including how to assess needs, how to mount an education campaign and so on. At first sight these might seem the ideal way to learn skills, but the experienced community workers tend to look on them in a rather different light. These books and, annuals have their uses, certainly, and can be a good source of new ideas and perspectives, but you cannot 'learn' community work skills from such a text."*[155]

Ife (1999) suggests there are four principle reasons for why such a cookbook approach to learning skills is inadequate. Below is a summary of those four problems.

Assumption that the structural process for community work is ordered and linear going from 'getting started' through stages of needs assessment, building an organisation, obtaining funding, mounting an education campaign and monitoring and evaluation. In reality community development is seldom like that being chaotic, often unpredictable and uncertain. The writers of such manuals would have you believe in an ideal world where perfect scenarios are the norm. The world of real human experience is after all, an unpredictable and chaotic place, despite the attempts of positivist social scientists and economic rationalists to convince us otherwise.

The second problem with the cookbook approach is that every community is different. What works for one may not work for another. The whänau will have to develop skills and response that are specific to their conditions, their community and their historical context.

The third is that not only are communities different but every community member is different too. A whänauka has to develop their skills in such a way that they are consistent with their own style, personality, and methods of communicating. One can of course follow the role models of the past but one should never simply try to emulate another persons style, without critical reflection and evaluation of how that may fit ones personal way of being. Mr Aoki founder of the shintaido comments,

[155] Ife,J., (1999) "*Community Development: Creating Community Alternatives, Visions, Analysis and Practice.*" Longman, Australia.

'Our goal is not the emulation of those who have gone on, the ancients and their ways; but to experience for ourselves the aspects of human existence out of which arose those ancient forms which when we see them elicit such a feeling of something longing. Otherwise the modern will remain forever superficial while the real remain ancient, far away, and therefore, outside of ourselves.'[156]

The fourth reason for a cookbook approach being inappropriate is that tends to treat skills in isolation, as if they are things, which can be learned in and of them. Skills, however, are intimately tied up with values and knowledge, and to discuss them in isolation from values and knowledge is to make an artificial separation that is characteristic of a mechanistic paradigm rather than the holistic approach explicit in this thesis/story. This is not to say that cookbooks, manuals and training schedules aren't useful. Many people can benefit from such manuals. One can get many good ideas and insights such as those included in this thesis/story. Looked at in this light practice manuals are valuable, and this is how they are tended to be used by experienced community workers. The danger is in assuming that they represent the 'right' way to do it, because in reality there is no such thing.

This is significant in terms of ways of teaching, learning, understanding, knowing the world around us and the appropriate acquisition of skills for the collective and personal ability to respond to ones environment. Neil Fleming[157] describes a generic model for explaining how human resource potential may be seen in the light of evolving skills. He suggests 4 general stages of an experiential learning process where an individual will develop their skill base.

The stages are,

Unconsciously unskilled/unaware.

A person is not aware that they are unskilled in a particular field or activity.

Consciously unskilled/unaware.

Becomes aware of their inability to respond to a particular set of actions and/or skills.

Individual experiences initial difficulty in attempting to perform an unfamiliar action/skill. Often accompanied by nervousness and lack of self-confidence depending on the individual personal level of maturity and prior self-confidence.

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[156] Source unknown.

[157] Fleming,N., (1997) COMN601 *Communication for Extension* Class notes.

Consciously skilled/aware.

Practice over time has improved individual's ability to put together the constituent parts of an action/skill and perform that action. Though still requires time to perfect actions and skills to a point where natural performance occurs.

Unconsciously skilled/aware.

Individual is highly skilled at performing a particular task. Doesn't require conscious thought to perform skills. Finds it natural and automatic to perform a skill or skills relatively quickly and efficiently.

How does this apply to Te Whare Whakakotahi and the goal of nurturing human potential with aroha?

In terms of the whare's ability to nurture human potential and therefore enhance personal skills, abilities and understanding of relevant values, ideas and principles of the whare the following explanation can help clarify this process. Remembering that the process is much more organic and dynamic in its unfolding and revealing of experience, meaning and understanding than the linear delineation of personal development in ability insinuated below.

A person is unconsciously unskilled as they arrive at the gate of the whare. They are in a state of waewae tapu, having never been into the whare or the whānau and therefore having no historical, social and/or cultural background of that communities, values, principles, beliefs histories and herstories pertaining to that community. In this light they are limited in their ability to participate fully in the daily activities and aspirations of that community.

Māori tradition articulates the process of transition from being waewae tapu to whakanoa i te whānau o kā takata whenua through the expression of the ritual of encounter known as Powhiri which is inclusive of mihimihi and the bringing about of unity between two peoples not necessarily known to each other. It is through this process that I see the transition of a person from the state of being unconsciously unskilled/unaware to the initial state of becoming consciously unskilled/unaware of their context in that social environment. From discussion with the people of the whare one begins the journey into the social background of the whare, the responsibilities, duties and obligations, the opportunities, aspirations and visions of the community of the whare. Having only just arrived ones contribution is limited but appreciated.

Over time and with commitment an individual begins to grow in ability to respond the multiple dimensions of the whare and the whänau therein.

This is where the process of transition moves subtly from consciously unskilled and unaware to consciously skilled and aware of the social implications obligating them to perform appropriate duties, activities and behaviours within the whare. Ones contributions will be bound by relationships with other whänauka sharing the workload. Certain roles will be played and the parameters of constraints and opportunities are set in relationship to those roles. Over time and with much experience in participating in the living, loving and learning processes of the whare and its whänau an individuals personal potential is strengthened, heightened and empowered. Because of that result much will be expected of that individual and if fulfilled much respect and aroha will be given there by nurturing and self-perpetuating system of flow of aroha within the community.

Out of this flow one is transformed subtly and gracefully to the degree where one personifies the goals, visions and aspirations of their whänau in their very being. Becoming unconsciously highly skilled and aware of ones full and complete responsibilities and response-abilities and the parameters within which they may manifest their potential. Thus the distinction between whare as place and space, whänau as social system and the total collectivity of aspirations, values and ideals are transcended and one literally becomes the whänau, the whare and the vision. This all happens in the light of humility, utmost respect and aroha. For as we increase in light and potential one inherently becomes responsible and obligated to exercise greater service to ones community. It is out of this service and responsibility that one gains the sense of belonging, self worth, connection, self love and respect that I have alluded to as being essential to personal integrity, community responsibility and personal empowerment. Again I reiterate that all is possible when guided by tikaka that is relevant to specific whänau visions that are expressed through aroha. This highlights the individuals achievements as that which is received via the collective support and unconditional love of ones whänau, which itself supported by the boundless compassionate grace of natures spirit through the conduit of whakapapa, manäki, kaitiakitaka and rakatirataka.

Though simplistic in its description and much more organic and dynamic in practice the example I have outlined above highlights what potential there is in commitment to being open to all peoples. It is from such attitudes the whänau remains vital and authentic. Committing to whänau

based flaxroots focused community principles and stretching out the hand that that holds fast to aroha guarantees the whänau community integrity.

Issues such as speed, degree and quality of comprehension, skill acquisition and level of self confidence in sticking with the required effort needed to inculcate the appropriate motor skills, intellectual connections and emotional and perhaps spiritual fortitude to persevere are all subjective and dependant on many factors;

- Integrity of pedagogical system applied,
- Degree of support present for the individual to achieve quality of performance,
- And personal factors impinging on the whole process.

Remembering there is no such thing as one way only. Multiple paths exist and can exist powerfully in mutual relationship with each other. But it is useful to be aware of such a process in terms of the diverse pedagogical methods that may be employed to support the individual's ability to acquire the skills.

One argues that Mäori skill acquisition in a wide area of social and academic environments would best benefit from pedagogies empowered via the auspices of te reo Mäori me öna tikaka. But one also argues that multiple pedagogies carefully managed and facilitated can benefit a community whose individuals suffer apathy as a matter of not having their powers of learning challenged to any degree beyond the present education pedagogy of, 'read, remember and regurgitate'. For various reasons 'pedagogy' has become dogmatic in our educational systems, inculcating facts figures and information into our students without consideration for their whole being. R.D. Laing is quoted by Buscaglia (1982:15) as stating,

> *"We think much less than what we know. We know much less than what we love. We love much less than what there is. And to this precise extent, we are much less than what we are."*[158]

The whare taparima model previously outlined implicitly requires living, loving and learning pedagogies commensurate with the recognition of our identity as multi-dimensional, multi-faceted dynamic beings. To this degree the multiple intelligences displayed by our whänau are sorely pressed for stimulation. With regard to pedagogy and the urgent need for education that

[158] Buscalgia,L.F., (1982) *"Living, Loving & Learning." Fawcett Columbine, New York.*

recognises the dynamism of human potential Rudolph Steiner is quoted by Ron Miller (1999:200) as stating,

> *"For the true teacher, pedagogy must be something living, something new at each moment. We could even say that the best pedagogy is one that the teacher continually forgets and that is continually re-ignited each time the teacher is in the presence of he children and sees in them the living powers of developing human nature."*

Clearly some recognition of the awesome potential inherent in us all must be inculcated in the education system of present institutional paradigms to the extent that thinking, knowing living, loving and learning are not seen as separate mutually exclusive unrelated elements best left out of education, but how? Glazer writes,

> *'By learning to see through the separation – moving from identity as conception to conception to identity as expression – the view of dualism, of isolation, is cut. Grounded in the actual experience of identification with wholeness, the view of the sacred begins to emerge. Viewing the world as whole, one begins to feel a part of something rather than apart from something. Feeling in place and relationship begins to nurture the spirit. Nurtured spirit then begins to grow, and grow outward. The question that remains within the practice of education is 'How do we establish or support the formation of inner spiritual identity without resorting to indoctrination or imposition of ideology?' The answer is simply to ground education in experience.'*[159]

He continues by explaining,

> *"Schools should in no way enforce an inner life, yet by the same token they should not ignore it. Ignoring spirit – removing it from inquiry – banishes a very significant portion of not only human history [herstory] but also human experience. Students- just as they are encouraged to think abstractly – should be encouraged to see, smell, hear, touch, and taste. We should learn not only how to experience outside with our senses but also to see with the eye of the spirit.*
>
> *Along our path of learning, we should consider not only material 'material' but also the emotional and the spiritual.*

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[159] Glazer,S., (Ed) (1999) *"The Heart of Learning: Spirituality in Education." Jeremy P. Tarcher/Putnam, Penguin Putnam Inc., New York.*

This work – understanding our selves, others, our nature, our place in, and our affect on the world – is crucial work; it is the real challenge of education; it needs to be done within our schools, within our lives, and throughout our lives."

Even though these statements are made in recognition of the bleak outlook for education at present world-wide there significance is profound for Mäori.

Mäori are not only faced with the attempt to improve both experience of education in this country but also recognition, acceptance and support for the delivery of Mäori education in ways deemed appropriate by Mäori for the benefit of Mäori. This is not separatist nor is it inappropriate. The very extent to which the above commentators spoke on behalf of the need for multi-dimensional pedagogies and teaching styles commensurate with the evidence of multi-faceted human potential and the re-vitalisation of empowering Mäori pedagogies is seen as one way to enhancing Mäori welfare in this country. Not only is it beneficial for Mäori nation wide, but as the evidence of the community of te Whare Whakakotahi proves can be positive for creating identity and, sense of belonging within this country that speaks of unity through the recognition of diversity and reintegrates spirit as source and foundation for education, culture, community and sustainability.

Hence it is imperative to highlight once again the dynamic living, loving, learning environment provided by the whare and the whänau therein. As an indirect outcome of nurturing a community open to multiple perspectives and supportive of cultural diversity the vitality of that environment provides an excellent opportunity for accelerative living, loving and learning opportunities far exceeding many current education pedagogies present in the institution of TWWA/LU today. The issue of challenging this status is one that current across Aotearoa/New Zealand today. TWWA/LU will need to re-evaluate its position in this situation. An explicit goal of this thesis/story is to persuade TWWA/LU to develop some momentum toward discussing and eventually re-evaluating their delivery of services to Mäori students by including them in authentic processes of course evaluation and implementation.

However until such time as these issues may be confronted where does this discussion regarding up-skilling the whänau rest? Basically it rests with the whänau. And therefore that invariably means that the future of the whänau is in their own hands. Discussion is important then. Processes of communication based on quality of communication not quantity. In terms of communication more does not necessarily equate to better. Pä Henare Tate shares his wisdom in Cleve Barlow's seminal work on Tikanga Whakäro,

"Mä te whakaatu, ka möhio. Mä te möhio ka märama. Mä te märama, ka mätau. Mä te mätau ka ora.

By discussion cometh understanding. By understanding cometh light. By light cometh wisdom. By wisdom cometh life everlasting."[160]

In my desire to provide a body of work that has the potential to raise poignant issues, provide inspiration for discussion and create space for new growth I include the following section as source of examples of important activities from which the whänau can experience empowering processes of praxis. It is hoped that the whänau see themselves as their greatest source of potential from which the source of inspiration required for achieving their aspirations and visions may be sourced. And that that realisation may lead to positive enhancement of personal abilities to respond to individual and collective phenomena impacting the whänau and the whare of Te Whare Wänaka o Aoraki.

In this hope I offer this plea to those here now and those who are yet to come on behalf of those who have gone on,

Judge not our past

but look to our future.

Judge not our failures

but uphold our dreams.

Judge not our imperfections

but give hope to our possibilities.

Judge not but accept and celebrate

The miracle of the Duality in the multiplicity of unity

That which connects the you of me in we,

Ho! We are all one![161]

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[160] Barlow,C., (1998) "*Tikanga Whakaaro: Key Concepts in Mäori Culture.*" Oxford University Press, Auckland, pg xi.
[161] Isaac Bishara kaitito Ngäti Ranginui Ngäti Tüwharetoa - with inspiration from other poets.

Image 91: *AIO – The Visual representation of the residue of the spiritual experience of contemplating via karakia the 'duality in the multiplicity of unity'.*[162]

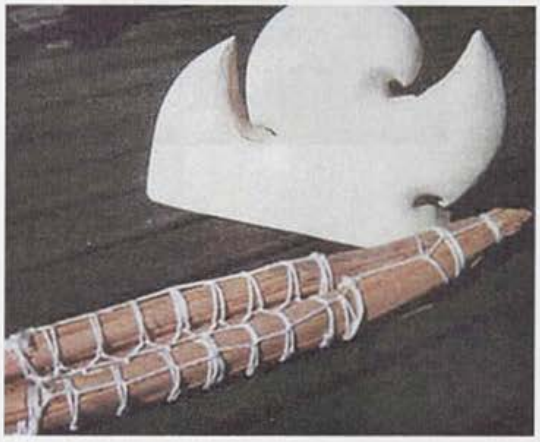
Image 91: *He Taiaha kahukura – Martial Art of Healing.*[163]

[162] Isaac Bishara kaitaurima. Tenei Koe Maever mo te körero höhonu nei, tena koe Peter mo te akoranga o te mahi toi. Tena koe Merepeka mo te whakäro tuatahi e pä ana ki te whakakorowaitaka o te whare i kä taoka o tä tätou whakäro pai hei tohu aroha mona.

[163] Peter Moeau te Takata pükenga Ngäti Rongawhakäta Kaiako o Te Whare Wänaka o Aoraki 1995 – 1998.

***Image 92**: Te Pou Mangamaunu*[164]

***Image 93**: Te Täoka me te Mökihi.*[165]



[164] Lisa Fleming: Student of Landscape architecture. He tuku given 2001 as tohu aroha for the relationship between students of Landscape Architecture and Te Whare Whakakotahi. Kia kaha rä Neil te kaiako, te pükenga, te tangata tautoko o te reo Mäori me öna tikaka kia oti to mahi e hika me noho koe i te whänau o kä kaitakatawhakapotae i te tohurua. I acknowledge Neil Challenger Ngäti Päkehä for is continued support of all gifts Mäori – may he complete his academic goal so that he can take his rightful place in academia as a Master of Landscape Architecture. As you have needed from us Neil so to do we need from you. As long as your academic goal is unfulfilled so too are we, though at the end of each day we shall always put aside our goals and objectives and sit together in wehi/respect for each other – such is the unconditional compassion of aroha.

[165] Maria Bradley Ngäti Päkehä gifted the Oamaru stone carved taoka as a tohu of her aroha for the whare and the whänau. Maatakiwi and Joe Wakefield Ngäi Tahu gifted this model of their ancient traditional Raupo built waka called Mökihi.

***Image 94**: Tikanga.*[166]

***Image 95**: Takako Takaro. A special tohu aroha from Takako Matsudaira Ngāti Nipono.*

[166] Mike Ramsay Ngāti Pākehā: Student of Neil Challengers Senior Landscape Architect class gifted his taoka as tohu aroha for the whare and the whānau.

***Image 96**: The Triple Trophy of Choiceness. Tohu aroha bestowed upon the whänau of Te Awhioraki by the National body of Mäori Students at Te Huinga Tauira 2001 ki Tapu te Ranga Marae Te Upoko o te Ika a Maui. The importance of attending such hui cannot be over-stated. The whakawhänaukataka that occurs is significant and often leads to empowering networks and relationships that can serve to strengthen and support whänau aspiration, vision, and futures. Te Awhioraki has had a strong presence at every Te Huinga and many other student hui since 1994. I urge the whänau to continue this tradition because the positive benefits are incalculable.*

***Image 97**: Kene Campbel Ngäi Tahu/Te Arawa Te Awhioraki outside te Papa 2001 during Te Huinga Tauira. Performing a waiata powhiri for manuhiri to Te Papa. Kia kaha kia maia e hoa te tino takata humarie.*

Image 98: *Taoka Uku, taoka toka me te Raraka – Clay, rock and woven treasures given as taoka on special occasions to deserving whänauka in acknowledgement of their special contributions.*
"The point of creating art is ultimately meaningful only when we understand the purpose of giving it away – such is the powerful energy of Utu – reciprocity that is compassionate."[167]

Image 99: *Mahi toi – Creative energies manifested in art – Students of Peter Moeau's class expressing their thoughts, reflections and understandings of Mäori world views via art. These activities illustrated the diverse range of accelerative education processes encapsulated in dynamic Mäori pedagogies sourced in Tikaka Mäori and the mätauraka of our ancestors past down through the ages. Validifying their value and significance in today's world.*

[167] Peter Moeau – Kaiako MAST 111 & MAST 113. Pers. Comm.

***Image 101**: Ms Evelise Vaoga Ngäti Hämoa. English teacher of Hillmorton Highschool and friend of the whänau of the whare. We went as support for her at her powhiri to her new position as English teacher at Hillmorton. In such ways the whänau can express their response-ability in support for the wider community. Alofa tele ia manuia Evelise.*

***Image 102**: Kä Whaea tokorua o te whare. Here Mahoe Wilson Ngäi Tühoe Whakatohea and Merepeka Henley Tainui Ngäti WAI. With their strength were able to stand strong as a whänau protected and safe under the korowai of their care and knowledge of te reo me öna tikaka tüturu o kä iwi o tena o tena.*

***Image 103**: Riki Croft Ngäti Horomona and Merepeka Henley before the performance of the Tongan traditional dance the kailau1997. Riki was a member of the kapahaka of the whare and this photo illustrates the integration of cultures as we would often be seen performing other cultures traditional dances during international night – this was an expression of the strong relationships of support, respect and love for one another especially on nights such as international night.*

***Image 104**: Lan Peters former employee of Lincoln University Library. Malaysian Chinese. Her unconditional support for the whare and the whänau were always appreciated. Here she performs with the kapahaka of 2000 shortly before her retirement with the library. And departure from our whare but always a part of our whänau.*

Image Series 105: *Throughout the evolution of the whänau there is always song and celebration. From this source strength to respond to multiple environmental situations always issued unfailingly. Kotahitaka, whanaukataka guided by tikaka Mäori and expressed through respect, and compassion for one another, these were the guiding principles of the whänau that served to unite us all no matter our origins providing us with personal fortitude support and space to grow in the presence of the divine breath of life. Understanding this as the basis for shared social action that has the potential to resolve and confront all situations, political, economic, ecological, physical, emotional, intellectual and spiritual - tihei Mauri Ora!*

***Image 106**: Kā Mārena/Weddings! Below Zack, Jan, Keriana, Arona, Peni and Riki represent the whānau her supported Clemens (Nigeria) and Fane (Samoa) Kaisebs wedding 1998.*

***Image 107**: Juan Vela and Nicolette Was marry in Te Whare Whakakotahi 2000.*

***Image 108**: Previous page The Colombian whānau comes to support their Son and Daughter in law. Below at the wedding reception Lincoln Village Hall and centre taking the huka waewae tapu onto Te Whare Whakakotahi hei powhiri.*

Image 109: *The grooms persons and Master of Ceremonies. L to R: Zack (Tauranga), Bhezad (Persia), Peter (MC – Tūranganui), Tina (Juans 'Best Man' - Tainui), Juan (Groom-Colombia) and Mario (Colombia).*

Image Series 110: *There is always celebration, food, whānau, song and dance – such is the binding power of the celebration of the unity in diversity.*

Image 111: *Above the whānau show their support for their friends when it time to go. Such is the nature of university life that friends come and go. Here the whānau celebrate Fred Rafoi's departure 1997. To date Fred has returned and in his own way has contributed unstintingly to Lincoln University campus life. He retires soon. Bula vinaka Fred! Though this photo taken in '97 and many friends have come and gone since – still the ties and relationships nurtured through aroha ki te takata prove strong and unsevered. For this reason I acknowledge Te Whare Wānaka o Aoraki/Lincoln University as cross-roads for the integration many cultures and many peoples of many backgrounds and origins – Mauri Ora!*

Image Series 112: *Te Hängi Te Umu 2000.*

"We know the world by eating it"

Peter Moeau Ngäti Rongowhakäta.

Image Series 113: *Above SOCI309 and wilderness whänau nurturing community unity through the practice of working in unison to prepare food and to share in the celebration of break bread with each other in the presence of respect, reverence, compassion and care for each other. Undergoing these practices under the watchful eye of Te Whare Whakakotahi and the whänau. Dr Keith Morrison, John and Frances Bognuda provide tautoko and whakawhänaukataka for the students in preparation of their impending hikoi tapu ki Hokitika.*

Image Series 114: *Te Riu o To Aroha ki Hokitika Te Tai Poutini o Te Waipounamu.*

To Aroha Valley Hokitika West Coast South Island. Wilderness Village for SOCI309 Advanced Human Ecology.

"I go to nature to be sooth and healed and

Have my spirit put in tune once more" Burroughs.

Image 115: *L to R: Nigel, Boggy, Zack, Keith and Pesa, Soane, Malcolm and Rob reluctantly preparing to leave To Aroha Valley 2001.*

"I went out one night and decided to stay out.

For I found that going out really meant going in,

And the deeper I looked into the mystery of the night sky,

The deeper I saw the mystery of my own soul."

Author unknown.

5.6 Pono - Balance

Leo Buscaglia (1982) provides an excellent summary of essential elements in a community's and an individual's journey through discovery and we-dentity. All of this chapter has attempted to highlight these very facets of personal journeys through growth, maturity, development, living, loving and learning that is commensurate with the principles of whakawhanaukataka, kotahitaka and aroha ki te takata.

- *Right Knowledge: To supply you with the tools necessary for your voyage.*
- *Wisdom: To assure you that you are using the accumulated knowledge of the past in a manner that will best serve the discovery of your presence, your 'now'.*
- *Compassion: To help you accept others whose ways may be different from yours, with gentleness and understanding. As you move with them or through them or around them on your way.*
- *Harmony: To be able to accept the natural flow of life.*
- *Creativity: To help you to realise and recognise new alternatives and unchartered paths along the way!*
- *Strength: To stand up against fear and move forward in spite of uncertainty, without guarantee or payment.*
- *Peace: To keep you centred.*
- *Joy; To keep you songful and laughing and dancing all along the way.*
- *Love: To be your continual guide towards the highest level of consciousness of which man is capable.*
- *Unity: Which brings us back to where we started – the place where we are at one with ourselves and with all things.*[168]

Out of the need to consider their personal and collective responsibilities and response-abilities the whänau of Te Whare Whakakotahi has to consider several issues. Whilst formulating a collective vision for the whänau and working step by step toward the achievement of that vision they must not fall into the trap of focusing too intensely on the steps involved least they lose sight of the horizon to which they must journey. What is the meaning of this? It is too easy to only focus on the political struggles inherent in being a Mäori Student at university. Too much intense focus on such ordeals serves only to strain the whänau. Conversely non-commitment in terms of attitude to every day activity of campus life will leave the whänau vulnerable to political processes that daily affect each and every member of the whänau, the whare and TWWA/LU. Balance then is the key to achieving each step, each matter of responsibility impinging upon the

whänau. To that degree it is the whänau that should determine for them how best to balance their obligations. There is a temptation to delineate endless lists of 'how to' processes for the purpose of 'telling' the whänau what, how and why they should do what I think is appropriate for them. This is the end as I have alluded to above would serve to negate the very empowering process I wish to promote. Which is for the whänau to realise that they have within their grasp powerful human resources from which they may draw upon to nurture strength of spirit to take on each and every moment as it comes. The way to realising this is for them to participate together in all activities, and out of that praxis determine for themselves from their personal experiences those processes their deem appropriate to achieve their goals and aspirations.

However, the issue of persuading the institution and all of its representatives to begin the processes of improving their performance, environments and pedagogies for the purpose of affecting positive outcomes for Mäori students is something else. The purpose of attempting to present a persuasive thesis/story is one with a double edge. On the one hand it is the explicit goal of this thesis/story to inculcate into the whänau the beliefs, values and motivation to realise they have powerful resources to call upon for the achievement of all goals they deem achievable and some they thought they couldn't. The second goal of this thesis/story as stated is to persuade the representatives of the power-brokers of TWWA/LU to unite with the whänau and develop truly authentic relationships that have the potential to develop this institution into a global-leader in quality trans-cultural tertiary education. The use of anecdotes and imagery, poetry and te reo mäori has been done to reach the spirit that lies in the heart of the community of the whänau of Te Whare whakakotahi and perhaps the wider community. The use of facts, figures and interpretation has been done to reach those responsible and accountable for the present status of TWWA/LU performance in delivering services and education programmes to Mäori. The challenge for this thesis has been to integrate both purposes into a body of work that may provide a fulcrum upon which these issues may balance. So long as the present status quo exists in the institution of TWWA/LU the fulcrum point will forever be placed in a position that demands greater exertion of effort from the whänau of the whare to exact equilibrium.

It has been my argument that if the whänau can act out of aroha ki te takata then that effort can be sustained until such time as the institution shift their paradigm. In terms of positive value for the wider community of TWWA/LU that situation will be beneficial for all involved. But if the homeostasis created by that aroha principle is to deteriorate then what will come out of that situation will not be positive for anyone. In order to exact balance between each community it is

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[168] Buscalgia,L.F., (1982) *"Living, Loving & Learning."* Fawcett Columbine, New York, p 83.

recommended that TWWA/LU choose to come on board with other appropriate communities sharing accountability and begin a process that can see the fulcrum point shift to equilibrium that serve all parties. The potential is boundless. Remembering that fundamentally there is no university system without the student community. There is no Mäori programme without Mäori students. But the potential for a university community based on the united effort and support of students, staff, administration and technicians, coupled with the wider support of networks brought to the university via the student body both national and international there is no reason why TWWA/LU can create a global leader in Education. To what degree is this actually happening? Sherry Arnstein's typology of citizen participation, figure 5-2, is a useful model to make the following point.

In terms of the position of Mäori participation in the campus I have shown that TWWA/LU'S performance in these areas since Jolland's Report in 1989 has been weak compared to the potential that is here.

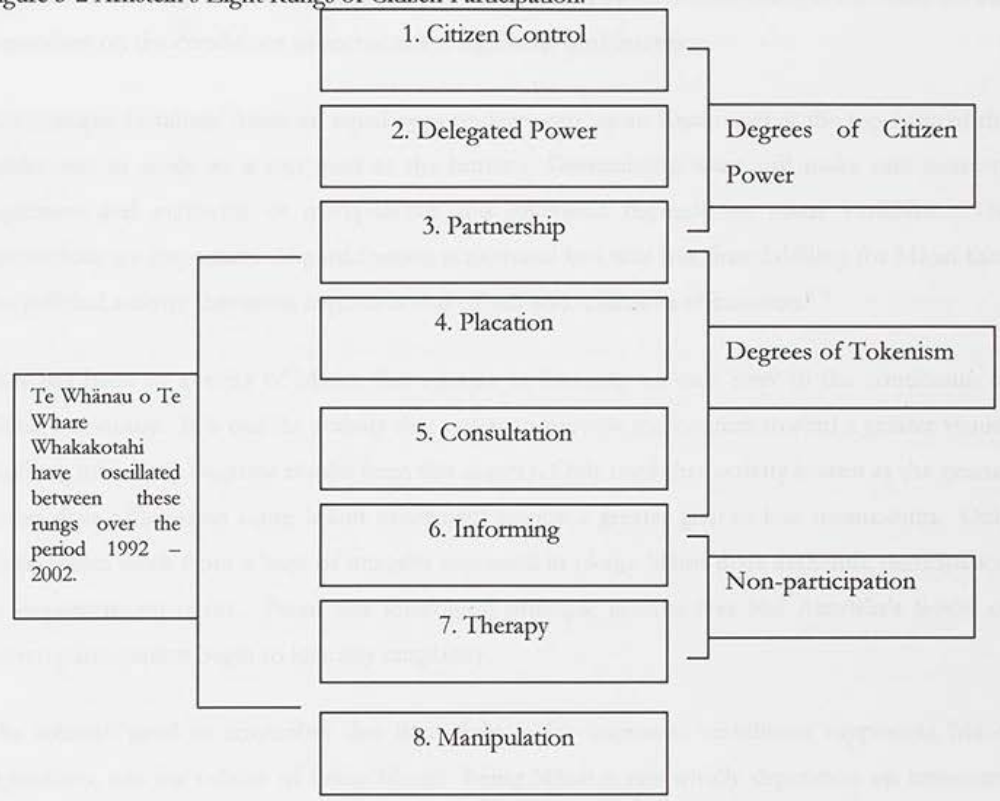
True participation in the future for Mäori in TWWA/LU's future exists at levels of participation beyond tokenism and/or the rhetoric of discursive democracy.

In Arnstein's explanation of the limitations of the above typology an idea of perceptions between what Arstein calls the 'haves' and the 'have-nots' is developed. She states,

> *"The ladder juxtaposes powerless citizens with the powerful in order to highlight the fundamental divisions between them. In actuality, neither the have-nots nor the power-holders are homogeneous blocs. Each group encompasses a host of divergent points of view, significant cleavages, competing vested interests, and splintered sub-groups. The justification for using such1 simplistic abstractions is that in most cases the have-nots really do perceive the powerful as a monolithic "system" and power-holders actually do view the have-nots as a sea of "those people," with little comprehension of the class and caste differences among them."*[169]

[169] Arstein, S.R., cited *"SOCI635 – Theories of Citizen Participation in Policy and Planning Resource Book."* 1997 Lincoln University, Hayward,B., Examiner.

Figure 5-2 Arnstein's Eight Rungs of Citizen Participation.



Arstein continues by explicating the significant barriers to actual authentic participation. She writes,

> *"It should be noted that the typology does not include an analysis of the most significant roadblocks to achieving genuine levels of participation. These roadblocks lie on both sides of the simplistic fence. On the power-holders side, they include racism, paternalism, and resistance to power re-distribution. On the have-nots side, they include inadequacies of the poor community's political socio-economic infrastructure and knowledge base, plus the difficulties of organising a representative and accountable citizens group in the face of futility, alienation and distrust."*[170]

Though clearly the participants in the community of TWWA/LU do not reflect poverty in the sense that Arstein is alluding to regarding economic wealth; I do reflect the poverty of authentic ability for students, especially Mäori, to participate in the discursive processes of that community. The significance of the above statements by Arstein is that it clearly illustrates issues of incongruence between communities who do wield authentic power and those who cannot.

[170] Ibid.

It can be clearly argued that for each rung of the ladder in figure 5-2 an example can exist in each dependent on the conditions of authenticity, legitimacy and intention.

For example bicultural focus on equal opportunities can, as an issue, exist at the top rung of the ladder just as easily as it can exist at the bottom. Determining what will make one situation legitimate and authentic or manipulative and tokenistic depends on many variables. The distinctions are important. If participation is nurtured in a way less than fulfilling for Mäori then the political activity they must express is that of self and collective affirmation.[171]

This has been an activity of Mäori that equates to focusing on one 'step' in the continuum of Mäori autonomy. It is not the activity that serves to provide momentum toward a greater vision. Nothing inherently negative results from this activity. Only until that activity is seen as the greater vision does affirmation cause Mäori movement toward a greater goal to lose momentum. Only when Mäori work from a base of integrity espoused in tikaka Mäori does authentic participation in empowerment occur. From this ideological principle perspectives like Arnstein's ladder of citizen participation begin to lose any tangibility.

The whänau need to remember that their fight is for improved conditions supporting Mäori aspirations, not for validity of being Mäori. Being Mäori is not wholly dependent on resources, conditions and or materials – I have alluded to the dynamic multi-dimensional nature of being Mäori. The right to be Mäori has never been taken away from you. In this way being Mäori is seen as a phenomenon greater than the sum of the constituent parts found in the Mäori culture. Being Mäori is assured by whakapapa, which has never been ceded to anyone at any time in our history. Choosing to practice being Mäori is the main issue I want to conclude this section with.

Spending ones time affirming ones we-dentity with being Mäori is essential if it includes a healthy balance in the activities of re-claiming ones rights to have access to authentic empowerment that has potential to affect positive outcomes upon ones whänau. This must be balanced with expressing ones identity with integrity by practicing living the living practice of Tikaka Mäori without having to validify and/or justify who, what and why to anyone if you so determine with the constraints of tikaka Mäori. That recognises Mäori never ceded his or her personal integrity and/or identity to anyone. Though our conditions beset us with many challenges we must always

[171] Peter Moeau Ngäti Rongowhakäta, Pers. Comm.

remember we are not our conditions. We are multi-dimensional beings with gifts, intelligences and aroha of unbound potential yet to be shared with the world.[172]

Claiming this right and expressing it through your own personal and collectively co-constructed processes of self-determination, spiritual authority and genealogical integrity is the beginning step to nurturing the authentic divine power handed down to all. It is out of this inspiration that I wish to persuade the members of Te Whare Whakakotahi to claim their rights of responsibility and response-ability under the auspices of wehi, unconditional respect. Coupled with humility as guided by tikaka tuku iho channelled through the spiritual conduit of aroha ki te takata for your own complete empowerment that has the potential to encompass and include all peoples of all cultures. Thus the whänau value of pono/balance is achieved, between the duties and obligations of playing our part in the activity of Mäori affirmation whilst affirming our personal and collective mana. Choose to practice living the living practice of Tikaka Mäori and in so doing hold fast to the greater vision of our ancestors, *"Te tütukitaka o kä moemoeä o kä tüpuna mo kä uri whakaeke mai."* This is stated with the understanding that many of the individuals are fully committed to the practice. What then is important is for the whänau to work at uniting their personal resources to enhance their collective ability to respond to socio-cultural environmental phenomena.

For every rung of Arnstein's ladder, figure 5-2, I have experienced first hand each and every situation of citizen participation at TWWA/LU in varying degrees and under varying conditions and consequences personally and for the whänau. But for every example of dis-empowerment, tokenism and manipulation exist multiple stories of authentic response, empowerment and articulation displayed by the whänau of te whare whakakotahi. My intention was never to present a doom and disaster document. The plethora of negative statistics highlighting the plight of Mäori is itself overburdening. But rather my intention was to highlight a practical real perception of the positive forces that is the whänau and the whare. To that extent I present the tension arising out of that socio-political milieu as a healthy phenomenon for the whänau in many respects. Without it many positive responses could not have occurred that led to positive growth for the whänau. With the attitude of our ancestors that everything is a challenge, all situations can be seen as opportunities for growth and empowerment. In this way all situations are merely seen as media providing information whether, positive or negative, from which the whänau of the whare may respond. And in so doing participate in real processes of personal empowerment and collective enhancement of integrity. In this light I reiterate, what is important to recognise

[172] Rangimarie Turuki Pere Ngäti Rongowhäkäta wänanga Arahura 1997 Pers. Comm.

for the whänau is that we are not 'have-nots'. We are complete and whole persons with boundless gifts to share and the compassionate support of spirit, the basis for holism. So to those members of the whole community that is TWWA/LU. What remains then is the hard work required to gather together the collective resources of that community and nurture the binding energy of whänaukataka inherent in it.

Though our conditions are such that we are faced with many challenges these should not determine for us how and to what degree we have, and do, and will affect, positive influence that has powerful flow-on effects locally, nationally and globally. And for that very reason we must remain under the auspices of the flax-roots principles that have guided us so kindly through our community's evolution. Though in aroha I do support the right for the whänau of the future to choose their preferred path.

As the basis of our tikaka tuku iho is spirit and therefore aroha we can see that by holding fast to those living practices sourced in this inspiration all things in time are compassionately provided for. This is the meaning of Te Aroha, Te Whakapono, Te Rangimarie Tätou Tätou e. And so to end I proffer this Pätere as reminder to us all that the source of our being and therefore the source of our collective mandate and integrity to affect positivity in our community is living, vibrant and compassionate inspiring us all. Within it the mana of all who have contributed to the whare and whänau is passed down as mandate for all Mäori to act in accordance to the principles of manäki, tiaki and whakawhänaukataka as expressed via the active consciousness of aroha ki te täkata. Out of this pätere the rights of representation, determination and reciprocity are passed to all Mäori students. Passing down the whakapapa origin stories out of which precedence and authority may inculcate in the generations yet to come the integrity to stand for what is right and just and appropriate for the whänau and the wider community of TWWA/LU.

1. Te Pätere Whakakotahi

2. Mai te Raki ki te Nuku
Aoraki whetu Hi!
Aoraki whenu Hä!

3. Tihei Mauri Ora.

4. Whakaroko ake au ki taki a te manu
tüia tüia tütuia
Tütuki moemoeä o kä huka ki tua
Mo kä uri whakaeke täiki e ie ie

5. Taumutu te rohe nö kä tira Moki
Me Ngäi Ruahikihiki manawhenua
Aoraki te mauka Aoraki te waka
Aoraki te Whare Wänaka e ie ie

6. Waihora te marino mo te whare iti
Tü tonu mai rä hei whakaruruhau
Whare mähorahora whare ngäkaunui
He whare ora nö kä tauira e ie ie

7. Korowai hümarie kauawhi tätou
Öhäki tuku iho mo te Morehu
Toro atu te ringa pümau ki te aroha
E whakakotahi kä iwi e ie ie

8. Ahakoa te maha o kä whakapapataka
Kotahi anake te räraka e
Koia nä te mauri tü koia nä te ora
Ïna te mana tühono o te aroha e ie ie

9. Mä wai te tieki pä harakeke
Mä wai e whakawhiti Tamateranui
Hei aha ahakoa te iti noa
Te iti kahuraki i rüia a koe ie ie

10. Puaretia ki te aroaro o te hä
E kai te matauraka häpaitia mauri
Whakamana ö whakäro i te puna märie
Waihotia kä wheru häkore e ie ie

11. Takahia waewae kapahaka tinana
Ana ko te panapana korokorohü
Koia nä te hinekaro puawai te miharo
E rere wairua e rere e ie ie

12. Tüia tahia kä here tapu
Whakapono tümanako rakimarie
Ka tü te kaitiaki ka tu te rakatira
Kia tau te te tikaka tuku iho e ie ie

13. Tihei mauri ora Whare Whakakotahi
Kahukura körako ruka rawa e
Whakapapa pounamu te huarahi
Whano whano mai rä Te Awhioraki e ie ie

14. Tüturu mai kia whakamaua kia tina, tina
Haumi e Hui e Taiki e!

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1. The Journey to Unity.

2.Sky and land converge at the
Threshold of the origin horizon.
Energies of cosmos and ecos unite.
Thus the essence of humanity issues forth,
Life abounds!

3. I sneeze it is life.

4. Taumutu is the Marae
Of the Ngäti Moki People
Nutira is their Upoko
Ngäi Ruahikihiki keeps the home fires burning
United they hold authority over this land
Aoraki is their sheltering Mountain

A vessel of genealogical cosmological connection
In whose shadow the sacred school of higher learning stands.

5. Waihora is the bountiful lake encompassing
The gentling humble house
Providing comfort and shelter for all
An open minded home, a compassionate home
The vital essence for those who hold the designs of the future
In their hands.

6. The inspirational ancestral cloak of serenity embraces us all
Response-ability for the handing down of the origin story
Passing from generation to generation the gentle teaching
Reaching out the hand that holds fast to
Fellowship, compassion and reverence,
So that all humanity may unite as one.

7. No matter the origins you may claim,
There is but one all encompassing woven story
Thus the living essence of humanity is vivified,
So to the thymos of humanity stands in perpetuity ever vital
Such is the binding power of the divine breath of
Living, loving and learning that connects us all.

8. I ask you who shall care for the flax-bush family?
I ask you who shall cause the sun to shine?
I answer no matter how insignificant you may believe you are
Know this; that no matter what lies behind you
And no mater what lies before you
These are inconsequential matters
Compared to the boundless potential that lies within you.

9. Be open to the presence of the divine inspiration of life
Partake of knowledge, which serves to enhance the vital essence of humanity
Strive for wisdom and display the highest qualities of leadership
Speak with the magnanimity and eloquence of our greatest role models for leadership
Leave behind that which does not serve to inspire.

10. Here are the stamping feet of performers
Gesticulating and contorting their bodies in unison
These are the effervescent emotions
Reaching their inspirational climactic crescendo
Flowering brilliance of incomparable intellectual amazement at the glory of the universe.
Thus the spirit ascends unfettered, unconstrained, free, whole, pure, sacred spirit."

11. Strive for the high ideals of our ancestors.
Demonstrate in your actions commitment to
Principles of responsibility and response-ability
Inspired by Faith Hope and Peace.
Care for one another; show compassion,
Utmost respect, honesty, truth and reverence
For the gifts entrusted to you by those who have gone on.
Thus that which has been handed down
As treasures to adorn your very being and essence
Shall be made manifest in practising living
The living practises of your people!

12. Thus house of unity may your life force vivify all who enter you
May the rainbow of day and moon bow of night bestow upon you and yours their protection
May the healing greenstone path to enlightenment lead us to you and from you
Let the unyielding commitment of Te Awhiorakī be made manifest!

13. Thus it is established Divergent forces are gathered and bound In order to render them creative.

14. So let it be!

nä Isaac Bishara Ngäti Ranginui Ngäti Tüwharetoa

Encoded within this pätere are the agents responsible for the establishment of the whare and the whänau therein, (see Appendix D). Only through face to face communication will those codes be revealed in their fullest degree. To that extent I urge the whänau of the future to stay in touch with the whänau of the past by inviting us back. It is without a doubt that if the call is sent out – it will be answered, such is the binding power of aroha. That mauri flows through this pätere as it does through the whare and now through those who have shared in that history/herstory as encapsulated in te Pätere Whakakotahi. Imbuing all who learn it with the collective consciousness of goodwill, compassion, respect and aroha for all peoples. I bestow this pätere upon the whare as my taoka to the whänau and to the whare. Under the auspices of utu I reciprocate the aroha that the whänau and the whare has bestowed upon my personal journey to unity, with my culture, my people our traditions and the dynamism of our collective we-dentity. It is with humility I that the servant humbly offers his heart as food for thee. My conclusions and recommendations will follow this chapter.

CHAPTER SIX

CONCLUSIONS

Tihei mauri ora Whare Whakakotahi Kahukura Körako ruka rawa e whakapapa pounamu te huarahi whano whano mai rä Te Awhioraki e ie ie tüturu mai kia whakamaua kia tina, tina Haumi e Hui e Taiki e!

Thus house of unity may your life force vivify all who enter you may the rainbow of day and moon bow of night bestow upon you and yours their protection may the healing greenstone path of enlightenment and compassion lead us to you and from you let the unyielding commitment of Te Awhioraki be made manifest. Thus it is established: Divergent forces are gathered and bound In order to render them creative - So let it be!

6.0 Conclusion.

In order to provide a succinct conclusion section I shall re-visit my major aims and objectives and summarise my main findings derived from the discussion regarding each. In this way I can provide a clear path to relevant recommendations for specific areas concerning Mäori student welfare and the manifestation of human potential that can lead to holistic community.

In highlight Tikaka Mäori as a living practise for practising living that is positive, inclusive, empowering, fulfilling and meaningful I discovered that it is really a matter of integrity. The integrity for individuals to act appropriately, behave correctly and when challenged face that conflict with wisdom. This led to my understanding of right thinking can lead to right action that has potential for right community that is authentic and has real momentum toward holism which spirit is the basis for. That insight was significant for attempting to make apparent 'whakawhänaukataka' as experiential process, which can lead to nurturing authenticity in community unity through acceptance of diversity as natural dynamic element of practising 'being' a whänau. This supported the notion that entering processes which have their source in spirit serve to expand ones spirit and enhance that community. This served also to highlight the need to relate proactive positive aspects of 'aroha' as a personal choice that can lead to a way of practising 'being' that is, healing, personally empowering and a dynamic catalyst for change that has the potential for the collective benefit of the whänau, the wider community and beyond. All of which served my purpose of producing a body of work that had the potential to balance the community of the whare's need to fulfil their obligations whilst reminding them to continue to celebrate throughout. Highlighting Te Awhioraki's struggle to affirm their we-dentity on the campus served to lead into my explicit goal of attempting to persuade, inform and enlighten Te

Whare Wänaka o Aoraki/Lincoln University to play an integral part in the sustainability, enhancement and integrity of the community, values and practises that the whare and whänau hold fast to. Out of this entire body of work the main message I have tried to get across three major ideas.

1. That the whänau has inside them all the potential to achieve their personal and collective aspirations be it academic, professional, intellectual, social, spiritual and/or ecological. And that to activate that potential one must participate in community activities whose integrity is source in spirit/wairua, that binding force that is itself activated through the proactive expression of aroha ki te takata. All of which can be achieved in whänau that is guided by tikaka Mäori specific and relevant to that community.
2. That the university institution representatives from the Mäori department to the vice chancellor and everywhere in between require a re-evaluation in their support for Mäori students on this campus, in terms of funding, human resources, education programmes and delivery of education and services. That they enter into the conception which supports the notion that we are all to varying degrees responsible parties involved in community with each other, each relying for support from one another. Through this perception the potential for authentic empowerment can begin to be made manifest for the benefit of all.
3. Each of these goals is achievable, affordable, workable and mutually inclusive. The potential is boundless for positive community development that serves to recognise,
    - Right for Mäori students to participate in the discourse impacting their futures,
    - The obligation for institutional representatives to accept accountability for their actions and policies which impact upon the whole web of campus community,
    - The rational sense in uniting as one community working in co-operation with each other, equally sharing in the discourse influencing the futures of all members of this community.

To that extent the following section will delineate appropriate recommendations for the improvement of relationships, conditions and enhancement of potential for the benefit of all.

6.1 Recommendations.

I shall develop appropriate recommendations designed to persuade relevant parties to affect consideration, evaluation and change in present discursive processes that have the potential for improving conditions for Mäori education monitoring, design, implementation, delivery and evaluation, and therefore benefit the campus community as a whole. To begin with I outlined

my approach I wished to employ in developing my thesis/story. Using this approach I was able to build upon important issues arising from that discussion. My first approach I outlined was,

1. *The historical account of the development of Te Whare Whakakotahi and its context to the historical co-evolution of the whänau over the initial transformational years of Te Whare Wänaka o Aoraki/Lincoln University 1990-2002.*

In collating the material for the presentation of this section I observed the following,

- Discrepancies in perceived and portrayed outcomes and actual outcomes experienced by Mäori students.
- A lack of Mäori student statistics relating to break down of actual numbers of Mäori students graduating and retention rates of Mäori students over the decade of 1990 to 2001.
- There was a lack of acknowledgement of Mäori student achievement and contribution to the campus community recorded in TWWA/LU's annual reports.

To this extent I recommend,

Recommendation 1.

The re-evaluation of statistics included in TWWA/LU'S annual reports so that full and true accounts of Mäori student graduation and/or rates of retention are clearly illustrated.

Recommendation 2.

Acknowledgement of the significant contribution of Te Awhioraki me Te Whänau o te Whare Whakakotahi be made a priority in future annual reports of TWWA/LU.

Analysing the following,

2. *Reflection regarding the development of Te Whare Whakakotahi. Also contemplation on how that space both affects and is affected by community guided by principles of tikaka Mäori.*

I observed that description and definition of important aspects revolving around the activities of the whänau within the whare are only useful in so far as the insights they provided are acted upon. To that extent I reiterate that none of the insights provided in this body of work are useful until they are acted upon. Determining how this thesis can affect change and/or influence relevant stakeholders to take on board my recommendations often left my dis-heartened.

However in presenting the historical/herstorical account of the activities, celebrations, struggles and tribulations of the past members motivated me see this body of work as potentially beneficial in that it can be seen as a collation of insights, ideas and körero that future members of the whare may determine to be of use. The presentation and celebration of many of the significant events of the whänau of the whare over the years is in and of itself beneficial as a bridge, a memory store of images, thoughts and events that shaped this campus community over the that development period.

To that extent I propose,

Recommendation 3.

To begin processes that see a specific archive in the library created to hold the collective knowledge, origin stories, facts, figures and insights shared by the whänau of the whare that has the potential to inform, inspire and/or condense significant historical events relevant to the aspirations of the whänau.

The Discussion relating to goals 3 & 4 below regarding aspirations of the whänau of the whare brought about many insights.

3. *Highlight the aspirations of the whänau of Te Whare Whakakotahi in relation to the consequential benefits accrued by the wider community as a result of the whänau practising living a living practice.*
4. *Insights into possibilities and potential for appropriate ways to manage both dynamics of maintaining the whare and the whänau therein, supporting kaupapa Mäori on the campus and beyond, and achieving a balance between the real and/or perceived pressures inherent in academic life and the need for Mäori to achieve their highest aspirations.*

In determining how I should delineate the needs of the whänau I concluded through my analysis of relevant issues that it is more appropriate for the whänau themselves to enter into the process of determining their own futures, visions, goals and aspirations. It became clear then that my purpose was to illustrate how past members chose to respond their needs, aspirations and desires. In providing that origin story it was hope that the present whänau would take on board the value of self-determining practices, activities and functions. I discovered that it would be also inappropriate to provide a complete management manual for the whänau. As this would detract from the experiential benefit of them taking responsibility for their own response-ability. I alluded to the fact that participating in activities, practices and rituals that serve to enhance the

spirit of the community invariably serve to bring about enhanced ability to act appropriately, think appropriately, respect appropriately, create, contribute and participate appropriately in the care of their responsibilities and the development of their personal potential. To that extent I purposefully decided to not turn this manual into a Mäori dictionary. The benefit of taking on board the challenge of researching, discussing, discovering and determining ones own interpretations, translations and meanings of te reo me öna tikaka are incalculable. This is what it has meant for the whänau in the past to be self-determining – understanding that the whänau has the mandate and right to determine what they deem to be appropriate for their own self-determination. I hinted to this in my final sections attempting to distinguish the difference between Mäori locked in the activity of self affirmation when conscious awareness of the fact that no need to affirm what has never been compromised and or taken is required. When commitment to integrity is inculcated in an individual to the extent that s/he expresses her/his prestige through unconditionally practicing the living practice of tikaka Mäori empowerment is assured. This has been the example shown by all those who despite varying degrees of ability in te reo and/or tikaka all held fast, with magnanimity, humility and utmost forthrightness, to their personal integrity. Though demanding and exacting such an ideal is well worth stating in light of the alternatives of forever having to justify to all and sundry who you are and where come from and what that means. To that extent I conclude that Mäori student welfare resides with Mäori students. Without whom no Mäori programme is sustainable, and no University is legitimate. And yet it is my feeling that common ground exists upon which appropriate processes of communication can lead to mutually beneficial designs that fully respond to all needs, agenda's and/or aspirations.

What remains then is to persuade the institutional representatives to legitimise their institution by re-evaluating their performance of delivery of services to Mäori students and promoting Mäori student participation in authentic processes that serve to empower. I recommend that,

Recommendation 4.

In conjunction with this position a working party be developed between Lincoln University, the Mäori department, Ngäi Tahu and Te Awhioraki that has the potential for improved service delivery, monitoring, implementation and evaluation.

Recommendation 5.

Nigel Jolland's Report is re-tabled for discussion regarding the issues raised by his 30 recommendations for 'Increasing Mäori Enrolment at Lincoln University', some of which, though 13 years old are still poignant today.

This leads in to the following recommendations,

Recommendation 6.

Relationships between relevant stake-holders, decision makers and power-brokers by entered into to the extent that Mäori students have strengthened representation at all levels of institutional structure. Therefore I suggest a position for a representative from Te Awhioraki be made available on University Council.

Recommendation 7.

That a full time liaison officer is employed a.s.a.p specific to the needs and aspirations for Mäori student present and future.

Recommendation 8.

Increased resourcing to all relevant areas of Mäori education infrastructure academic, technical, support and student.

Recommendation 9.

That recognition for Te Awhioraki as fully fledged Mäori Student Association be recognised by the Institution of Te Whare Wänaka o Aoraki/Lincoln University. That one way to achieve this is via direct funding relationship between Te Awhioraki and Lincoln University commensurate with an appropriate formula for calculating maximum potential to be accrued from student EFTS. (See Appendix D re: MOU for suggested formula as beginning point of discussion.)

It is with the best intentions that I create space for te Awhioraki to determine for themselves their visions, aspirations and desires commensurate with their needs in context to their socio-political environments. Recognising this allows me to achieve my ultimate goal which to empower the whänau, the whare and all it's community to better their collective gifts and abilities to respond to multiple dynamic issues impacting their welfare, well being and futures. All of the above recommendations are drawn from my conclusions gleaned from the process of developing this thesis/story. They coalesce to respond to the last goal of mine, which is to provide,

Recommendations as to how the academic communities of TWWA/LU can further their role as responsible partners in the delivery of appropriate services that have authentic affect toward Mäori well being within the constraints and opportunities of its policies.

In conclusion I close with the words spoken when one describes the passing of the old and the coming of the new, *"Mä te haere atu he tetekura mä te haere mai he tetekura."*

Mä wai rä?

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Ka nui toku aroha mo koutou nau rourou naku rourou ka ora te iwi.

O spirit of the earth I humbly offer my heart as food for thee.

Nähaku noa

Nä Isaac James Bishara.

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Appendix A

Recommendations from Nigel Jollands' Report

Recommendation 1.1 Create two honorary positions on College Council for representatives of Ngäi Tahu tribe (South Island Mäori) and that this be written into constitutional arrangements.

Recommendation 1.2: That the College Council investigate (with the aid of Mäori advisors) the implications of biculturalism for all areas of decision making (including the interview process).

Recommendation 1.3: That all those involved with developing the corporate plan have a thorough working knowledge of the principles of the Treaty of Waitangi.

Recommendation 1.4: That consideration be given to each of the areas of:

Mäori involvement in decision making,

Encouragement of Mäori academic staff,

Establishing an environment that attracts Mäori people,

As possible methods for attracting Maori participation.

Recommendation 1.5: That an attempt be made to involve Mäori People in all areas of the kaupapa development.

Recommendation 1.6: That recognition is given to past success of Equal Opportunities Programme and that encouragement be given for its continued progress.

Recommendation 1.7: That the question regarding Päkehä acceptance of Mäori Academic qualifications be investigated with guidance from Mäori advisor.

Recommendation 1.8: That Lincoln College investigate ways of supporting these institutions in order to foster good will between this campus and the Mäori people.

Recommendation 2.1: That Lincoln University in pursuing the goal of an increase in Mäori students, seek additional grants and scholarships specifically for Mäori students attending this institution.

Recommendation 2.2: That prospective/current Mäori students be aware of these scholarships. Suggestions for this will be given in section 3.3.7 (Extension).

Recommendation 2.3: That Lincoln University set aside a certain number of places in relevant courses for Mäori Students.

Recommendation 2.4: That Mäori students be made aware of such schemes, that procedures for application and criteria required, through the extension work of the University and through course advisors.

Recommendation 2.5: That the scheme caters for those students who would not be successful on academic grounds alone.

Recommendation 2.6: That the selection committee have representatives from Mäori academic staff and the local Mäori community.

Recommendation 2.7: That departments at Lincoln University assess areas where education about taha Mäori is appropriate and make action to implement this by employing the necessary Mäori people etc.

Recommendation 2.8: That those courses that do already include reference to things Mäori analyse the way I which this is put across, and make changes where appropriate, to give that Mäori input the necessary degree of respect.

Recommendation 2.9: That consultation be undertaken with relevant mäori people to determine areas of need for mäori education.

Recommendation 2.10: That the requirements f such facilities be investigated, and the funds for any necessary facilities be made available.

Recommendation 2.11: "That university adult education departments and other adult education authorities be encouraged to extend their facilities to Mäori people and especially Mäori parents, and that they consider working through existing Mäori organisations where possible.

Recommendation 2.12:That courses I Mäori Studies be developed as prerequisites at 100 level.

Recommendation 2.13: That courses with present or expected high proportion of Mäori students investigate alternative methods of assessment to cater for mäori students.

Recommendation 2.14: That with implementation of mäori courses, and the increase in mäori students, there be similar increase in resources allocated for the use of mäori students.

Recommendation 2.15: That funding for Mäori be given priority.

Recommendation 2.16:As an initial step in staff training that Suggestion 1 in Devlin et. al.'s (1986) report be followed through.

Recommendation 2.17: For a more long term solution, a task force be set up to investigate and set about organising a suitable, ongoing staff education programme.

Recommendation 3.1: That planning begin now, for the future construction of a campus marae.

Recommendation 3.2: Granted the long term planning and fund raising needs of this project, Maori space needs to be established.

Recommendation 3.3: That the principle meet with club members on the club evening (Monday) once the new clubrooms have been completed.

Recommendation 3.4: That Lincoln College appoint a full-time Mäori Advisor/Liaison officer.

Recommendation 3.5: That a Mäori name be chosen immediately so as to coincide with the transition to university status.

Appendix B

Whänau Responses to Questionnaire.

Questionnaire.

Kia Ora Te Whanau

Many of you will know that I have been engaged in a long process of completing my Masters Degree in Resource Studies.

I have chosen Te Whare Whakakotahi as my topic of interest. I wish to only acknowledge the special place in my heart for the whare via my thesis. It is by no means an earth shattering thesis proposal...but one that is dear to my heart...and therefore worthy I believe of acknowledgement...

Over the years I have observed the whare welcome the worlds diverse cultures and bring them together in unity through compassion and care...so empowering was this process that it inspires me to this day...perhaps it has been the reason for my long residence here at Lincoln...sure I can say that because of its living spirit my long stay here has been one that is filled with wonder daily and I am in large part thankful for that gift...without which I surely would have faltered long ago...but because of its strength I have succeeded as many others have also...and because of this I have chosen Te whare Whakakotahi as my subject.

The following questionnaire has been created to try and get a feel for how everyone experienced their time with te whare whakakotahi whether it was only a short visit for a cup of tea or an epic journey of immense proportions.

This introduction is a means of remembering you all, acknowledging your gift and asking in humility for your memories.

No reira kia ora tatou katoa

Noho ora mai tatou i roto i tona aio, ara kia arohanui ki a tatou

Questionnaire Relating to Personal Experiences of participating in the activities of Te Whare Whakakotahi...

Many of you have participated in a wide range of activities in the Whare...here is a list of some...

Wananga:

Discussions and workshops and training camps in te reo Maori and some in other languages. Usually of a deeper nature than every day chat.

Kai/hangi - hakari:

Food, preparation, consumption, blessing, acquisition...the communal sharing of food and drink and hospitality to one another

Whakawhanaungatanga:

Showing fellowship to one another, caring, and compassion, strengthening relationships.

KAPAHAKA/Waiata:

Performing arts, dance, song, chants, haka, body and mind expression.

Kapu ti:

The informal activity of just having a chat and a cuppa and relaxing with whanau in te whare.

Whakata:

Taking time out and relaxing.

Karakia and Inoi:

Prayers and meditations for higher consciousness and humility.

Moemoea:

Some of you have had the joy of staying on a few nights sleeping an evening having some dreams and visions in the whare.

Powhiri:

Welcoming and being welcomed, a show of hospitality, of identification and unity in diversity, rituals of encounter.

Mihimihi:

Acknowledgement of origin stories, genealogy and identification, greetings.

Mahi toi:

Creativity in art and expression through painting, creative writing, sculpture, carving, gifts.

There are many other activities all equally important in their influence towards the sustainability of the process of strengthening the essential integrity of the whanau and the whare and also the essence that supports that physical dimension of te Whare Whakakotahi.

This questionnaire is intended to both make you reflect on your experiences of those activities and then to urge you to share in your words those feelings and emotions that best represent in your hearts the experiences you had with the whanau of the whare and the whare itself.

It is my intention to show from those narratives that there exists something that is both intangible and tangible at once within the whanau of the whare and the whare itself that manifests its essence during the practice and participation of the activities therein, and leaves those who have participated in it with positive experiences that have the potential to flow out into the community thereby affecting the wider community with positivity.

It is my belief that whatever it is that you define to be the whare, the whanau and/or the essence of those is something, empowering, positive and of significance to the integrity of that which is Te Whare Whakakotahi. And that it is this essence that is to be cared for, nurtured and shared for the sustainability of the whanau of te whare whakakotahi and the whare itself as the symbol of a living breathing community. It has been my experience that the act of participating in the rituals and activities of flowing with that essence under the guidance of tikanga Maori has been so empowering as to be able to allow the whanau and the whare to transcend conflict arising from issues of culture, ethnicity and identity. It has been my observation and experience that tikanga Maori has the potential to guide ones behavioral and intellectual evolution to a degree that nurtures the potential for personal growth in the areas of maturity, authenticity, openness and acceptance under the auspices of aroha ki te tangata.

And so in this light I provide the following series of questions for you to reflect on and in reflecting provide you with inspiration to share your experiences of what is was like to participate in the activities of the whanau and te whare whakakotahi and in doing so breath life into our living community...

There of course are many more important questions and you are encouraged to create and answer your own. These few are merely a way of getting you remembering, reflecting and sharing your personal story relating to your relationship with Te Whare Whakakotahi.

And finally I would like to pass on my continued respect and aroha for you all who have shared a part of yourselves so that the whare may continue to breath the divine breath of life in the presence of love.

Responses

Name?

Luisa Magalhães

Where are you from?

Cape Verde Islands (Northwest Africa)

Where are you now? Still at Lincoln, or gone long time ago?

Still at Lincoln (2nd year BRS)

What are your ethnic backgrounds, ie Iwi, hapu, whanau, Pakeha, Japanese, Spanish...etc?

African (ko Ngati Kotiti taku hapu)

What brought you to Lincoln University?

A need to know more about the World

How did you first get involved with Te Whare Whakakotahi?

Through the warm embrace of my Maori colleges

Is the whare important to Lincoln University's community? Why?

It is essential, in fact. It provides shelter when (both metaphorical and literal) shelter is needed), aroha, whanaungatanga, awhi… For me it also validates 'other' ways of being.

What are your thoughts on what makes Te Whare Whakakotahi a special place, space, experience.

Aroha!

What were your favourite activities? Explain Why?

All those things you listed above: Wananga, Kai/hangi – hakari, Whakawhanaungatanga, KAPAHAKA/Waiata, Kapu ti, Whakata, Karakia and Inoi, Moemoea, Powhiri, Mihimihi, Mahi toi.

Have you carried on singing some of the songs, activities, lessons learned in te whare whakakotahi on a daily basis or just at practices? Why?

Often. They are so beautiful and heart warming!

How does it make you feel keeping these things alive?

It grants me strength

Describe your feelings and memories and reflections of your experiences participating in the activities (such as those above) of te whare whakakotahi and its whanau.

I could write for hours on this subject. For me it makes me feel at home, not because Maori culture is identical to my culture but because it gives me hope of a future where other ways of seeing and being are fully validated.

How have these experiences influence the way you see YOURSELF, the whanau, and Lincoln community, THE WORLD?

Please read above

Please share negative experiences you had with the whanau and the whare.

Recently I perceived there was been some 'internal sorting out' and in order to allow the keepers of the whare (Maori) time and space I have stopped going there. It has been hard to do so because of the points I made in question 12.

Were they resolved? If Yes How? If No why?

I will not know until next year.

Are you familiar with the phrase "Toro atu te ringa pumau ki te aroha/Hold out the hand that holds fast to fellowship, care, compassion reverence and love for others? If so share some reflections of your thoughts on this phrase and what it may mean for the whanau and the whare.

It impersonates all the whare came to represent to me.

Describe what are important values for a whanau in your own words and apply those values to te whare whakakotahi.

The keepers of the whare (Maori) can best answer this question. I am privileged to be a guest.

Were you involved in any of the Maori Departments Courses?

Yes.

Did participating in Te Whare help you with your learning process? Describe How?

It conferred a practical side to the teachings

What do you believe being culturally safe means to you?

Being aware of other ways of seeing and interpreting the world. In this specific environment, respecting not only the whare but also its dwellers

Did you feel safe in the whare? Describe why?

Yes, because the whare promotes aroha and learning is always easier within that frame of reference.

Thanks you for the opportunity to participate

Name? Jay Wightman

Where are you from? Auckland New Zealand

Where are you now? Still at Lincoln, or gone long time ago? Still at Lincoln

What are your ethnic backgrounds, ie Iwi, hapu, whanau, Pakeha, Japanese, Spanish...etc? English, Welsh

What brought you to Lincoln University? My Degree

How did you first get involved with Te Whare Whakakotahi? I was invited to a pot luck dinner

Is the whare important to Lincoln University's community? Why? I think it is even though I have had only one experience. It has made me want to learn more about Maori culture and protocol.

What are your thoughts on what makes Te Whare Whakakotahi a special place, space, experience? That all are welcome and those who meet there are welcoming to others.

What were your favourite activities? Explain Why? The pot luck dinner

Have you carried on singing some of the songs, activities, and lessons learned in te whare whakakotahi on a daily basis or just at practices? Why? N/A

How does it make you feel keeping these things alive?

Describe your feelings and memories and reflections of your experiences participating in the activities (such as those above) of te whare whakakotahi and its whanau? I felt out of place as I have never been in a whare before, but keen to become comfortable.

How have these experiences influence the way you see YOURSELF, the whanau, and Lincoln community, THE WORLD? I think the Uni and New Zealand need to look more closely at Maori culture and see what it is all about and who it involves (not just people from Maori backgrounds)

Please share negative experiences you had with the whanau and the whare. None yet and hopefully none to come. N/A

Were they resolved? If Yes How? If No why? N/A

Are you familiar with the phrase "Toro atu te ringa pumau ki te aroha/Hold out the hand that holds fast to fellowship, care, compassion reverence and love for others? If so share some reflections of your thoughts on this phrase and what it may mean for the whanau and the whare. I haven't heard it before but it sums up my invite to visit the whare

Describe what are important values for a whanau in your own words and apply those values to te whare whakakotahi. For my whanau it is trust in each other, strength through each other, stand with each other.

Were you involved in any of the Maori Departments Courses? Mast112, I can't remember what the title was but it was mostly about the treaty and it's interpretation.

Did participating in Te Whare help you with your learning process? Describe How? It has made me want to further my learning in Maori protocol and culture

What do you believe being culturally safe means to you? I don't know. I guess that it means to me that you feel safe in your own culture. Simple is as simple does ay Zack

Did you feel safe in the whare? Describe why? Yes because I saw many familiar faces who were all smiling and talking as they were comfortable but nervous because it was new to me and I was unsure of how to act, what to say and so on.

Freddy Hughes

Where are you from?

Southern Lakes District, NZ

Where are you now? Still at Lincoln, or gone long time ago?

At Lincoln

What are your ethnic backgrounds, ie Iwi, hapu, whanau, Pakeha, Japanese, Spanish...etc?

NZ Pakeha – Irish, Welsh, Scottish and Pom

What brought you to Lincoln University?

Easiest option for next step in life - small rural campus and courses in which I could mix a study of environment and people

How did you first get involved with Te Whare Whakakotahi?

In my first year Zac was my RA. I also had a willingness to get involved in as many clubs etc on campus as I could. Having come from down south I had had little experience of Maori culture and had always wanted to understand it all a bit more. Especially since we get a token background of history (how ever much it is distorted) in schools down south, but never actually experience any of what we are taught in school.

Is the whare important to Lincoln University's community? Why?

Yes its important.

Why? I cannot speak for the rest of Lincoln University community, but for me sometimes things just feel important and it's a more meaningful experience just to let it "be" important and accept that it is. In this world, especially at university we are continually asked to explain things and implicitly to 'rationalize our intuition'. To me, this is a contradiction in terms and leads to the disguise and objectification of our intuition to become fact or property. I think there is a fine line between reflection and rationalization and that the two are commonly and mistakenly regarded as the same, or are mixed up, I hope not to do this now by acknowledging that Te Whare just feels important, and that's about that. And now is an attempt to reflect on this in a way that recognizes that just stated.

Te Whare is an enabling space that allows me to feel my intuition, and a space in which it was OK do so within a wider institutional system, which continually ignores the existence of intuition and enforces the use of rationalization and objectification of the world around us. The sharing and reflecting and the karakia and singing and dancing etc at Te Whare all provide time for expression of that which is not encouraged in most classes at uni, a time and space to acknowledge (consciously or unconsciously) that there are things that are semi-tangible and intangible beyond that which we read in books and hear in lectures, and a time and space for the development of relationships within the campus community.

Also important is the fact of continuity, that Te Whare is always there, where classes and daily timetables and stuff changes to become a "clean slate" each semester but Te Whare nurtures and sustains past experiences while facilitating new ones. I guess that this was especially important in the first two years at Uni when I had to pack up my own living space in the halls for every holiday. On this note, it's also important to maintain the link with the Lincoln University community through the summer when most students go away for a while and come back. Where I may have changed my place of living and become a slightly different person through experiences during the break, Te Whare was there without fail to greet us as we turn down Calder drive. It remains with the memories and experiences etched into it and the meaning it has, the stories and traditions that are enclosed within it, the memories that these create and the knowledge that many other people are 'out there' with memories of the same times.

Te Whare was deeply ingrained in my experiences of the campus community, but perhaps more importantly in terms of my experience was that it was also deeply ingrained in the lives of many of my closest friends in Lincoln. In some ways the spirit of Te Whare bought us all together to either form friendships or strengthen those already forged

simply through sharing food, conversation, reflection, space, music, peace, silence, art, touch, laughter... all that good stuff!

What are your thoughts on what makes Te Whare Whakakotahi a special place, space, experience.

The people who go there definitely make it important, it is a special space that people can be remembered and again, that new relationship can form in a nurturing space. It is a special space where people can leave a piece of themselves or their own symbol of community, ie, an art piece, a song, a photo, a gift, this is important because of the transient nature of students, most of whom are only here for several short years.

It is many special things – a special space for peace at times and at other times simply a space of socializing. It has been a safe space to go and it is the feeling or spirit of the space that seems to draws me in at times when I feel a little 'lost' or something, or when I'm extra stoked about stuff too. For me personally it is a place I can go and be with people without being an 'RA', and for getting to know people beyond their 'roles', ie: lecturers, wardens, other Ras, "post grads". But in saying this I find that it a place where everyone's true uniqueness and special ness is lit up, including their cultural richness, perhaps for the simple fact that people relax there through the experiences of a cuppa, food, music and art, this allows them to be the special people that they are and creates a felling of aroha and respect of others who are being themselves also. (Does this even make sense???)

What were your favourite activities? Explain Why?

My favourite activities?? The informal get togethers – all of them. For the reasons written above.

Have you carried on singing some of the songs, activities, and lessons learned in te whare whakakotahi on a daily basis or just at practices? Why?

Yes, cuz it fells right and I think it is a natural thing to continue things that feel good into other areas of your life.

How does it make you feel keeping these things alive?

Awww I dunno!! Makes me feel good – sometimes I will use the songs to sing at times when I just need to sing!!

Describe your feelings and memories and reflections of your experiences participating in the activities (such as those above) of te whare whakakotahi and its whanau.

Memories that go beyond photos that's for sure. Ummmmm. Just the comfort and the feelings of Aroha.

Performing in two International nights was special, just to be involved in something that was of Te Whare but not in it. This is important to me, as I do not like to keep different parts of my life boxed into walls and compartmentalized. It's like going to church on Sunday and never speaking of God. So that was a good way of moving from the walls of Te Whare into the rest of the world to share part of Te Whare with others who don't go there. The To Aroha tramps and other trips that were planned in the space of Te Whare are also good examples of

this. These were feelings of extending good will out to people beyond the groups that use Te Whare, which are good feelings.

How have these experiences influence the way you see YOURSELF, the whanau, and Lincoln community, THE WORLD?

Reinforcement that what feels right is right for me– the all round unconditional acceptance of all people no matter who they are, where they're from etc. It has reinforced for me the goodness of a loving environment where things are just how they have been allowed to become. It has helped to show me the beautiful relationships that can emerge from such an environment. This will surely effect that way I create relationships with people in the world, in my family, workspaces etc.

Please share negative experiences you had with the whanau and the whare.

Being a Christian, at times of Karakia I have felt a little weird when I could not understand the prayers, who they were directed to if anyone, what they were saying etc.

At the start and occasionally throughout Kapa Haka I felt a bit out of place not being part Maori or not being an international student.

Were they resolved? If Yes How? If No why?

I resolved the first in myself by directing the prayers to God in my thoughts.

I just kept reminding myself why I was there anyway (see q. 6) and got over myself a bit!!!

Are you familiar with the phrase "Toro atu te ringa pumau ki te aroha/Hold out the hand that holds fast to fellowship, care, compassion reverence and love for others? If so share some reflections of your thoughts on this phrase and what it may mean for the whanau and the whare.

Yep and I think I have answered this question above.

Describe what are important values for a whanau in your own words and apply those values to te whare whakakotahi.

Unconditional love as above

Were you involved in any of the Maori Departments Courses?

Nuh

Did participating in Te Whare help you with your learning process? Describe How?

In helped me in many learning processes. I think I've answered this already too.

What do you believe being culturally safe means to you?

I believe being culturally safe means that you're right to be who God has created through the provision of different histories, genealogies, environments, beliefs and experiences of life incorporating these things is respected and protected from attack or decay. I also believe that true cultural safety is to fit in to whatever community I find myself in while maintaining my history and being able to share my culture in such a group without fear of attack or decay. Feeling truly culturally safe also creates a space for me to accept and learn off others' cultures without feeling that my own culture; my own self is at risk. I believe that when this stage is reached is when understanding is achieved and everyone's culture is enriched, and another 'culture' is formed from this, which becomes unique to that space.

Did you feel safe in the whare? Describe why?

Most of the time because all of that which I wrote in question 20 occurred.

But not always.

I never feel safe during listening stick sessions, some of which have occurred in Te Whare. This is because of a sense of feeling of expectation to talk, despite the passing comments that its OK to say nothing. Especially when the listening stick is made to go around in a circle, as I don't feel like I have any freedom.

I am NZ Pakeha and Christian, of a farming background. Pretty 'average' but this makes my culture the brunt of blame for many environmental problems in New Zealand, and environmental problems are linked with social problems. Farming is a huge part of my culture and upbringing and often times farmers are criticized in our discussions for their practices, which is fair enough as some of it is pretty degrading. But farmers are also criticized as not belonging to the land and not having connection with the land, and this criticism comes from people who have never directly experienced what it is to be a farmer on the land and have probably never talked about it with farmers. This makes me feel a bit uneasy as sometimes I feel like it is insinuated that my family and ancestors should carry a whole lot of blame. It results in stereotyping such as that which we see here on campus with "the dippies" and "the greenies" and the "bible bashers" etc.

This is just an example of where cultural safety for me has been compromised. Where people make judgments, consciously or unconsciously about another persons culture/beliefs/feelings without being in a position of understanding or knowledge to do so. It happens everywhere, it happens less in Te Whare because of the things I have mentioned above, but I have felt it still does happen there. It's probably a natural thing as it must be almost impossible to know every culture and it is natural to only see things from ones own worldview.

Francis Bognuda

Where are you from? Upper Hutt, wgtn

Where are you now? Still at Lincoln, or gone long time ago? Lincoln

What are your ethnic backgrounds, ie Iwi, hapu, whanau, Pakeha, Japanese, Spanish...etc? Indigenous New Zealander

What brought you to Lincoln University? Landscape architecture program

How did you first get involved with Te Whare Whakakotahi? Through zack

Is the whare important to Lincoln University's community? Why? Immensely so as it functions as a place of common sense, community and caring. It is a place to learn, grow and share, it is a place that can lend a hand, an ear, or even a place to crash. This is also the place where many international students get their only Maori cultural experiences, especially in terms of participation and learning, and understanding.

What are your thoughts on what makes Te Whare Whakakotahi a special place, space, experience. The people, the atmosphere of all that has been before, the good buzz left by good things and experiences of people.

What were your favourite activities? Explain Why? Feeling little pressure in a warm environment, whether it is serious meetings or playing around, the whare is a forum where people display common courtesy, respect and know the meaning of humility.

Have you carried on singing some of the songs, activities, and lessons learned in te whare whakakotahi on a daily basis or just at practices? Why? I don't give it as much time as it deserves really, like once or twice I have gone and got books out on the language and culture with the intent of furthering my understanding, but failed to apply enough time to progress outside of the things that you would pick up hanging out, either at the whare or just in general conversation.

How does it make you feel keeping these things alive? I am not sure that I understand exactly what you are asking here.

Describe your feelings and memories and reflections of your experiences participating in the activities (such as those above) of te whare whakakotahi and its whanau. Its like kfc but you don't have to pay with money, and everyone helps cook, you pay with respect I guess, its like a library but you don't have to bring your card, you cant find it on the internet but it is pretty much that easy to get access if you want. Its effective in the university environ also because bureaucracy doesn't bind it.

How have these experiences influence the way you see YOURSELF, the whanau, and Lincoln community, THE WORLD? Holism, it all helps with holism

Please share negative experiences you had with the whanau and the whare. This one is a trick question, but actually I don't think that I have had one.

Were they resolved? If Yes How? If No why?

Are you familiar with the phrase "Toro atu te ringa pumau ki te aroha/Hold out the hand that holds fast to fellowship, care, compassion reverence and love for others? If so share some reflections of your thoughts on this phrase and what it may mean for the whanau and the whare. Not familiar, sorry.

Describe what are important values for a whanau in your own words and apply those values to te whare whakakotahi. Living loving respecting, a creative evolutionary interaction between peoples who are centered for the collective good.

Were you involved in any of the Maori Departments Courses? Yes

Did participating in Te Whare help you with your learning process? Describe How? Talking to zack is always useful in these areas

What do you believe being culturally safe means to you? At which level? And compared to what? Perhaps you are meaning some sort of comfort zone that cultures can interact in?

Did you feel safe in the whare? Describe why?

Knew the4 people, and was comfortable around them, then after a while you are part of the whare because you have been there and shared, then it becomes part of your job to welcome others.

Name Andrew Gordon

Where are you from? Wellington

Where are you now? Still at Lincoln, or gone long time ago? Still at Lincoln

What are your ethnic backgrounds, ie Iwi, hapu, whanau, Pakeha, Japanese, Spanish...etc? Pakeha

What brought you to Lincoln University? A Degree in Viticulture

How did you first get involved with Te Whare Whakakotahi? Was invited along for a wilderness club meeting

Is the whare important to Lincoln University's community? Why? Yes, because it is a very cool and relaxed meeting place for a different kind of gathering.

What are your thoughts on what makes Te Whare Whakakotahi a special place, space, experience. It's the people that make the place. The building is made of walls and a roof, but when it filled up with people sharing then it is a special place. The building facilitates the experience of the people. That is the best bit.

What were your favourite activities? Explain Why? Eating the kai. Partly because of the food and partly because its like being home, it's a family time.

Have you carried on singing some of the songs, activities, and lessons learned in te whare whakakotahi on a daily basis or just at practices? Why? Songs=No, I was only at a singing event once, and I cant remember the words. But I have been back to the whare again.

How does it make you feel keeping these things alive? At the time I didn't think of it as keeping anything alive.

Describe your feelings and memories and reflections of your experiences participating in the activities (such as those above) of te whare whakakotahi and its whanau.

I found the wilderness club fun, but a wee bit 'out there' for my tastes. I have fond memories and feelings of every time I have spent at te whare

How have these experiences influenced the way you see YOURSELF, the whanau, and Lincoln community, THE WORLD? It has changed my perception of te whare, it now seems more inclusive, like anyone can join in and be a part of whats happening.

Please share negative experiences you had with the whanau and the whare. The only negative time I had was the wilderness club. It wasn't even that negative, it just wasn't quite my cup of tea.

Were they resolved? If Yes How? If No why? I resolved it by not going to the wilderness club meetings again.

Are you familiar with the phrase "Toro atu te ringa pumau ki te aroha/Hold out the hand that holds fast to fellowship, care, compassion reverence and love for others? If so share some reflections of your thoughts on this phrase and what it may mean for the whanau and the whare. Not familiar

Describe what are important values for a whanau in your own words and apply those values to te whare whakakotahi. Respect, love, and understanding.

Were you involved in any of the Maori Departments Courses? No

Did participating in Te Whare help you with your learning process? Describe How?

What do you believe being culturally safe means to you? Nothing

Did you feel safe in the whare? Describe why? Yes, I knew people there. It was warm; people were happy, and friendly.

Name? Abby Haverkamp

Where are you from? Foxton Beach, New Zealand

Where are you now? Still at Lincoln, or gone long time ago? Left Lincoln last year, but still spend a lot of time with my friends there.

What are your ethnic backgrounds, ie Iwi, hapu, whanau, Pakeha, Japanese, Spanish...etc? Pakeha, Dutch

What brought you to Lincoln University? To begin and complete a Bachelor of Viticulture and Oenology

How did you first get involved with Te Whare Whakakotahi? Can't quite remember, I think it would have been a gathering as an RA in 1999.

Is the whare important to Lincoln University's community? Why? Most definitely, for many international students it is a place where they can meet and learn, not only about NZ/Maori culture, but also can interact with others in an environment that is calm, loving, gentle and welcoming.

What are your thoughts on what makes Te Whare Whakakotahi a special place, space, experience. It is a place you can step in to, to step away from all the social and cultural barriers that seem to exist outside Te Whare.....it is a place where people are less concerned with judging and more concerned with loving. People interact in a quiet, gentle and thoughtful manner, and there is no pressure to act as anyone but who you truly want to be.

What were your favourite activities? Explain Why? I have not been involved in the performance to much that is learned in Te Whare, my favourite activities have been having quiet time, but also interacting and talking to the people that have come to eat and laugh in Te Whare.

Have you carried on singing some of the songs, activities, and lessons learned in te whare whakakotahi on a daily basis or just at practices? Why? N/A

How does it make you feel keeping these things alive? N/A

Describe your feelings and memories and reflections of your experiences participating in the activities (such as those above) of te whare whakakotahi and its whanau. That Te Whare is an environment on campus that encourages learning, not academically so much as spiritually and culturally. I will remember Te Whare as a place where although in the first moments I walked in the door I may have felt slightly apprehensive, within minutes I would feel relaxed and at ease with my surroundings and myself.

How have these experiences influence the way you see YOURSELF, the whanau, and Lincoln community, THE WORLD? They have influenced me, because every time that I am in Te Whare it reminds me of how beautiful all cultures are and how I should never out any barrier up to anyone from another part of the world, or from a different race/religion from myself.

Please share negative experiences you had with the whanau and the whare. N/A

Were they resolved? If Yes How? If No why? N/A

Are you familiar with the phrase "Toro atu te ringa pumau ki te aroha/Hold out the hand that holds fast to fellowship, care, compassion reverence and love for others? If so share some reflections of your thoughts on this phrase and what it may mean for the whanau and the whare. N/A

Describe what are important values for a whanau in your own words and apply those values to te whare whakakotahi. Love, Trust and respect and acceptance, with a will to understand I believe are among the most important values for a whanau to have and these are all encouraged and exist in Te Whare.

Were you involved in any of the Maori Departments Courses? No

Did participating in Te Whare help you with your learning process? Describe How?

What do you believe being culturally safe means to you? Being comfortable in exposing my culture, beliefs, values and ethos to others, and not feeling threatened that others will judge, or react in a negative way.

Did you feel safe in the whare? Describe why? Very safe, because I never felt threatened that anyone was questioning me, my background, the things that I said and the way that I act.

Name? Rachel Forrest

Where are you from? I was born in Marton, North Is. NZ

Where are you now? Still at Lincoln, or gone long time ago? Still at Lincoln

What are your ethnic backgrounds, ie Iwi, hapu, whanau, Pakeha, Japanese, Spanish...etc? Dad's side - Iwi: Ngati Maniapoto Hapu: Rereahu Marae: Te Ahoroa, Te Kuiti, Mum's side, family comes from England though I am not exactly sure where.

What brought you to Lincoln University? I was asked to consider PhD study.

How did you first get involved with Te Whare Whakakotahi? Ailsa Smith, a very wonderful lady, suggested I should go.

Is the whare important to Lincoln University's community? Why? Most definitely, it a place that seems to have the dynamic ability to provide whatever it is your heart longs for at the time, whether it is just a chat, a new perspective on your study or sharing in and learning from the diverse range of cultures.

What are your thoughts on what makes Te Whare Whakakotahi a special place, space, experience. Unconditional acceptance: at Te Whare people acknowledge each other as being special and having gifts to share. You don't have to feel bad or pressured about not having gone for a while cause when you do go you can be sure that smiling faces will there to greet you and you will still feel at home even though the face may have changed.

What were your favourite activities? Explain Why? Kapahaka is a highlight because it was my time to escape into fun, laughter and song and through it learning, understanding and enlightenment (without the hard slog of studying it from a text book). I am grateful for the learning and enlightenment, about others, and myself I gained from Kapahaka and I am only sorry I was unable to spend more time there this year. Nevertheless my thoughts drift there often and such daydreaming is often a welcome relief and always brings a smile – truly a gift from Te Whare Whakakotahi.

Have you carried on singing some of the songs, activities, and lessons learned in te whare whakakotahi on a daily basis or just at practices? Why? Yes, though my memory of some of the lyrics often fails me, even so the melodies warm my soul. I do a lot of youth work and some of the things we do at kapahaka to relax, have been wonderful techniques with high-strung teens.

How does it make you feel keeping these things alive? So many feelings…..a warmth from being part of such a wonderful whanau, a longing to learn more about my ancestry, both from my father's and Mother's sides. A longing to be able to speak te reo Maori fluently

Describe your feelings and memories and reflections of your experiences participating in the activities (such as those above) of te whare whakakotahi and its whanau.

Forgive me as this question deserves an essay in response but I have not the energy at the moment (I truly need a kapahaka dose). I remember smiles most of all, and an outpouring of aroha which manifested itself in unconditional acceptance. I remember the absence of put downs and feeling inadequate and instead the wealth of encouraging words and not feeling afraid to give things a go, as it was a privilege to try and grasp a the gifts on offer. I remember feeling relaxed, I remember sunshine and not feeling bad for lounging around in it, cause that was indeed expected and work can always wait. I am thankful for all these gifts.

How have these experiences influence the way you see YOURSELF, the whanau, and Lincoln community, THE WORLD? Again deserving of a essay, but to paraphrase…I believe that God has use these experiences to help me understand that it is OK to be still and let the world go by. And to help me understand that the world may be a big place but no matter, all people respond to aroha and everybody needs acknowledgement, I believe this has a special place in all cultures.

Please share negative experiences you had with the whanau and the whare. Only indirectly, from people who perceived the time spent a kapahaka as a waste and thought I should be far too busy to have time to do anything other than my work.

Were they resolved? If Yes How? If No why? Resolution will be a journey for all involved, a journey that will take time but I am sure will be worthwhile.

Are you familiar with the phrase "Toro atu te ringa pumau ki te aroha/Hold out the hand that holds fast to fellowship, care, compassion reverence and love for others? If so share some reflections of your thoughts on this phrase and what it may mean for the whanau and the whare. The phrase "Toro atu te ringa pumau ki te aroha" sums up my Christian beliefs and is therefore a phrase that I strive to put into action. I believe that the phrase

echoes the moral law we are born with and that it holds wisdom that transcends all cultures. Everyone needs love. And love is so many things……"Love has long patience, is kind; love is not emulous [of others]; love is not insolent and rash, is not puffed up, does not behave in an unseemly manner, does not seek what is its own, is not quickly angered, does not impute evil, does not rejoice at iniquity but rejoices with the truth, bears all things, believes all things, hopes all things, endures all things. Love never fails" 1 Corinthians 13 4-8. If the people of all the world lived by the phrase, Toro atu te ringa pumau ki te aroha, what an awesome place it would be.

Describe what are important values for a whanau in your own words and apply those values to te whare whakakotahi. Acknowledging God is very important to me. I don't like to think that I just happened by chance through a big bang and evolution. I believe humans were created to have a relationship with God and to care for the earth and all that's in it and therefore we have purpose. This (purpose), I believe is very important, and it is lacking in so many people today, they have no purpose and therefore low self worth and sadly many commit suicide. I thank God for the purpose He has given my life. I appreciate that in all I have done in te whare that the spiritual world has been acknowledged. I realize that not all people have the same beliefs as me, but I think that the philosophy "Toro atu te ringa pumau ki te aroha" is in keeping with most faiths and that's why the te whare is such an awesome place. Next to acknowledging God, caring for other people is important to me, and the whanau at te whare, in my experience, take the time to care, when time itself is so very precious.

Were you involved in any of the Maori Departments Courses? No

Did participating in Te Whare help you with your learning process? Describe How? Most definitely, participating in Te Whare always helped me to gain a better perspective on life and gave me an excuse (because although I shouldn't need one sometime it is way easier with one) to be still for a while and take time out. This allowed balance and therefore helped me keep a healthy state of mind, one ready and primed for learning.

What do you believe being culturally safe means to you? Unconditional acceptance, regardless of beliefs and customs. The right to respect other people cultures and not have to conform to the thinking that they are wrong just because they think differently to you, the right to accept and love people for who they are.

Did you feel safe in the whare? Describe why? Yes, I never felt any pressure to be anything other than myself, and it is only from this platform healthy growth can occur. Growth encouraged by the nurturing words and actions of te whanau that, without your realizing it, have stretched you to do and be the very best you can.

Name? Maatakiwi Wakefield

Where are you from?

Ötautahi.

Where are you now? Still at Lincoln, or gone long time ago?

Gone – Canterbury actually

What are your ethnic backgrounds, ie Iwi, hapu, whanau, Pakeha, Japanese, Spanish...etc?

Käi Tahu, Käti Mamoe, Waitaha, Ngäti Mutunga,

Te Ati awa, Ngäti Toa, Tainui, Ngäti Päkehä

What brought you to Lincoln University?

Whanau – My Uncle was a lecturer at Lincoln and my cousin was

going there.

How did you first get involved with Te Whare Whakakotahi?

Whanau involvement

Is the whare important to Lincoln University's community? Why?

Yes, it is a place where people can come together to share food of

both the body and mind. It is a place of nurturing for both the

body and wairua.

What are your thoughts on what makes Te Whare Whakakotahi a special place, space, experience.

As above

What were your favourite activities? Explain Why?

Whakawhanaukataka

Have you carried on singing some of the songs, activities, and lessons learned in te whare whakakotahi on a daily basis or just at practices? Why?

Yes, because they are choice songs and they mean a lot more than

just words on a piece of paper. They are about the times we were

in then, now and for the future. Plus it brings back memories –

some good some bad…

How does it make you feel keeping these things alive?

Good..

Describe your feelings and memories and reflections of your experiences participating in the activities (such as those above) of te whare whakakotahi and its whanau.

Choice, on the whole people were very supportive and welcoming

Assistance was always there when we needed it.

How have these experiences influence the way you see YOURSELF, the whanau, and Lincoln community, THE WORLD?

Ehara taku toa i te toa takitahi, ekari, he toa i te takitini… my

strength does not come from me alone but from all who

surround me

Please share negative experiences you had with the whanau and the whare.

Personalities, sometimes clicky and exclusive

Hero worship

What happened to Uncle Maurice and Louise

Were they resolved? If Yes How? If No why?

No,

everything happens for a reason and this happened

the people moved on – as they do…

Are you familiar with the phrase "Toro atu te ringa pumau ki te aroha/Hold out the hand that holds fast to fellowship, care, compassion reverence and love for others? If so share some reflections of your thoughts on this phrase and what it may mean for the whanau and the whare.

Yes, manaakitaka, aroha tëtahi ki tëtahi, on the whole I have

always found the whanau to be excellent and supportive and

a lot of this I believe is attribute to the feeling of well being that

the whare has…

Describe what are important values for a whanau in your own words and apply those values to te whare whakakotahi.

Aroha tëtahi ki tëtahi

Manaaki Takata

Ko tōu Manawa, ko tōku manawa

Were you involved in any of the Maori Departments Courses?

No – not directly

Did participating in Te Whare help you with your learning process? Describe How?

Yes and no, it made more acceptable in receiving the information

I was being taught…

What do you believe being culturally safe means to you?

Being able to express and follow my cultural beliefs without

fear of being criticized for my beliefs, providing it does not

harm or interfere with other people.

To allow others to do the same

Not having another person superimpose their beliefs over mine

To be able to be me without reprisal

Did you feel safe in the whare? Describe why?

Yes and no, I did because I knew what Uncle Maurice had put in

Place there, but no because of the behavior of some of the

Students.

Name?Shayne Stuchbery.

Where are you from? I am from Aotearoa, and now I am also from BC Canada, my home for the past year. (and for many future years no doubt)

Where are you now? Still at Lincoln, or gone long time ago? I left Lincoln last year (2000) in a haze of tears to be with my beautiful Canadian wife here in British Columbia.

What are your ethnic backgrounds, ie Iwi, hapu, whanau, Pakeha, Japanese, Spanish...etc? My mother is a Kiwi made up of many Scottish ancestors and my Dad was kind enough to share with me his primarily Ngati Porou ancestry… I am proud of this East coast connection and it is my intention that when the time is right I will educate myself about my people and re-connect fully with my heritage..

What brought you to Lincoln University? Many of my friends had been through Lincoln in years past, their experience was such a good one that I figured that I would likely fit in OK. I have to add that the experience of these friends was enriched in a big way through their association with Te Whare Whakakotahi. (that's what they told me)

How did you first get involved with Te Whare Whakakotahi? Often I would find myself in the Whare during my late duties with Lincoln Accom, as an RA. A nice relaxing cup of coffee at three in the morning (just prior to the return of a good number of drunken young residents) was just what was needed to get in the right frame of mind to calm the impending storm. Most often I found myself there by invitation, to eat enormous amounts of food or to sit together with guitars and let all else slip away while we fed our souls with strum and song.

Is the whare important to Lincoln University's community? Why? Finding the spirit that exists in the Whare was the confirmation that Lincoln University was a place that I could be truly happy. Finding a place where culture, learning, idea exchange, and love are held up as central values was, in my cynical mind, completely unexpected in a University! The Whare is a home for people away from home, it exists as a sanctuary for truth and beauty in the middle of deadlines, faculties, and a good-size portion of unreality.

What are your thoughts on what makes Te Whare Whakakotahi a special place, space, experience. Witnessing people of many different races take off their shoes at the door (at the same moment shrug off whatever stress might be resting across their shoulders) and enter that environment and find a home is really something miraculous. I have seen a young Italian woman in tears because She had found love in the Whare simply because She was there.. These things are special and these things are why people will remember the Whare and Lincoln for the rest of their life I think…

What were your favourite activities? Explain Why? Favorite times in the Whare…. The time that stands out in my mind was sitting with Siva and Isaac and elaborating on the great God/Poet Bob Dylan's "One more Cup of Coffee"….

Have you carried on singing some of the songs, activities, and lessons learned in te whare whakakotahi on a daily basis or just at practices? Why? I often sing any or all of the songs that I can remember singing with you guys. Why? Because it brings a tremendous wave of nostalgia for home and Whanau..

How does it make you feel keeping these things alive? It makes me feel fortunate that I could perhaps impart the same soul food given me in the Whare, to other people in other places..

Describe your feelings and memories and reflections of your experiences participating in the activities (such as those above) of te whare whakakotahi and its whanau. Feelings?: Happiness, Fulfillment, Warmth and Gratitude… Memories?: Songs, Smiles, Warmth, and Family… Reflections?: Sharing food, song and feeling in that warm environment has created in me a drive to take that warmth and openness into each situation life brings me…

How have these experiences influence the way you see YOURSELF, the whanau, and Lincoln community, THE WORLD? It has been interesting because the 'spirit' of the Whare, which I believe is consistent with the 'spirit' of Jamm, is a way of sharing oneself with others in an open and honest manner.. A place for your 'sound' amongst many.. it is a phenomena not easily forgotten.. for example here on the other side of the world my heart swelled with joy and pride to hear an eighty + Canadian WW2 Veteran recall with a dreamlike smile the Maori Soldiers he flew with during the war.. his biggest memories with those bro's were laughter, black market feasts, guitars, songs, warmth and smiles… he flew thirty two missions in the war and he brought back with him (to Canada!) a drop of the unforgettable spirit that our culture creates… if the Lincoln Campus can nurture this spirit then it will send into the world not only educated young people, it will send out people cloaked in the far more important knowledge of truth and beauty.

Please share negative experiences you had with the whanau and the whare. The only time I have ever felt that the Whare is different is when LUSA would hold their meetings… it felt "off limits" somehow… and to tell you the truth these meetings seemed to have some sort of heavy aura… that's how it felt to me anyhow..

Were they resolved? If Yes How? If No why? Don't know if they still hold their meetings there, it was by no means a big deal to me, I just figured they might find another place to go about their business..

Are you familiar with the phrase "Toro atu te ringa pumau ki te aroha/Hold out the hand that holds fast to fellowship, care, compassion reverence and love for others? If so share some reflections of your thoughts on this phrase and what it may mean for the whanau and the whare. The hand held out to me when I arrived in the community at Lincoln was held out without expectations, it was an unconditional offer of all those things listed: fellowship, care, compassion, reverence and love.. The hand was held out by individuals, and led inexorably to that sense of community and acceptance that is held so important within the Whare.. Zack, you are a walking talking example of the meaning entwined in that phrase, and the association of people like yourself to the Whare will ensure that a cycle of growth and security will be maintained there in times to come.. I am sure of it…

Describe what are important values for a whanau in your own words and apply those values to te whare whakakotahi. Important values have been highlighted here over and over I am simply going to run back up my responses and pick the key words.. (mine and yours..) : Truth, Beauty, Sense of Place (a Home), Compassion, Acceptance, Openness, Culture, Learning, Reverence, Respect, Warmth and most of all Love… are they all values? Well I don't know really, all I know is I think the things listed are central to creating the environment that Te Whare Whakakotahi provides for the Lincoln campus…

Were you involved in any of the Maori Departments Courses? I did a one hundred level Maoris studies paper….

Did participating in Te Whare help you with your learning process? Describe How? Actually I learnt a lot more from my time in the Whare than I ever looked like learning in the lecture theatre.. what I learnt through my albeit brief association with the Whare was useful for helping me to function at a basic level within my culture, to function in such a way as to have respect for traditions that had beforehand remained something of a mystery..

What do you believe being culturally safe means to you? This is something I have thought about often and my answer is far from complete. However, to me Cultural safety is a two way street… in one direction; me being familiar with, and educating myself about, my culture (or cultures) that I feel connected to. In the other direction; an acceptance and openness from within that culture that will allow me to explore and find a 'cultural home'. (the safety lies in the search too)

Did you feel safe in the whare? Describe why? The feeling of safety that I felt in the Whare was brought about by a mixture of things. Most importantly it was the attitude of welcome from whoever happened to be around, and the location of the Whare on the campus helped. The art and displays of respect for whanau past on the walls demonstrate pride in identity and also confidence that all that is held dear inside the Whare is safe..

There of course are many more important questions and you are encouraged to create and answer your own. These few are merely a way of getting you remembering, reflecting and sharing your personal story relating to your relationship with Te Whare Whakakotahi.

And finally I would like to pass on my continued respect and aroha for you all who have shared a part of yourselves so that the whare may continue to breath the divine breath of life in the presence of love.

Thanks for the opportunity bro

See you soon Arohanui Shayne

Name? Bridget Robinson

Where are you from? USA – Originally in Oregon, now in North Carolina for graduate school.

Where are you now? Still at Lincoln, or gone long time ago? In Raleigh, at North Carolina State University. Gone from Lincoln since Nov 1998

What are your ethnic backgrounds, ie Iwi, hapu, whanau, Pakeha, Japanese, Spanish...etc? Pakeha- white American.

What brought you to Lincoln University? An International exchange program through my University (Oregon State University) during the third year of my studies in Agriculture

How did you first get involved with Te Whare Whakakotahi? I first heard of it during the orientation for international students when a group from Kapa Haka came and did a presentation. At that point I was a little overwhelmed with everything, and didn't give the opportunity more than a passing thought. But, later in the

semester a few of my friends started going to the practices on Monday nights, and I joined in. Like many of the other worthwhile activities that I have been a part of, I often wished that I had become more involved earlier, and I wonder what more I could have gained from the additional time spent in the activity.

Is the whare important to Lincoln University's community? Why? I believe so, although my view is from an outsider's point of view and may not be wholly accurate. Many Pakeha have preconceived notions of the Maori. Lincoln strives to educate both groups of people about themselves and others. The whare is an important meeting place for both groups: the Maori might find a comfort in familiarity, and the Pakeha find education and intrigue into a group of people that they may have not know previously. The Maori studies at Lincoln are only reinforced by the whare and it's many different activities.

What are your thoughts on what makes Te Whare Whakakotahi a special place, space, experience. From the outside it is un-imposing, not really impressive at all. But on the inside, I began to be transformed into a better version of myself through the people that I encountered. From the front door where we were asked to take off our shoes, to the kitchen where food was prepared by loving hands to the meeting room where we engaged in song, dance, movement, meditation, relaxation and discussion to the courtyard where we moved to for Kapa Haka practices at times – the whare served many different purposes, and served many different people. Everyone was accepted with the belief that they were one of god's creatures, and wonderful. This was believed and reinforced by everyone unless you proved yourself different. I was amazed by the dedication that the many Maori people that I met through the Whare; leading song and dance practice, teaching us about male and female roles in the home, getting us ready for International Night etc. I also remember when one of our members passed away in a car accident, Little Zack, and it really affected those of us that knew him. The whare served as a meeting place where we could talk about those feelings and thoughts.

What were your favourite activities? Explain Why? Kapa Haka was really my main focus with the group. But what started as a simple activity that I was a part of evolved into something much more special. Being with these people was sort of like being with my family, even though my family was thousands of miles away. Traveling to this new country I had envisioned meeting New Zealanders and becoming great friends with them. In fact, what I found in my classes was that the Pakeha NZ students were somewhat reserved and stayed away from me. I found myself sitting alone in my classes as the "different" one. When I came to the Whare, it seemed that the diversity of the students there was great, and included many international students, and Maori students. Two groups that can traditionally be called "different" on the Lincoln Campus. But we found a commonality in our differences. I also made a special point of trying to experience as many new things in my year abroad that I could, and it seemed that everyone that I met at the whare was intent on keeping traditions alive, and they didn't mind sharing them with people who had no previous knowledge of the culture.

The reason that Kapa Haka was so enjoyable to me was the incorporation of music and movement to communicate a message. Not know the language was somewhat of a barrier, but it was so wonderful to hear this native tongue being spoken and sung. And I was still able to catch the message of the songs through inflection, volume and tone – whether it be a song of thanks, welcome or war. It was a welcome break from studying to come be led by Peter through breathing exercises, backrubs, music and harmony, dance and movement. It really lifted my spirits, and allowed a release of bad energy, only to be replaced by good energy.

Having been raised a very religious person; I welcomed the prayer and thankful attitude that I encountered in the whare. In a way, Kapa Haka reminded me of so many church services that I have been a part of throughout my life. It worked to reinforce my religious thought, and introduced me to a new way of thinking.

The culmination of the practices was International Night where we performed first, in front of a crowd that may have numbered into 600. It was neat to be singing in a different language, to be dressed in some native attire, and to be accompanied by 40 or more of my fellow Kapa Haka peoples on stage. That was when I realized the power in numbers and sound. If I had been a warring nation coming up against a group of people like that with tattoos on their faces, chanting and waving jade clubs or sticks, I probably would have run in the other direction too!

Have you carried on singing some of the songs, activities, and lessons learned in te whare whakakotahi on a daily basis or just at practices? Why? Not since I have left Lincoln. Mostly because I didn't have a copy of the songs written down, and forgot many of the melodies that we learned. A side note ; I did, however, take a massage class from a community college when I returned to the states. I enjoy the art, and my friends seem to love it when I stand behind them. I have found that the people here are much more phobic about touch and personal space. I loved the Maori greeting of kisses, but that doesn't happen here, let alone hugs for very many people. But even more so, people are hesitant to let you touch them. I don't think that they realize how healthy the human touch is.

How does it make you feel keeping these things alive? Like I have a glimpse into the past that not everyone else has been able to have.

Describe your feelings and memories and reflections of your experiences participating in the activities (such as those above) of te whare whakakotahi and its whanau. Some of those memories are described above. Another memory that I have is traveling to the hot springs to camp with members of Kapa Haka. That was an amazing time of relaxation, reflection and fun with friends. It was cold too!

How have these experiences influence the way you see YOURSELF, the whanau, and Lincoln community, THE WORLD? It makes you realize that people are basically the same all over the world: we are all looking for acceptance and love deep down. We will seek out and find people who are like us, and hopefully fight for what is right. At any rate the experiences that I had at the whare were completely positive experiences during my stay at Lincoln.

Please share negative experiences you had with the whanau and the whare.

Were they resolved? If Yes How? If No why?

Are you familiar with the phrase "Toro atu te ringa pumau ki te aroha/Hold out the hand that holds fast to fellowship, care, compassion reverence and love for others? If so share some reflections of your thoughts on this phrase and what it may mean for the whanau and the whare. I am not necessarily familiar with this phrase, but I would still like to comment on the issue of hospitality – which is what fellowship, care, compassion, reverence and love for others is encompassed by. I experienced hospitality and love in a way that I had never felt before. Or maybe I had, but this was the first time like I felt that this was a path that I had chosen to follow all by myself. There were many times when you, Zack, showed compassion like no one else that I have ever met. I am so

impressed by the person that you are, so sure, so humble and loving. You just posses that aura about you where everyone wants to know you and be your friend. And that possibility is completely real because you were friends with just about anyone that you met. This was so cool to me! I sincerely enjoyed the few times that I came over to your house for Wednesday night get togethers where we sat among friends on the floor and shared stories, experience, backrubs, laughter and food among each other. I wish that I could be the kind of host that could create that warmth in my home. Those memories of listening to you guys playing guitars, and singing will stay with me forever. As well as the fact that friends and love surrounded us all.

Describe what are important values for a whanau in your own words and apply those values to te whare whakakotahi.

Were you involved in any of the Maori Departments Courses? No

Did participating in Te Whare help you with your learning process? Describe How? It allowed me to see the Maori culture in a completely different way than others typically describe it. In a way, the people that I met there may be complete exceptions to the rule, but nonetheless they exist and are wonderful.

What do you believe being culturally safe means to you?

Did you feel safe in the whare? Describe why? Yes. I was surrounded by people who held some of the same beliefs that I did. We were united in some way or another. The activities and the people were steadfast.

Name: Nina Perez

Where are you from?

Mexico

Where are you now? Still at Lincoln, or gone long time ago?

Lincoln

What are your ethnic backgrounds, ie Iwi, hapu, whanau, Pakeha, Japanese, Spanish...etc?

Latin-American/Persian (50/50)

What brought you to Lincoln University?

A scholarship to study my Masters in International Rural Development

How did you first get involved with Te Whare Whakakotahi?

During Orientation Week, Zack gave a presentation of the Kaphaka club, and I could feel the warmth of the group. So two other friends and I decided to go.

Is the whare important to Lincoln University's community? Why?

Yes, it is very important because reaches out and brings people together. I learnt about unity, love and joy. I had and have a family in the whare. I couldn't feel the sense of community anywhere else at Uni but there.

What are your thoughts on what makes Te Whare Whakakotahi a special place, space, experience.

What makes the whare special is its spirit, the spirit of hundreds of people that have come and go. A spiritual atmosphere that it is acknowledged. The people, together with the spiritual atmosphere, makes the whare special.

What were your favourite activities? Explain Why?

Kapahaka, because it was a way to share with others. I always thought I couldn't sing, still people think I can't sing, but I could sing in the whare. There where no mistakes just big opportunities to learn.

Powhiri/Mihimihi. It is a fantastic way to bring people together by spiritual and material means.

Have you carried on singing some of the songs, activities, lessons learned in te whare whakakotahi on a daily basis or just at practices? Why?

I haven't used them on a daily basis, but I have used the songs outside the whare (mainly in Baha'i activities where there are other Maori friends). The reason why I haven't used them so often is because I don't remember them well enough to teach the songs to others. And the songs feel good when you sing them with other people not by yourself.

How does it make you feel keeping these things alive?

It makes me feel happy.

Describe your feelings and memories and reflections of your experiences participating in the activities (such as those above) of te whare whakakotahi and its whanau.

Happiness, love, friendship, joy, service, and unity. Being part of a family. Memories: Kaphaka, the blessing of the whare and friends staying at our house (61) for that event, Peter Moeau, Zack Bishara, House 61, Tina, Pa & Ma, International Night.

How have these experiences influence the way you see YOURSELF, the whanau, Lincoln community, THE WORLD?

The whare has reinforced that "so powerful is the light of unity that can illumine the whole earth". I learnt practical ways to bring this unity, this powerful light, into myself, my whanau, my community and the world.

Please share negative experiences you had with the whanau and the whare.

Most of the people I knew are not there anymore. Last time I went I felt lonely not at home.

Were they resolved? If Yes How? If No why?

I feel that the solution would be for me to come to the kapahaka practices to meet new people, but I don't have the time. I guess it has not been resolved because I haven't put enough effort into it.

Are you familiar with the phrase "Toro atu te ringa pumau ki te aroha/Hold out the hand that holds fast to fellowship, care, compassion reverence and love for others? If so share some reflections of your thoughts on this phrase and what it may mean for the whanau and the whare.

It is about love and unity, it is to reach out and make new bonds of love with other people. I remember Peter mentioning this phrase all the time, in our practices for the international night. I feel that it is the basis of whakakotahi, is an organic process where more and more people become part of the whare, of the whanau.

Describe what are important values for a whanau in your own words and apply those values to te whare whakakotahi.

Love, Unity, Peace, Faith and Respect, all of them I experienced in the whare.

Were you involved in any of the Maori Departments Courses?

No

Did participating in Te Whare help you with your learning process? Describe How?

Yes, it helped me to be happy and relax, and to have a space to share.

What do you believe being culturally safe means to you?

Where people celebrate diversity, where diversity is a source of unity.

Did you feel safe in the whare? Describe why?

Yes, because I was different to others and that was celebrated.

Name? Gareth Morgan

Where are you from? South Africa

Where are you now? Still at Lincoln, or gone long time ago?

On the verge of leaving Lincoln

What are your ethnic backgrounds, ie Iwi, hapu, whanau, Pakeha, Japanese, Spanish...etc? I am a mongrel, but not part of the mob; Welsh, Malaysian, French, Dutch, African, English – above all ethnic origins a Rastaman

What brought you to Lincoln University? Work & luck

How did you first get involved with Te Whare Whakakotahi? Powhiri & Wilderness community

Is the whare important to Lincoln University's community?

Yes

Why?

It is a sacred space on campus, a space that is recognized (unofficially, perhaps subconsciously) as different to anywhere else on campus.

What are your thoughts on what makes Te Whare Whakakotahi a special place, space, experience.

It is welcoming, and at the same time commands respect. It is a space of freedom of expression, of liminality where a different set of norms apply to the rest of campus.

What were your favourite activities? Explain Why?

I have enjoyed every experience in Te Whare. Favourites are probably the wananga because they are a time of learning – not only about Maori – but about the universality of the human experience because everybody contributes to the "lesson".

Have you carried on singing some of the songs, activities, lessons learned in te whare whakakotahi on a daily basis or just at practices? Why?

Yes, because they are lessons and songs of a spiritual nature, and you can't shake them. If its in your spirit it will go everywhere with you. That's how you know you have really learned something.

How does it make you feel keeping these things alive?

Alive

Describe your feelings and memories and reflections of your experiences participating in the activities (such as those above) of te whare whakakotahi and its whanau.

As an immigrant, I felt accepted. I felt that I was coming in touch with a real NZ that was not couched in rugby or alcohol. While there is nothing wrong with drinking or rugby or any sport, the difference is, in these things one is

looking outward and identifying or expressing oneself in relation to things outside the self. With culture or spirituality, it is something within oneself and therefore I felt that it was a revelation of a side of people that I hade not before encountered at Lincoln or anywhere else in NZ. We all have it in some way or form and that made me feel safe.

How have these experiences influence the way you see YOURSELF, the whanau, Lincoln community, THE WORLD?

Please share negative experiences you had with the whanau and the whare.

Were they resolved? If Yes How? If No why?

Are you familiar with the phrase "Toro atu te ringa pumau ki te aroha/Hold out the hand that holds fast to fellowship, care, compassion reverence and love for others? If so share some reflections of your thoughts on this phrase and what it may mean for the whanau and the whare.

I think these are expressed in my comments above. Te Whare is that hand that was held out to me.

Describe what are important values for a whanau in your own words and apply those values to te whare whakakotahi.

Respect and love without judgment. I think perhaps te whare is less judgmental than many whanau.

Were you involved in any of the Maori Departments Courses? No, not directly as a student.

Did participating in Te Whare help you with your learning process? Describe How? Yes explained above.

What do you believe being culturally safe means to you? Safe and free to express your self culturally without judgment or having pressure to conform to a "foreign" norm.

Did you feel safe in the whare? Describe why? Yes, described above.

Respect and big up for you Zak and the work you have done for Te Whare and what Te Whare has done for Lincoln University.

Name? Marian Smith

Where are you from? Wellington

Where are you now? Still at Lincoln, or gone long time ago? Gone a wee while ago

What are your ethnic backgrounds, ie Iwi, hapu, whanau, Pakeha, Japanese, Spanish...etc? Pakeha

What brought you to Lincoln University? A scholarship

How did you first get involved with Te Whare Whakakotahi? Met people associated with the whare through people in my department

Is the whare important to Lincoln University's community? Yes Why? It gives Lincoln spirit in a time when the spirit is being taken from universities. It welcomes strangers to Lincoln to make them feel a part of the community. From observation, it has been a place that provides a way of bringing together international and new Zealand students.

What are your thoughts on what makes Te Whare Whakakotahi a special place, space, experience. The people, and the continuity of experience that has been given life through the whare.

What were your favourite activities? Explain Why? Kapahaka. It is soothing, it brings me away from the things I most worry about. I feel a part of something without having to do anything exceptional – just sing and move (almost) in tune and time.

Have you carried on singing some of the songs, activities, lessons learned in te whare whakakotahi on a daily basis or just at practices? I don't really carry on the activities that I was part of in the whare. I do, however, use the whare activities as a benchmark of activities that I would like to be a part of Why? My work has eaten me up and I have not made time for those activities that "feed my soul". However, I have kept up te reo Maori, which I was already learning prior to arriving at Lincoln. For me, te reo is a way of grounding myself. It brings me back to certain principals that relate to me and part of myself that has not been eaten up by my current job and busy life.

How does it make you feel keeping these things alive? Well, I haven't really kept these activities from the whare up. Using the whare as a benchmark is important because it expands my horizons beyond immediate cares and concerns. It broadens my vision.

Describe your feelings and memories and reflections of your experiences participating in the activities (such as those above) of te whare whakakotahi and its whanau. Soothing. Accepted. Cared for. Knowing there was a place to go when I needed support. Knowing I wasn't alone (being mindful that my times at Lincoln were rocky).

How have these experiences influence the way you see YOURSELF, the whanau, Lincoln community, THE WORLD? Lincoln to me is extremely unique because of the whare. It welcomed everyone, and to me that was enchanting. I feel lucky to have been a part of that experience. I must add that I had only minor participation in the whare, but it was deeply valued. I also see the "whare experience" as not necessarily being recognized as part of Lincoln's mainstream. I would be surprised if some 'bigwigs' were even aware of its importance within the Lincoln community.

Please share negative experiences you had with the whanau and the whare. I had really good experiences at the whare. I have had less appealing experiences at other whare – where I did not feel accepted and did not feel a part of the togetherness. The fact that all people were welcomed so openly to the whare was what made it so special to me.

Were they resolved? If Yes How? Not Applicable If No why? Not Applicable

Are you familiar with the phrase "Toro atu te ringa pumau ki te aroha/Hold out the hand that holds fast to fellowship, care, compassion reverence and love for others? If so share some reflections of your thoughts on this phrase and what it may mean for the whanau and the whare. I think it rang true.

Describe what are important values for a whanau in your own words and apply those values to te whare whakakotahi. Acceptance of difference. Support. A sense of being a part of something – like feeling welcomed. A sense of warmth.

Were you involved in any of the Maori Departments Courses? Not at Lincoln. I was at other tertiary institutions.

Did participating in Te Whare help you with your learning process? Perhaps Describe How? Sometimes I would sit back and try and understand a bigger picture.

What do you believe being culturally safe means to you? I think culturally safe means different things in different circumstances depending on the 'space' being occupied. I consider there are three general 'spaces'. One is a shared cultural space (where both cultures sit together eg on a playing field – I note however, these spaces do tend to be dominated by particular cultures anyhow). Second, being in the space that is primarily occupied by another culture (eg in a synagogue/ whare/ women's center etc.). Third, my own personal cultural space (ie home).

In shared cultural spaces (ie in public and not in your own home), culturally safe means being listened to/ and listening to others; being accepted for your understanding/beliefs – whether different from anothers; being careful of any action that is counter to another's cultural beliefs/understandings; leaving accusation/criticism at the 'door'.

When in someone else's cultural space, acting respectfully/appropriately and following the culture in which you are present.

These forms of culturally safety require a certain degree of know-how of the 'other' cultures that are present or that are surrounding you. There are at times cultures present that we are unaware of.

The third space, my own home, is different, because the space is open to be designed according to the cultures of me and my fellow flatties.

Did you feel safe in the whare? Describe why?

Yes, because people were very good at guiding appropriate behaviour in the whare environment, and providing understanding of why such behaviors is important. This was particularly important for overseas students who were unfamiliar with the tikanga.

Name? Jamie Ataria

Where are you from? Nō Aotearoa ahau

Where are you now? Still at Lincoln, or gone long time ago?

Kei Tamaki Makaurau tōku kainga noho ināianei. I neke mai ki konei i te mārama o Paengawhawha o tēnei tau.

What are your ethnic backgrounds, ie Iwi, hapu, whanau, Pakeha, Japanese, Spanish...etc?

He uri ahau o ngā iwi o Ngāti Kahungunu, Rongomaiwahine, Ngāti Tūwharetoa.

What brought you to Lincoln University?

I Aotearoa nei kāore he whakanōhanga ako e pai ake i te Whare Wānanga o Aoraki mo tēnei tumomo akoranga. Kei Ōtautahi hoki tōku hūnuku rātou ko aku hoa.

How did you first get involved with Te Whare Whakakotahi?

I haere mai ahau ki Te Whare Whakakotahi I runga I te tono manaaki tauira Māori I te tuatahi. Nā ētahi tauira no taua wā tēnei pōwhiri I tono.

Is the whare important to Lincoln University's community? Why?

Ae ra! He tika tēnei kōrero. He iti kahurangi te whare nei mo te whare wananga. Ahakoa, e noho ana Te Whare Whakakotahi i raro i te maru o te iwi kainga me te whare wānanga, ka noho mana motuhake kē. Mai i kōnei ka taea e ngā tāngata katoa ngā tumanako me ngā wawata te whakatau. Mena, ka ora te whare, ka oratia ngā mea katoa i pā mai i te whare.

What are your thoughts on what makes Te Whare Whakakotahi a special place, space, experience.

He wāhi motuhake tonu tēnei whare. He kohanga whakaaro, he kohanga reo, he kohanga aroha. Ahakoa ko wai koe nō hea koe, e haere tahi tātou i runga i te mana me te wairua o tēnā o tēnā o te whare. I a tau, ka uru mai ngā tangata nō ngā whenua katoa o te ao. I te wā i noho tātou i roto i te whare, ka urua mai te mauri o te whare i roto i a tātou. Ēngari, i te wā ka hoki atu tātou ki to tātou ake whenua i pā atu to tātou ahuatanga, me to tātou mauri ki te whare. He koha, he taonga ma te whare e waihotia e tātou.

What were your favourite activities? Explain Why?

Ko ngā mahi Māori e makau ana ahau, pērā ki ngā waiata Māori, ngā moteatea, ko te mau rakau, te mahi whakakoa te tangata, me ērā atu mea Māori. He tino taonga ēnei I waiho o ō tātou tīpuna. Nō reira I ngā wā kia whai ahau i ngā tapuwae o ō tātou tīpuna ka koakoa te ngakau, ā, ka piki ake te wairua.

Have you carried on singing some of the songs, activities, lessons learned in te whare whakakotahi on a daily basis or just at practices? Why?

Ae. Nā te mea he tino ātaahua ngā waiata nei me kī.

How does it make you feel keeping these things alive?

He mea tino hira tēnei ki ahau. Kua tata ngaro ētahi o ēnei taonga. Kei a tātou te kawenga kia hāpai kia atawhai ēnei waihotanga.

Describe your feelings and memories and reflections of your experiences participating in the activities (such as those above) of te whare whakakotahi and its whanau.

I te wā i titiro whakamuri ahau ki ngā ahuatanga o te whare, ka hoki mai ngā mahara maha. Ko te kupu i ahu mai i te tuatahi ko te "HŪNUKU/WHANAU". He tino kaha tēnei ahuatanga i roto i te whare. Na te whanaungatanga ngā mea katoa me ngā mahi katoa I tomo, hei tino pūtake ma tātou.

How have these experiences influence the way you see YOURSELF, the whanau, Lincoln community, THE WORLD?

Mai I aku whakaruru i te whare, ka ohorere tōku taha wairua. Koina tētahi mea hei ārahi te huarahi maku I tēnei tau. I ariari tonu ki a au kei hea te ara tika maku.

Please share negative experiences you had with the whanau and the whare.

Kāore aku rarurau I te hūnuku me te whare.

Were they resolved? If Yes How? If No why?

Kare kau aku kōrero mo tēnei.

Are you familiar with the phrase "Toro atu te ringa pumau ki te aroha/Hold out the hand that holds fast to fellowship, care, compassion reverence and love for others? If so share some reflections of your thoughts on this phrase and what it may mean for the whanau and the whare.

He tino whakatau-ā-kī tēnei. He whakaaturanga o te aroha i waenga i te whanau o te whare. "Tātou he wāhi nō te whare. Ko te whare he wāhi anō nō tātou"

Describe what are important values for a whanau in your own words and apply those values to te whare whakakotahi.

Kia ū ki ngā tikanga me ngā kawa o te hūnuku

Kia whakaute ki ngā kuia/koroua tuakana

Kia atawhai ki ngā mokopuna/taina

Kia mahi tahi hei whakatau ngā wawata

Kia ngākau māhaki, tētahi ki tētahi.

Ki au nei he orite ōku whakaaro o ngā tikanga o te hūnuku I ngā tikanga o te whare. Ahakoa he tira tauira te whanau o te whare he whanau kē rātou, tātou katoa. Koinei te momohotanga o te Whare Whakakotahi. Mēna ka mau tonu rātou ki ērā tikanga ka tū kaha tonu te whare, ā, ka haere to tika te hūnuku mo ake tonu.

Were you involved in any of the Maori Departments Courses?

Kihai ahau I ako I raro I te maru o te Tare Māori. He tauira o ngā Putaiao kē.

Did participating in Te Whare help you with your learning process? Describe How?

Ae! I ngā wā I noho pōraru, I noho pōkaikaha au, ka taea e ngā ahuatanga o te whare ngā raruraru katoa te whakamarino. He mea awhina, he mea tautokona tēnei, hei whakamāma ōku akoranga.

What do you believe being culturally safe means to you?

Pēnei ki aku whakaaro mo te 'cultural safety'.

Ahakoa no hea koe ahakoa he aha ōu whakaaro ka taea e te tangata ōna whakaaro, ōna kōrero te whakapuaki.

Kia ngākau māhaki tētahi ki tētahi.

Kaua e poka tikanga Māori, me ērā atu tikanga o te ao.

Did you feel safe in the whare? Describe why?

Ae! Ka pupuri ngā tangata katoa ki tēnei ahuatanga 'cultural safety', nā te mea he tikanga tūturu o te whare tēnei. Ka whati koe I ngā tikanga ka taka iho koe!

Name? Aroha Rangi

Where are you from? Christchurch by I whakapapa back to Ngäti Porou, Kahungunu ki Wairarapa, Ngäti Kuia, Ngäti Koata and Whakatohea

Where are you now? Still at Lincoln, or gone long time ago? I'm in Wellington now – working for the Wellington City Council. I left Lincoln in 1996.

What are your ethnic backgrounds, ie Iwi, hapu, whanau, Pakeha, Japanese, Spanish...etc? My Iwi are as above – Hapü – for Ngäti Porou – Te Whänau o Tuwhakairiora and for Ngäti Kahungunu ki Wairarapa -

What brought you to Lincoln University? A friend encouraged me to come. He postgrad diploma looked really interesting – so I enrolled!

How did you first get involved with Te Whare Whakakotahi? Through meeting Sonya and going to kapa haka and then from there meeting the rest of our Lincoln whanau

Is the whare important to Lincoln University's community? Why? I think it is – it was a very special place to me when I was there and still holds many special memories for me looking at the building – nights supposedly studying where we stayed awake talking through till the early hours about lots of different interesting and inspiring take – singing, just being together – the parties etc etc.

What are your thoughts on what makes Te Whare Whakakotahi a special place, space, experience. The people – definitely – going to Lincoln and having the opportunity to meet so many incredibly beautiful people was and still is such a gift – it wasn't the building but the people and the experiences I had with people in the whare that makes it special!

What were your favourite activities? Explain Why? I think I liked the times when we were relaxing – singing and talking the best – joined together as a whänau and just enjoying being with each other – no other worries or cares!

Have you carried on singing some of the songs, activities, lessons learned in te whare whakakotahi on a daily basis or just at practices? Why? I suppose I have – I don't sing much anymore – I think my behaviours were altered by my time at Lincoln – I would like to think I am a better person since going there – but I don't really know. Again – these changes in my behaviour weren't so much the whare but the impact of others wairua on me (things about them that impressed and inspired me)

How does it make you feel keeping these things alive? My friends from my time at Lincoln are still my closest and dearest friends – so keeping our friendship alive – although – where further apart than we used to be – is - and will always be – very important to me.

Describe your feelings and memories and reflections of your experiences participating in the activities (such as those above) of te whare whakakotahi and its whanau. - Very warm and happy!

How have these experiences influence the way you see YOURSELF, the whanau, Lincoln community, THE WORLD? I see myself as usually part of something larger – I have a whänau of very close friends that I know will always be there so even if things go wrong wherever I am – whatever I'm doing I know I have my own whänau as well as a groups of very dear friends that still love me and will care about what happens to me – they don't care about the mahi or anything else like that.

Please share negative experiences you had with the whanau and the whare. I can't think of any off hand

Were they resolved? If Yes How? If No why?

Are you familiar with the phrase "Toro atu te ringa pumau ki te aroha/Hold out the hand that holds fast to fellowship, care, compassion reverence and love for others? If so share some reflections of your thoughts on this phrase and what it may mean for the whanau and the whare. Whenever I hear that phrase I think of Peter and Maever Moeau and the gifts they tried to share with us – I know we didn't pick up all that they wanted to give but I'd like to think we had most of what counts (in our hearts) already – the head stuff (matauranga) I know we probably missed a lot of – but maybe just weren't ready?

Describe what are important values for a whanau in your own words and apply those values to te whare whakakotahi. A whānau must always have love, trust in each other, be supportive and believe in each other.

Were you involved in any of the Maori Departments Courses? No

Did participating in Te Whare help you with your learning process? Describe How? I think just having such a beautiful group of people all around me – made Lincoln a much better place for me!

What do you believe being culturally safe means to you? Being able to learn in a supportive and non-judgmental environment while having teachers around you that can teach with knowledge, dignity and grace.

Did you feel safe in the whare? Describe why? Yes I did – always – again cos of our whānau!

Dear, Zack.

When I read your questionnaire, I was really excited about answering the questions, because I thought I would have a time to think about our Lincoln life, and deeply think about what we were doing at the time. Well, I thought about it and I had a wonderful time being engaged to Lincoln, but I couldn't answer the questions. There were so many to write about and I couldn't sort them out...I would never be able to finish it. So, this time, I didn't think much and let my fingers to flow...

Kia ora Zack for giving me such a wonderful opportunity to think about te whare and te whanau.

I will put up your questionnaire on the wall, and sometimes think about it.

I would like to be able to express my feeling to te whare and te whanau for more "Toro atu te ringa pumau ki te aroha"

Kia ora,

Kazu

Answers to your questionnaire

Kazu Arai

Sapporo, Hokkaido,Japan

Higashikawa, Hokkaido, Japan

Japanese

The Degree of Parks, Rec & Tourism mgmt

My friend Andreas (from Norway) took me to the Wednesday kapahaka practice after the international night '96. The performance at the int-night made me feel to join. Well, it was stronger than that.... I felt that I must join kapahaka, and must be a part of it; otherwise I would miss a lot of opportunities yet to come.

7.Yes. The house provides a place to get together for fun, studying etc. for all the student. the atmosphere of te whare is special, too. It is comfortable and safe. This is why people come to te whare although there are other buildings.

8 Kazu thinks that "Hemihircles make te whare whakakotahi special."

"Hemihircle" and "hircle" create a space and time to share one's knowledge, experiences or feelings with others.

We can find it happening in te whare whakakotahi.

9.Kapahaka. because 1.I can fake it if I don't know. 2.I can be myself with Maori wairua.

10.Yes, Because, 1.waiata come out from my mouth as I walk, bike, get bored etc. 2.when I sing waiata, I can engage to my friends who shared our time together at kapahaka or anywhere else we sang. 3.when I sing and dance, I can look into myself deeply, and I need it sometimes.

11.Kapahaka and waiata are tools for me to retrieve my memories at te whare. They are the keys for me to engage to Lincoln.

12. After I finished my course, I came back to Lincoln once. It was for the graduation, Toaroha Valley trip and Juan&Nicolette's wedding and I stayed at te whare for the 5weeks. Te whare and te whanau gave me a warm welcome and I felt being at home. In the 5 weeks, 4 friends (Rie, Nao, Chinatsu, Saori) also came to visit me in Lincoln, and they had wonderful time staying at te whare. I really appreciate the openness of te whare and te whanau to have my friends. Being able to share our Lincoln lifestyle with my Japanese friends was one of the important thing for me. It is because I can have someone to understand what te whare's atmosphere like, so that we can have a common sense to create te whare like society in Japan.

13.I learnt a lot from te whare experiences, and now: 1 I have a 24hours open door policy. (Means when someone needs help, s/he can call me anytime and I will come to help) 2. I have no common sense (means that anything is welcome to me. I never know what kind of opportunities will come to me) 3.If I don't know something, I fake it. (Means that I try it first if I want to, no matter if I can do it or not.)

I became to see the world as... Everyone is unique and each one of us has her/his own culture, but at the same time we are a family. I am a Japanese, but I could be a Maori, Colombian or Samoan by sharing what we have each other.

14.negative experiences with te whanau/te whare..... I am sure there were some negative experiences with te whanau, but I can't remember them and in a long term they were all positive experiences.

15.Yes, they were resolved

16.Extending my hands out physically also opens up my mind for others to come in. As a result, my friends are part of myself so that I care.

17."Sharing" each one of us acts as what s/he wants to. Sharing your thoughts or experiences connect the individuals' mind together as te whanau. At te whare, there are people from different areas of the world. By sharing everyone's experiences, I travelled around the world at the whare.

18.No I weren't I didn't take any Maori papers...

19.Yes. I learnt that ways of expressing myself is not only in words. It could be any form of art. I didn't realise this until I got involve in te whare activities.

A poem by Kazu Arai re: the ancient art of Kapu Ti

To enjoy a cup of tea, we must be conscious of the present

We can feel the warmth of the cup only when we are aware of the moment. Only at the rpesent moment, we can enjoy its odour, taste sweetness, and feel the fineness. We would lose such wonderful experiences with a cup of tea if we hold onto the past or be worried about the future. The tea would have already gone when we look into the cup.

I really having a cup of tea at Te Whare Whakakotahi. Kapahaka gives me many opportunities to experience the present moment. I learn to experience a taste, odour, fineness and beauty in life.

The past has already been in the past. I shall learn what I have to learn from it and let it go. The future is yet to come. I can prepare for it, should not to waste "now" by being worried about it. I live in the present moment when I stop holding onto the past and when I stop being worried about the future. That is when I experience the happiness of my life and kapahaka always allows me to do so.

Kia Ora Te Whare Wakakotahi me te KAPAHAKA.

20.Having friends who can understand each other in higher level.

21.Yes, I felt safe in te whare. Because... Te whare and te whanau have some kind of power to make things better in somehow. It's not necessary to solve problems, but make things better anyhow. I could lean on te whanau, and te whare and te whare is a place that I can always go back to.

Name? Rhonda Thomson

Where are you from? West Coast of the South Island, live in Christchurch

Where are you now? Still at Lincoln, or gone long time ago? I live in Christchurch with my family

What are your ethnic backgrounds, ie Iwi, hapu, whanau, Pakeha, Japanese, Spanish...etc? Mother's side Kai Tahu, Kati Waewae. Fathers side, Pakeha, roots in Scotland.

What brought you to Lincoln University? There was a couple of people I knew already studying there. Also, the degree I choose, Parks, Recreation and Tourism Management seemed really innovative, progressive. Lincoln seemed to line up with some ideas had on the areas I should train in.

How did you first get involved with Te Whare Whakakotahi? Flatmate and other acquaintance's were members of Te Akatoki. Rocked along with them I think.

Is the whare important to Lincoln University's community? Why? Yes, way yes.

As a Maori student at a Pakeha institution the whare was where I went to relax, have other Maori to bounce ideas of, laugh, talk about common concerns and experiences, and really, really learn. It was safe. Mainstream living, institutional Varsity with corporate values, is an extremely intimidating environment and it is my belief that is especially so for Maori. I could write a serious list of reason why I say this but; in this questionnaire I feel it reasonable to write two (lol). One, Varsity is a pressure cooker, we're being pushed to focus on a topic, microcosm, like never before, the system is about counting, counting grades, adding up scores and on top of this Maori/Whanau daily face or are subject to subtle racial prejudices that thrive in New Zealand. I felt this from other non-Maori students and teaching staff, sorry, but, even from those with the best intentions. And, two, it's important to everybody. Diversity, in every thing, is necessary to social and environmental health and balance. So, to loop back to your question – why was the whare important; it was Maori, safe and it we diverse.

What are your thoughts on what makes Te Whare Whakakotahi a special place, space, experience. The people, the conversations, the learning, whanaungatanga, not flash, free, heart felt, voluntary, honest, tikanga Maori.

What were your favourite activities? Explain Why?

Weird but I'd have to say night study sessions. I personally believe that doing anything by yourself is unnatural. ok, perhaps that's a bit harsh. I want to clarify that it's not just a dislike of being alone; rather it's about how I prefer to

learn. I prefer to bounce ideas of others and I need confirmation from people I trust. Thinking about it now I realize I didn't actually trust the information I was getting from my teachers (I did mainstream papers). I don't mean this in an "analytical reader" sense rather, I mean, at Varsity I was stretching my mind and I believe I a "subconscious understanding that my teachers didn't now everything (enlightenment/understanding is a journey, then, what I knew was not tangible to me). Lecturers were making mistakes, that was I shock, and I was getting some understanding that they would be judged as "flawed and inconsistent" by the humanities of the future just as I was studying and judging their peers of the past.

Anyway, I have a point (I think – hee hee). The whole gag is – I did this at the whare, because I found the whare, perhaps because of the whare. The things I was beginning to learning were revelations a me but, importantly; in fact essentially, I was not doing it by myself. I personally believe "we of the whare" were traveling the same path. Perhaps, in different ways, but, I didn't feel alone and I could have easily.

Have you carried on singing some of the songs, activities, and lessons learned in Te whare whakakotahi on a daily basis or just at practices? Why?

I hope I continue the friendships and the aroha I practiced at the whare. I carry the conversations and the spirit.

How does it make you feel keeping these things alive?

Describe your feelings and memories and reflections of your experiences participating in the activities (such as those above) of Te whare whakakotahi and its whanau.

How have these experiences influence the way you see YOURSELF, the whanau, and Lincoln community, THE WORLD?

Please share negative experiences you had with the whanau and the whare.

They was a young man who was a member of the whare that I found very threatening.

Were they resolved? If Yes How? If No why?

Yep, he left Varsity & Christchurch.

Are you familiar with the phrase "Toro atu te ringa pumau ki te aroha/Hold out the hand that holds fast to fellowship, care, compassion reverence and love for others? If so share some reflections of your thoughts on this phrase and what it may mean for the whanau and the whare.

I'm not familiar with this phrase

Describe what are important values for a whanau in your own words and apply those values to te whare whakakotahi.

Aroha, whanau, whanaungatanga, whakapapa, tautoko, utu, humor, manaaki - .

Were you involved in any of the Maori Departments Courses?

Yep, good grief, I did stage 3 reo!

Did participating in Te Whare help you with your learning process? Describe How?

Yep, firstly, te whare made learning, or, focusing on my coarse study much harder. I say this because conversations there were often very distracting, very mind engaging. I felt like we were really exploring something way more interesting and important than what class topics were supplying.

So, help? Hm, yes it did. For me, and I'm not sure I knew this at the time, it was essential to my understanding now. Does that make sense? Hopeless answer.

What do you believe being culturally safe means to you?

I'm culturally safe when I'm not a minority and other people think like me! Ha ha, but, seriously, if I'm surrounded by others aroha, whanau, whanaungatanga, tautoko, utu, humor, manaaki and intelligence I feel culturally safe.

Did you feel safe in the whare? Describe why?

Yes, because I was with MY peers. We were varsity type Maori – we had a lot in common. There were differences but, more in common than I had will anybody else at Varsity. And, it wasn't the in common like, for example, young kiwi's who have done their OE's share or coming from a farm in the McKenzie country (and I honestly think these commonalities are beautiful). It was a commonality of real concerns and real exploration. (I'm not justifying this – ops)

Name? Phillip Henare Paki Grimshaw

Where are you from? Northland/Auckland

Where are you now? Still at Lincoln, or gone long time ago? Working in Christchurch and studying part time at Lincoln

Iwi: Ngä Puhi/Ngä Puhi nui Tonu

Hapü: Ngati Pakau/Te Uri o Hua

Whänau: Reihana – Ruka raua ko Paki whanau

What brought you to Lincoln University? Bachelor of Resource Studies

How did you first get involved with Te Whare Whakakotahi?

Through Kapa Haka in 1995

Is the whare important to Lincoln University's community? Why?

Yes, within an environment where community factions are enticed within the University's culture there needs to be a mechanism that bridges the gap between communities and cultures through sharing processes (e.g.) Kapa Haka, wänanga, waiata etc.

What are your thoughts on what makes Te Whare Whakakotahi a special place, space, experience.

Te Whare Whakakotahi was reawakened through the strength and aroha of specific people. It became a turangawaewae for students who were looking for a haven or sanctity from mainstream campus politics and issues. Te Whare also provided the impetus to belong that enabled people to be themselves and express themselves in a way that induced this sense of belonging.

What were your favourite activities? Explain Why?

Anything to do with sharing and learning, because there was always kai.

Have you carried on singing some of the songs, activities, lessons learned in te whare whakakotahi on a daily basis or just at practices? Why?

Not so much with waiata, however all the lessons learnt from Te Whare are used on a daily basis (e.g.) Toro atu te ringa pumau ki te aroha.

How does it make you feel keeping these things alive?

Grateful, as it provides an opportunity to reflect on who I am, and where I am, and what I need to achieve in order to keep my heart open.

Describe your feelings and memories and reflections of your experiences participating in the activities (such as those above) of te whare whakakotahi and its whanau.

Te whare whakakotahi was the end of a process for me (i.e.) Te whare wanaka o Aoraki – kaupapa mätauraka Mäori – te whare whakakotahi. In this progression te whare was given an obligation, inter alia, to provide for the well-being of those who sought to utilise its "space" for the purposes of sharing or seeking forms of enlightenment. In effect te whare was and is a "bubble" (i.e.) a place where people of all cultures can come and relax in a "bubble of love" where there is the opportunity to put politics and raruraru aside for the time being. This is not to say that te whare was not a place of debate, but rather an opportunity to debate.

How have these experiences influence the way you see YOURSELF, the whanau, Lincoln community, THE WORLD?

Experiences gained have taught me the following:

In the scheme of things what is the big picture, and how can we help achieve that end?

The power of one versus the power of one collective.

Direction amounts to nothing without a solid and firm grounding.

Treat others as you would be expected to be treated yourself.

Respect the environment.

Is Tangent Man actually the Silver Surfer?

Please share negative experiences you had with the whanau and the whare.

People taking the whare and its hospitality for granted. However this was mainly through not knowing as opposed to anything machiavellian.

Were they resolved? If Yes How? If No why?

Yes, Merepeka sorted it out alright…

Are you familiar with the phrase "Toro atu te ringa pumau ki te aroha/Hold out the hand that holds fast to fellowship, care, compassion reverence and love for others? If so share some reflections of your thoughts on this phrase and what it may mean for the whanau and the whare.

From my perspective toro atu te ringa pumau ki te aroha is synonymous with treating others as you would expect to be treated. This also has implications of how systems revolve and interact from a centralized "grounding" and how far that lifeline or energy extends to those that come into contact and accept the open hand of love.

Describe what are important values for a whanau in your own words and apply those values to te whare whakakotahi.

See #13

Were you involved in any of the Maori Departments Courses? Yes

Did participating in Te Whare help you with your learning process? Describe How?

Yes, as it provided the opportunity for assignments/issues to be debated and shared

What do you believe being culturally safe means to you?

Having the ability to be Mäori in an environment where the hypocrisy is left outside.

Did you feel safe in the whare? Describe why?

Yes, group dynamics were such that should an individual wish to be a hypocrite they were duly placed outside.

Name? Jamie Piripi Davidson

Where are you from? Family is based around Eketahuna in the north waiarapa

Where are you now? Still at Lincoln, or gone long time ago?

Still at Lincoln, still study to do

What are your ethnic backgrounds, ie Iwi, hapu, whanau, Pakeha, Japanese, Spanish...etc?

Father: Parents are Scottish and Irish descent

Mother: Parents are of Maori descent

Nga Puhi and Ngati Raukawa

What brought you to Lincoln University?

I had no desire to come to university as from my outlook at the time; I was unable to meet the costs involved. Through study at polytechnic I was then able to attend due to being awarded scholarships for study. Was just a case of things leading to where I am now.

How did you first get involved with Te Whare Whakakotahi?

I have had little or no involvement, have been there 3-4 times in the 2 years I have been here.

Is the whare important to Lincoln University's community? Why?

It is as it is our countries culture.

What are your thoughts on what makes Te Whare Whakakotahi a special place, space, experience.

The people involved create, with the Whare being the place they meet

What were your favourite activities? Explain Why?

N/a

Have you carried on singing some of the songs, activities, lessons learned in te whare whakakotahi on a daily basis or just at practices? Why? N/a

How does it make you feel keeping these things alive? N/a

Describe your feelings and memories and reflections of your experiences participating in the activities (such as those above) of te whare whakakotahi and its whanau.

I felt the place is not for me, not discomfort but just a feeling

How have these experiences influence the way you see YOURSELF, the whanau, Lincoln community, THE WORLD?

Raises a lot of questions for me that will see themselves out as I move on. As I live things become clearer and the more I learn the quicker I pick things up

Please share negative experiences you had with the whanau and the whare. N/a

Were they resolved? If Yes How? If No why? N/a

Are you familiar with the phrase "Toro atu te ringa pumau ki te aroha/Hold out the hand that holds fast to fellowship, care, compassion reverence and love for others? If so share some reflections of your thoughts on this phrase and what it may mean for the whanau and the whare. N/a

Describe what are important values for a whanau in your own words and apply those values to te whare whakakotahi.

Were you involved in any of the Maori Departments Courses? No

Did participating in Te Whare help you with your learning process? Describe How? N/a

What do you believe being culturally safe means to you? I do not understand the term

Did you feel safe in the whare? Describe why? Yes,

Name? Laura Manley

Where are you from? California, USA

Where are you now? Still at Lincoln, or gone long time ago? Gone in 1998, but have been back to visit!

What are your ethnic backgrounds, ie Iwi, hapu, whanau, Pakeha, Japanese, Spanish...etc? Pakeha

What brought you to Lincoln University? I went to New Zealand for the first time in 1996 with my family after visiting my sister who was studying abroad in Australia. I knew then that I wanted to get back to study in New Zealand and my choices were Otago or Lincoln, so I chose Lincoln. I went to a big Uni in the States and wanted to try a Uni with a smaller community feel—that's what Lincoln seemed to offer and certainly did!

How did you first get involved with Te Whare Whakakotahi? I took MAST 114 and went to the Whare because of an invitation from you in the tutorial.

Is the whare important to Lincoln University's community? Why? Most definitely! From a foreigner's perspective at the Uni, the Whare gave me a chance and place to understand more about Maori culture and the Maori/Global community combined, as well as an opportunity to meet lots of people.

What are your thoughts on what makes Te Whare Whakakotahi a special place, space, experience. It's a place where people from all different cultural backgrounds can come and learn about each other. It's a safe environment where you don't have to be embarrassed about things. It's a chance to experience and learn about Maori culture and become more a part of the Lincoln community.

What were your favourite activities? Explain Why? Singing. I loved to listen to the music and participate in the songs even when sometimes I didn't know what I was saying…it still felt good.

Have you carried on singing some of the songs, activities, lessons learned in te whare whakakotahi on a daily basis or just at practices? Why? I still remember and think about the lessons we learned, but unfortunately I can't remember any of the songs.

How does it make you feel keeping these things alive? All of my memories from New Zealand, Lincoln, and the Whare make me feel wonderful because that's how I remember friends, feelings; experiences that helped me grow and learn.

Describe your feelings and memories and reflections of your experiences participating in the activities (such as those above) of te whare whakakotahi and its whanau. It sparked my interest in Polynesian cultures and made me want to learn and experience more. My time at Lincoln, in the whare, in the MAST 114 class influenced my decision to go study and live in Samoa…and try to go on to graduate school and continue learning.

How have these experiences influence the way you see YOURSELF, the whanau, Lincoln community, THE WORLD? They opened my eyes to lots of things about myself or the world I felt I already somehow knew inside or in my heart, and it just made it come to life in a way.

Please share negative experiences you had with the whanau and the whare. I didn't have any.

Were they resolved? If Yes How? If No why? N/A

Are you familiar with the phrase "Toro atu te ringa pumau ki te aroha/Hold out the hand that holds fast to fellowship, care, compassion reverence and love for others? If so share some reflections of your thoughts on this phrase and what it may mean for the whanau and the whare.

Describe what are important values for a whanau in your own words and apply those values to te whare whakakotahi. Love, respect, understanding, support, openness, respect, and fun…the whare seemed to harbour lots of these values!

Were you involved in any of the Maori Departments Courses? Yes, MAST 114. Peter Moeau was the lecturer and you (Zack) were the tutor for the tutorial.

Did participating in Te Whare help you with your learning process? Describe How? Experiences at the Whare helped quite a bit with learning course matter of MAST 114 because it put lessons into context. Learning first-hand so to speak as opposed to just listening to lectures (although Peter's lectures were great!)

What do you believe being culturally safe means to you? Feeling like you won't be persecuted because of your culture or background. Having the freedom to practice any cultural traditions you choose.

Did you feel safe in the whare? Describe why? I guess I did feel safe because it was a place where people from lots of different cultures came together and everyone respected each other.

Name? Luke Pedemonte

Where are you from? California, Fairfax and Chico

Where are you now? Still at Lincoln, or gone long time ago?

Still at Uni

What are your ethnic backgrounds, ie Iwi, hapu, whanau, Pakeha, Japanese, Spanish...etc?

Irish and Italian

What brought you to Lincoln University?

A year abroad to a new country, to broaden my horizons, experience something new

How did you first get involved with Te Whare Whakakotahi?

The wilderness club potlucks

Is the whare important to Lincoln University's community? Why?

I think it could be very important to the Lincoln Uni community but it seems like right now not a lot are involved. The people that come to the Whare are the same people. I think it could be the center of uni life for many. What I am trying to say is there is a lot of potential for social, cultural, spiritual, and educational activities. The Whare could be the center for many more people once they understand the idea of the Whare.

What are your thoughts on what makes Te Whare Whakakotahi a special place, space, experience.

I don't know. It is just a positive place, a spiritual place, why this is I don't know. Maybe it is the history the no shoes, separate rooms, the people I think it is all a combination of things but there is for sure something spiritual involved.

What were your favourite activities? Explain Why?

I enjoyed all of them and I couldn't pick any one out and call it my favourite. They were all great and all my favorite.

Have you carried on singing some of the songs, activities, lessons learned in te whare whakakotahi on a daily basis or just at practices? Why?

I am sad to say that I haven't but if I ever have the chance to come back to Lincoln I will spend more time at the Whare learning songs and more about the Maori culture and language.

How does it make you feel keeping these things alive?

Describe your feelings and memories and reflections of your experiences participating in the activities (such as those above) of te whare whakakotahi and its whanau.

How have these experiences influence the way you see YOURSELF, the whanau, Lincoln community, THE WORLD?

Please share negative experiences you had with the whanau and the whare.

Were they resolved? If Yes How? If No why?

Are you familiar with the phrase "Toro atu te ringa pumau ki te aroha/Hold out the hand that holds fast to fellowship, care, compassion reverence and love for others? If so share some reflections of your thoughts on this phrase and what it may mean for the whanau and the whare.

Describe what are important values for a whanau in your own words and apply those values to te whare whakakotahi.

Were you involved in any of the Maori Departments Courses? No

Did participating in Te Whare help you with your learning process? Describe How?

What do you believe being culturally safe means to you?

Being able to be who you are whenever and wherever you want. Be who you is and no who you ain't.

Did you feel safe in the whare? Describe why?

Always, but how do you describe why?

My name is Lisa Marie Ambus

I come from Canada. My birthplace is Toronto, Ontario – but I've always felt my home is on the West Coast. My current home base is Victoria, British Columbia.

Where am I now? Kathmandu, Nepal. I took a leave of absence from life and work in Victoria in September, to spend some time in Nepal. Thus my days at Lincoln seem a long time ago (1997).

My ethnic background is Pakeha I suppose. Both of my parents migrated from their homeland Estonia to Canada in the early 50's. My roots are in Europe but growing up in Canada with such a diversity of cultures has blurred my strict sense of ownership to any one cultural tradition. "I am a child of the universe".

I WAS DRAWN TO Lincoln unbeknownst to me. I felt a synergy to NZ as I explored the different places I could study on exchange from UBC in Vancouver. Why exactly I was drawn = lets just say I felt there was something I needed to experience and intuitively I knew I would find it in NZ in a way I would be receptive to…

I first got involved in the whare through an invitation to make music at the beach, by the ocean, *(Kaitorete),* under the stars by the fire. I did not know at the time the full meaning of the excursion to the beach. Perhaps if I had known I would felt too intimidated or shy to participate. That evening I recall very well, the introduction to the talking/listening stick. Subsequent evenings at eh beach with Keith, Peter, Zack and others I felt the heavens open and the stars smile in response to our songs prayers and meditations. Our friend Ben would call the beach a place with strong Maori, *(Interviewee probably means MAURI).* So I got involved with the whare as my soul was attracted to the beautiful expression of spirit that I rarely had the opportunity to experience – certainly not in such a communal sense.

Yes the whare is important to Lincoln community. It is not a tangible thing and thus difficult to explain how or what precisely it contributes. But it does. It is a place of sharing where on can learn about the Maori culture and perspective – but more importantly, it is a place where one can learn to appreciate all cultures and perspectives. But even more than that there is something deeply spiritual that is communicated, and in my experience, this is very rare to find in an academic institutional setting.

I will answer this question later out of order.

My favourite activities were most of the ones you listed. I will try to explain why I enjoyed these:

Kai/Hangi/Hakari - This is always a favourite of mine. Food is always a direct experience of our connection to the rest of the world and I felt happy each time this connection was formally acknowledged through prayer or blessing. Also, I enjoyed learning about the different foods -how they grew, were harvested, and prepared. Peter's words resound in my mind, "We know the world by eating it!" Whether the feast was an informal gathering or a farewell gathering with much significance there was something so special being shared –given and received – and the food was simply a material manifestation of that essence/event/sentiment.

Whakawhanaungatanga – for exactly the reasons that you state: showing fellowship to one another, caring and compassion, strengthening relationship.

Kapahaka/Waiata – I like to sing and I liked the rhythmic melodious tunes that I learned. I remember one song still today.

KAPU TI - I THINK I PARTICIPATED IN THIS ACTIVITY MOST FREQUENTLY. Tea, milo, coffee…At the Lincoln cafeteria, long after the food had been cleared away and the floor swept – we would stay and linger over issues such as animal rights, Keith's version of post-modernism, or the meaning of science. During our Special Topic Course, we fought our way through the intellectual mire of developing a "Wilderness Trust", usually with long moments of respite as our conversations took long meandering tangents to less content-oriented issues. And I fondly remember moments of kapu ti in our campus dorm room – sinking into the soft chair, or a pillow on the floor as you would provide the musical background to our discussion. I believe you introduced me to a few new genres of music through your vast CD collection. Yes and of course there was always the ambiance of Christchurch's cafes that hosted kapu ti.

Whakata – A favourite of any student…

Karakia/Inoi – I was fascinated by the power outward prayers had on my sense of calm and inner peace. They created a space an opening to a journey, or some kind of exploration. At the time I didn't know anything about meditation, but I was curious and afraid. Still seeking and understanding about the purpose of meditation and a method. I can write more about this later – but since the time I was first introduced to the idea of meditation (at Lincoln) it has become quite a central part of my lifestyle and practice…

Powhiri – Although sometimes shy I appreciated the warm welcome at the whare.

Mihimihi – There are many interpretations for how the universe and humanity came to be. Whether it is Adam & Eve, Big Bang, Big Chaos, Raven Song…these stories help to define our relationship with the rest of creation. Particularly important is identifying where we come from who our ancestors are – as a method to situate ourselves in history, but more importantly to situate ourselves in the timeless present. The acknowledgement of mihimihi spoke to me and asked me "who are you?" – to the depth of my being. The question does not ask "what do you do (for a job)?" which is often the western interpretation – but what is relationship to the universe? From whom, or where do you draw your sense of authority or purpose – is it from yourself or a greater self beyond your finite being?

Mahi toi – I spent many an hour in the small dusty darkroom at Lincoln preparing black and white photos to display during an Art Exhibition. The idea was to exhibit my own work as a way to portray my view about so called

sustainable forestry in NZ. Considering the multitude of artistic works done by other Lincoln students, these were included in the first exhibition. A second exhibition was held in the next semester and perhaps a tradition was started…Zack have these events continued?

I continue to write paint draw and craft as an expression of creativity. Usually I am motivated by a feeling of resonance with a place a person an event…or a deep sorrow, frustration, anger…either way regardless of the emotion it is a liberating catharsis that makes me feel good and alive and beautiful.

Here is a recent composition:

Rain clouds disappear

Warm wind dries my clothes and hair.

Was I ever wet?

Small shops line the street

Young men in their saffron robes

Urban life, Chiang Mai.

Lisa Ambus September 1, Thailand.

10 - On a few occasions I still sing two songs I learned at kapahaka. I like to remember the words and the melody but have long forgotten the actions that accompany the songs. Last year sometime I was looking at the internet site of Wild Notes. There I found a few sound bites – one of which was a segment from one of the songs (PUREA NEI). I FELT SO HAPPY SO ELATED TO HEAR THAT SONG AND SUDDENLY THE world shrank and time disappeared. FROM MY SMALL OFFICE IN Victoria, I could hear the guitar and voices of friends in NZ singing…

11 – Sometimes I feel it is important to revisit experiences, to see how my thinking has changed and to measure growth. Other times it is to learn something new, or to let things go. My year at Lincoln was quite profound. It marked a turning point in my life. I often wonder about that – how one year could be so overflowing with events – and have such a profound impact in many aspects of my life. The year or two leading up to '97 were quite turbulent with changes and new experiences, which did not yet have meaning. So perhaps I revisit and keep some songs and memories alive because they helped to illuminate some things and to give meaning to the questions and confusion I held inside – and later released. Perhaps I am still releasing them…

12 - You are asking a lot in this question. Indeed isn't this what your entire questionnaire is seeking? I may come back to this one later.

13 - In number 11 I started to explore how some experiences at Lincoln influenced the way I see myself family, community and the universe…

Leading up to '97 my sense of reality, which up to then had been firmly rooted in science suddenly disintegrated, I no longer believed that science equalled "Truth" – or perhaps it is more accurate to say that I began to seriously question what I had always taken was my reality, what my culture presented as truth. The period before 1997 was also marked by experiences of falling in love, and witnessing insanity – both for the first time. I had no language to communicate the ideas, questions, feelings, and confusion a frame of reference.

I recall one moment in Keiths lecture when he began talking about madness. Madness? As a subject in an academic lecture? In the context of ecology and "sustainability"? I sat forward on the edge of my seat. The inquiry that began in those lectures was intimately connected with the other activities I participated in, particularly in the spirit of the whare, during kapu ti, karakia in mahi toi etc. They facilitated a deeper inquiry with a playfulness and serenity that healed the pain and confusion that I previously felt. I felt safe. And happy and aware of my own awareness. These experiences therefore marked the beginning of a journey, one with direction. I did not search hither and thither – but the transformation I went through was purposeful and clear) most of the time). I saw myself no longer as an isolated "skin-encapsulated body" but as a being with an essence – like a drop in the ocean.

Something about the Lincoln community is very special. Somehow I felt peripheral to the community, while at the same time, equally central – fully integrated.

I realised that I was responsible and could influence certain things by my very participation.

And I was surprised to see my own thoughtlessness and irresponsible behaviour. For example during a brainstorming activity at the whare for our human ecology special topic class I blurted out something (that honestly was connected to something else in a map). You asked me why/ Why? What do mean why? I had no thought of why, but stubbornly insisted that it is without considering why.

At Lincoln I discovered some tools some symbols with which I could begin to understand and explore the questions I had about the world, the universe and myself. I gained a frame of reference for new experiences and beyond the limited sense of reality that a scientific rationality provides. One might say that my worldview expanded to embrace a more "holistic" or integral vision:

And so the journey began….

14 - Negative experiences? That all depends on whether I have come to see the good in the bad. Everything is a learning opportunity "positive" or "negative". I had no negative experiences with the whanau or the whare.

15 - See above

16 - I am not familiar with this particular phrase but I understand it to mean in a sense what the Christian doctrine calls the "Golden Rule". It advocates sharing and extending love and respect unconditionally. It illustrates the importance of sharing (hold out your hand) rather than holding on the good things you have for your own benefit alone. A community I formed by sharing by people selflessly extending themselves to others for the benefit of the whole.

17 – Values: Love Respect, Compassion, Patience, Honesty, Humour, Openness, Independence, (which does not mean individualism), reverence, integrity, beauty, harmony…

A friend reminds me that love is action. In a community, like the whare, these values are applicable in each moment in all activities in action speech thought.

18 - No

19 - Yes – as I have mentioned. My involvement with Te Whare was mostly through my Human Ecology classes, and informal interactions with some friends – like you (Zack), Ben Speke, Peter, Dom…Learning happens experientially though interactions and relationships. They are dynamic. I cherish them.

20 - "Culturally Safe" is an interesting phrase that I have never heard of before. To me it means having the freedom to be as I choose and/or according to my cultural traditions. To be free of pressure of oppressing forces to change in ways that denies or degrades valued cultural traditions. I expect being culturally safe has this kind of meaning, particularly in the context of globalisation; such that an entire culture is saved or conserved in the face of homogenising forces. The phrase may also mean that a person feels comfortable with a new culture – for example someone from a traditional Nepali culture visits the whare at Lincoln, and is free to participate in the whanau without feeling that their own culture or values are being threatened or compromised in any way, despite the differences between them.

21 - Yes I felt safe in the whare. The atmosphere there as I recall is relaxed, inviting, open, welcoming…I enjoyed it as a place for group discussions about the "wilderness Trust". It felt safe because I felt there was nothing dark lurking in the shadows (so to speak). The fact that the whare was also the international student centre said a lot to me…a global village…

Additional Notes:

I still recall a few vivid dreams I had during my time at lincoln. One particular clear dream involving a cat and a bird – a hawk I think, reminded me that things are not always as they seem.

Peter the instructor in Maori Studies and a close friend of Mei Lin, also had a strong presence in many of my dreams. I felt his strong protecting presence. Looking back I think I needed protection from my own naivety and innocence—a vulnerability.

As I mentioned in an earlier response I first considered the practice of meditation while I was at Lincoln. It wasn't until nearly a year and a half later that I found a meditation practice and dedicated myself to it. There is a Chinese saying that when the student is ready the master will appear. I believe it to be so. The culmination of my year at Lincoln and my experiences with the whare was to confirm what I had been seeking, and to set me on the path of discovery and enlightenment…Saying that sounds arrogant - what I mean to communicate is that quite simply I'm growing up and letting go of some old worn-out fears and attachments. The process began that year in NZ in 1997.

I'D like to return to NZ – take one semester and spend more time at the whare with Lincoln's "wilderness community" whilst writing my MASTERS THESIS.

There is still more to write. I will conclude…

Name? Robert Duncan Parsons

Where are you from? Chch/Otago

Where are you now? Still at Lincoln, or gone long time ago? Chch/Lincoln

What are your ethnic backgrounds, ie Iwi, hapu, whanau, Pakeha, Japanese, Spanish...etc?

Scottish, English Welsh Pakeha

What brought you to Lincoln University? Bachelor of Resource Studies

How did you first get involved with Te Whare Whakakotahi?

Invited along by friends in the whanau especially for kapahaka

Is the whare important to Lincoln University's community? Why?

Yes it is a meaningful place for members of the Lincoln community to come together to share, be restful and peaceful, to have fun and make friends, relax and take time out, learn and grow.

What are your thoughts on what makes Te Whare Whakakotahi a special place, space, experience.

The history, the art, the people that gather there the activities held there, stories and tradition, the friendship, love, aroha, respect and honesty shared there the spiritual connection to tipuna friends and God/Atua.

What were your favourite activities? Explain Why?

Singing and dancing – I love to sing and dance and learn how to do these. Powhiri/ mihimihi – to learn and listen I like.

Kapu ti – to relax me & share stories.

KAI/HANGI/UMU/HAKARI to celebrate beautiful earth and her delicacies.

Have you carried on singing some of the songs, activities, lessons learned in te whare whakakotahi on a daily basis or just at practices? Why?

Yes I have continued to sing some of the songs – to remind me and to have the pleasure of these memories and just singing.

How does it make you feel keeping these things alive?

Good and worthwhile, reminds me of the feelings I had at he whare and performing with the kapahaka whanau.

Describe your feelings and memories and reflections of your experiences participating in the activities (such as those above) of te whare whakakotahi and its whanau.

Nervousness about performing and dressing in traditional clothes, beautiful music, coming together, peacefulness, fun to have shared and grown with others, humbled by learning and sharing.

How have these experiences influence the way you see YOURSELF, the whanau, Lincoln community, THE WORLD?

Its given me more confidence in performing, introducing myself and being myself, has given me more integrity as a person. The whanau and community is dynamic and you cannot necessarily take anything for granted – having a strong foundation is important for whanau individual and institution – must foundation alive and strong vital, flexible to adapt and grow, (this I have learned).

Please share negative experiences you had with the whanau and the whare.

Sometimes I feel uncomfortable being pakeha when I feel a racist/separatist Maori element in some individuals/parts of the whanau (whether imagined or real).

Were they resolved? If Yes How? If No why?

The issue is ongoing in the NZ context. I can only personally try to hold my integrity as a person. The whanau and with the integrity of Te Whare – founded in cross-cultural respect/sharing etc.

Are you familiar with the phrase "Toro atu te ringa pumau ki te aroha/Hold out the hand that holds fast to fellowship, care, compassion reverence and love for others? If so share some reflections of your thoughts on this phrase and what it may mean for the whanau and the whare.

A good ideal to aspire to and with the support of whanau can be hugely beneficial to aspire to.

Respect, compassion, integrity, and love – these values are analogous to the values underpinning Te Whare Whakakotahi.

Were you involved in any of the Maori Departments Courses?

Yes Mast112 (for BRS)

Did participating in Te Whare help you with your learning process? Describe How?

Was not involved at Te WHARE AT THE TIME for my Maori paper. But had some of Keith's papers tutorials at Te Whare was a more relaxed, more intimate environment. My learning was stimulated in other areas such as kapahaka, discussions, trans-cultural/traditional sharing, intellectual, emotional, and spiritual.

What do you believe being culturally safe means to you?

Your Culture is respected

Did you feel safe in the whare? Describe why?

Sometimes I feel a bit awkward as in Q14. But in general I feel very safe under the wing of tipuna and friends.

Zeralda Allbon

Aotearoa – Whangarei

Just finished at Lincoln

Pakeha (ancestors – UK & 1 from Spain).

Wanted a change from the North Island. Lincoln offered a degree that I wanted to do = BRS

Can't really remember. May have been through the wilderness club. My interest had increased after I had been solo travelling.

Yes. It is a special place where everyone is welcome. Any culture is accepted. It is a place to share, give, and receive. Diversity is embraced.

Same as above. Awesome experience to have people willing and loving to teach Te Reo MAORI, WAIATA AND CULTURE. It's a very special culture with many important and vital morals, ethics and values. Also very special to learn of other cultures but others that visit the whare.

Waiata. Because I love singing the songs doing the actions and feeling the meaning. Very nice feeling to be singing collectively in the whare.

I also sing them. In the shower/ bath, walking/biking with friends (especially at Sylvia flats pools) Everywhere I mainly do the actions just at practices.

Connected.

Felt honoured at International nights and to be in the whare. It's very special to par-tale in activities with such a beautiful group of people from many different cultures.

It is important to have an open mind. My experiences in the whare helped me have a much more open mind. I try to live a peaceful life and feel that by trying to understand a little piece of cultures helps me.

Every culture holds truth.

14 – No negative feelings. Sometimes uncomfortableness – but that's to be expected when learning something new.

15 – Yes – By understanding and respect.

16 – Take care of others. Give and receive. Embrace. "BE". Be open.

17 – Peace love acceptance, respect for one another respect for the earth and all creatures upon it.

18 – No – Did Maori papers though.

19 – Yes. As already mentioned – Opened my mind. Gave me more confidence to speak with others comfortably. Also motivated me to learn Spanish.

20 – Respect and acceptance of all cultures.

21 Yes. Because everyone is so close. I felt like I could be who I am without being judged.

Name: Abie Horrocks

North Island/South Island.

Just finished Lincoln.

Pakeha (England).

Came to Lincoln because was interested in soil science and no other uni besides Waikato did soil science, (did not want to go to Hamilton.)

Got involved with Te Whare because of Kapahaka.

Yes very: In my opinion universities everywhere need places where people can interact and get to know each other. Share cultural perspectives and experiences etc. The whare at Lincoln is one of the few physical places where people can do this – there is of course groups and clubs but its also important to have a place to congregate.

In continuation of the above – the whare is special because you get a sense of its importance and time and respect that goes hand in hand with the whare because of the work on the walls, the respect people have for the place. Its not like a club room that you can use temporarily then hand it over. It has a history. The fundamental principles are based on fellowship and offering a supporting, welcoming environment. I like that you get and meet lots of different people and get to know them in special ways ie, spend time singing and hanging out with people – theres a sense of not being rushed into things – everything just unfolds randomly. One thing I always noticed about times in the whare, whether it's celebratory, kapahaka, pot lucks etc, its always different – always dynamic, always a new experience, theres always a friendly face etc.

I loved singing in the sun, learning new songs, having cultural interactions, relaxing with cups of tea, beautiful kai, making friends, cooking, sharing, learning, getting to know people and stuff that life's about. I also think that often its easier to just stick with what you know, do things by the book, conventionally, in the box but we have to step out this conditioning and places like the whare, in their own indirect way play a role in providing space for people to be themselves be creative (if they want to) express themselves (if they want to) with no pressure just the opportunity. Learning does not have to be solely classroom based.

Yes – always find myself humming/singing kapahaka songs.

Memories – International night – singing on stage and then afterwards, good fun, lots of good memories, the different people and different experiences.

The experiences are important in perpetuating what is real and important to me with regard to community, wherever we go in life we need to have supporting environments/relationships – places like the whare allow for community and whanau relationships to develop.

There have been a few occasions I've felt aware of being pakeha and that this was an issue to me – its hard to explain – I know that there has to be respect and acceptance for all the differing cultures in this world – theres been so many wrong doings in the past and so many going on today because people can't accept peoples differing beliefs. I believe we have to start at home – look after our selves and those around us. Being Pakeha sometimes I feel unattached to any ritualistic cultural strength of historical significance. Its important to me to be around people that do have a greater sense of cultural identity – because sometimes I feel its lacking in me

Whanau to me represents family, support, community, love, acceptance, life and living. We can't make the wider world a better place until we learn how to love and nurture ourselves and our whanau

Another memory that sticks in my mind is the first time I went to the whare. I'd heard about kapahaka and knew I wanted to go – I was a bit weary because I didn't know what to expect, wasn't familiar with the people – but anyway off I went and I remember my doubts vanishing as soon as I entered – everyone was so welcoming – the whare itself just felt like a place people respected and a place where people would look out for each other. It's not perfect because nothing/nowhere is but its foundations are genuine and it's a solid/safe place for these reasons. Culturally safe to me means respecting everyone's differing belief systems of lack of belief systems o creating environments where people can just "be" – and being interested rather than being neutral with regards to others cultures – people can feel proud of what they are and where they come from. A culturally safe environment supports this. My regrets

are that I did not make more of an effort to learn the language – learning through the songs has helped – but part of me feels like its not mine to learn – the other part of me feels like its my responsibility to learn the language – or at least the basis. I guess there's a lot of underlying issues with being Pakeha and they raise their heads in subtle ways.

Leanne Maria Bradley.

New Zealand

Lincoln

Recently discovered am over half Scottish, which is wonderful because Scotland is my favourite place after NZ. Also varying degrees of Irish, Danish, Maori and English.

Hoped to study Organic Farming and Lincoln was the closest I could get to a program like the one they offer at the university of Santa Cruz, C.A. in NZ.

Takako told me I had to come to the whare, she was insistent and so I did.

Walking into the whare is often like walking through beautiful nature, there is wholeness and openness. The whare is important to the Lincoln community because it is a place of grounding and reconnection, bringing studious minds out of the intellectual clouds, planting bare feet on solid ground, providing balance. The presence of Te Whare Whakakotahi is a reminder that the academic etc origin story is one of many, that whatever work we do it's for the good of the whole. The spirit of community and sharing make it special. Some of the most beautiful people I have met on campus go there. The whare is peaceful, respected full of colour and music, warmth and giving. Its like the BHU *(Biological Husbandry Unit)*, you can feel the love that has gone into the land and how the trees and plants have responded to the nurture and care. The whare is full of that respectful giving.

My favourite activities have been the mihimihi, and the song and dance. There isn't enough touch in my culture, so that experience of mihimihi is a big gift. I love how warm the Maori hellos and goodbyes are. Singing is always joyful, the songs are beautiful and though I'm a slow learner the dancing is fun.

I sing the songs learnt at kapahaka with friends and alone. Time at the whare is a wonderful reminder that building a strong family and community are my greatest hope. So being with the whanau gives me hope, purpose and courage. At all (most) times in my life there has been a person or place inspiring direction and while at the Lincoln it has been the whare.

Hopeful, thankful, as though NZ is home, as though I belong.

My two favourite memories are…1] When the AGM was held and everyone stayed the night afterwards, it had been so long since I'd felt that loving togetherness, my heart sang with contentment and joy. 2] The other happiest memory was the weekend spent alone. It was a pivotal point in my journey, there were no human arms to hold me

anywhere close that could bring peace, but the whare held me and somewhere the courage emerged to embrace what I've no words to describe. It was a wonderful gift.

A good friend in Hawaii explained to me once that white people were called "Ha Ole" because they were without breath – the HA – the breath of life. I have longed for community, family, greater closeness to Great Spirit all my life. The whare has helped my to confront all I have not known, and find thankfulness for all the gifts I have. There are blessings in not having a strong culture. Ileaika, My friend believed very much in the kanaka Maoli, but more than that he believed I the family of man. I cannot learn to be Pakeha, but I can learn to be a loving child of God, seeing Great spirit in me, seeing Great spirit in everything. I will find the HA.

In the beginning I often felt like the ignorant white girl, looked down on, a subtle prejudice, that I'd never before encountered. Kapahaka was both enjoyable and not, feelings of not belonging were prevalent, I felt excluded and uncomfortable, but grateful to be experiencing Maori culture.

Whether attitudes changed around me or within myself, I don't know but at some point feelings of alienation and unfamiliarity gave way to acceptance and time in the whare became joyful and right. Talking in public still throws me though, but usually very supportive environment.

Sharing our lives with others, loving and caring for them is the greatest gift we have. The whare is beautiful because it encourages the most beautiful parts of who we are. If others see you as a good person worthy of love, then you will see that light within you, and then you then you will see that goodness in everyone else as well. The whare and whanau are like a candle giving light so that people may shine in the world and inspire others to shine as well.

Working for the good of the whole looking to God/Great Spirit/Life for guidance. Love, togetherness, thinking of others before yourself, nurturing yourself so you can give to others, respect, seeing others as equals, respecting individual gifts giving of time, being patient, laughter, communication, prayer, looking for the good in everyone. To be honest I don't know but I'd be grateful to learn. I love the whanau at Te Whare Whakakotahi AND I DON'T KNOW WHAT THE VALUES ARE that make them a whare except that they are loving people who care for each other.

No but will sit in on Maori language paper next term.

Culturally safe, is more life safe. Safety to me is meditation, prayer, faith breathing in and out, closeness to life, awareness; I don't know what culturally safe means to me. Hold that thought – it means having elders to guide you on your way, people to guide you when you lose your way, grandmothers, mothers, wise people in whose arms you can curl up in if you need to. Knowing there are people wiser than you are to look to. That would be my ideal of cultural safety.

The whare feels safe because friends are there beautiful artwork and bright colours, cups of tea and sharing, There's lots of love. Describe what are important values for a whanau in your own words and apply those values to te whare whakakotahi.

Appendix C

Paasivikaa

It is time...

Tonight at 7.30 pm come to the whare and we shall speak of dancing and singing and poetry and great myths of old such that the night shall be filled with tears and joy - sorrow and hope - heroism and fragile humanity - glory and tragedy - earth, wind fire and water - bound by the power of AROHA...

In other words - is there anybody out there - cause we've only got a week to do the stuff that I've been saying we're gonna do for the last half a year - and hey - Do I feel any pressure - uuuuummmm no?

But really lets make this week something special - so to kick it all off I'm inviting you all to the whare tonight and we'll take it from there...

Love, respect and compassion Zack

From: "Kazuhiro Arai" <WEKA/ARAIK> To: "Zack Bishara" <KEA/BISHARI>

Date sent: Fri, 19 Mar 1999 12:30:36 +1300

Subject: Re: Paasivikaa

Kia Ora, Zack.

I really appreciate all your work for Paasivikaa. I'm not sure how much time you are spending on this event, but as far as I can see, being at the meetings all the timE and emailing are time consuming, for sure. Well, I am prepared to go hard, and we will make our visions becoming true. I just wanted to say "thank you" to Zack. That's all See you later.

Kazu

"Nicolette Was" <TUI/WASN> To: "Zack Bishara" <KEA/BISHARI>

Date sent: Fri, 19 Mar 1999 11:33:18 +1300

Subject: Re: Paasivikaa

Wow, it's sounding fantastic!~!! What wonderful ideas. Hey I've been playing around with that great tune you've written on the piano and have worked out some chords to go with it. Would you like me to teach you how to play them on the piano? Really the principle is the same as playing chords on the guitar!! Once you get that concept and work out where the notes are it's much easier then you think!! I've only just made this discovery myself, but it's a goodie!!.

Well I'm off to the mountains for the weekend to get some balance back in my life yippeee :-)

See you next week.

I have a couple of ideas for paasivikaa that I'll mull over this weekend and maybe write down as I'm not able to be at the meetings.

Peace love and happiness

Nicolette

Date: Thursday, March 18, 1999 10:42PM

Kia Ora Koutou katoa

This is the minutes of the second meeting held on the 18-3-1999 7.00pm at the whare Present were:-

Siva, Jay, kazu, Juan, Nicolette, jude, Tina, Peter Moeau, Piripi, Jamie, Rachel, Cheryl, Mitch, Caroline, Tama and the nice lady who I forgot her name but I remember she has a husband and a Baby and Mentioned Pollination in the Air Element...oh and me, Zack...

Well the meeting was opened by moi at 7.30... and closed somewhere around 9.30pm...

Several decisions made

We are going to advertise the show on Mai FM Radio station. We are designing and making t-shirts for the show to be sold to the community... Poster is being finalised on behalf of the International Centre tenei te mihinui ki a koutou mo to koutou awhi me to koutou tautoko kia ora ra ki te International Centre - You da man Mani...

Zack is the overall co-ordinator for the Paasivikaa night... ANY NEEDS CONTACT KEA/BISHARI...

The meeting tonight was very successful thanks to a great creative group and respect for each others ideas and aspirations...We now have a pool of fabulous ideas from which we may develop the actual performances of the night...I shall list the ideas offered and then I shall provide an explanation of what we expect to see people work on in terms of operationalising and realising the great ideas offered... We have also agreed upon the order in which the nights performances shall flow...Remember that we agreed that the time available for each element is something between 10-20 minutes...so if at least we have four lots of performances lasting ten minutes each we have 40 minutes of show upon which we may build the foundations of our whole show, which would be fantastic... the whole idea was to build the whole night into a crescendo or great climactic show stopper at the end...thanks Siva for your vision Thus we have the following agreed upon flow of elements:- Beginning with the element of Air (and subsequent performances within) Moving on to the element of water (and subsequent performances therein) Flowing into the element of Earth... Building the crescendo into the element of fire... And climaxing with the show stopper finale where the element of aroha is expressed collectively...

The following is the list of ideas which revealed themselves to us during our creative session:-

AIR

AIR INSTRUMENTS, PAN FLUTE, KITES, SUNSET/SUNRISE/STARS, BALLONS, EMPTINESS, OPEN SPACE, MIST, STARS-white dots on backdrop with ultra violet light on it, TONING, BREATH, STORMS, WINDMILL, KEHUA, BULL-ROARER, SAIL, RANGI, FANS, WIND CHIMES, HANGING MOBILES BLOWING, PLANES, UNRESTRAINED, ACCORDIAN/HARMONICA/SAX, BIRDS, FAERIES, POLLENATION, RAINBOW...

WATER

CONCH SHELLS, WAKA, MYTHOLOGIES, THE MEXICAN WAVE, FLOWS, DRINK, SOURCE OF LIFE, LIFE BEGINS, RAIN STICK, RAINBOWS, WATER INTRUMENTS, COLD/WARM-ICE/MIST, FISH, BLUE WHITE AND PEACE, WHIRLPOOLS, WAVES, MIGHTY, VAST, BLUE GREEN LIGHT, UV, LIGHTS, RIPPLES IN SHEETS, TEARING NEWSPAPER(RAIN SOUNDS), MILK BOTTLE TOPS(RAIN SOUND), Dolphins, BIRDS, WHALES, DRIFTWOOD,

EARTH

PAPATUANUKU-EARTH MOTHER, MOTHERHOOD, SYMMETRY, BAREFOOT, FORESTS/TREES, FOUNDATION, PACIFIC ISLANDS, POLYNESIA, ROCK JAM, CHANTS AND DANCES, GROWTH, PLANTS, FERTILITY RITES, GAIA, PEOPLE, THE PLANET/GLOBE, MUD, CLAY MASKS, AROMA'S, WORMS, UNDERGROUND, CAVES, EARTHQUAKES, SECURITY, MOUNTAINS, POUNAMU/QUARTZ, SAND, DRUMS-EARTH INSTRUMENTS/MUSIC, DIDGERIDOO, RESONANCE, DEEP, AFRICA, KALIMBA

FIRE

SUN, MAUI, BONFIRE, FLINT, CANDLES, GLASS BLOWER, HEAT, VOLCANO, CHILIPEPPERS, SACRIFICE, TRANSFORMATION, REJUVENATION, PHOENIX, LAVA, PELE, RUAUMOKO, HEART, SMOKE, BBQ, LIGHT, FIREWORKS, SOUNDS-CRACKLE, ROAR, FIRE DANCING, HAKA, DRAGON, MAHUIKA,

As you can all sense, there is an ocean full of fantastic ideas Available to us, these few surfaced and revealed themselves... Our task is to take what we have and to operationalise these concepts into practicle performances of no more between 10 to 20 minutes with which we may base our whole show upon...Here is an example of what the nights itinerary may consist of hyperthetically...

1] Opening (Something that will blow them away and leave them stunned with amazement)...

2] Narrator does some type of introductory preamble within which they open the space for the following acts to follow and to capture and hold the audiences attention, to facilitate the flow of the night...

3] Perhaps the AIR performers engage their creative expression in the form of:-

a) An opening poem

b) Flowing into a dance...

c) Flowing into a story or visual effect

d) PERHAPS CLOSING with background air sounds/music

4] Enter the Narrator who facilitates the flow into the next Performance, which may be...perhaps a member(s) of the audience want to share a poem or song of their own free volition - spontaneous, free but totally appropriate...and then the narrator ties it all together into the next element...

5] WATER...perhaps something like this

a) water song

b) story telling time

c) visual and audio effects

d) concluding with water images/sounds/music/poem???

6] Narrator...constantly weaving the audience into the whole show, uniting them in thought and flowing onto...

7] Perhaps a song from a solo artist...who has a way of introducing the next element...or a poem...or a dance...solo/group it matters not, just to participate...and then the narrator brings us to the next element...

8] Earth...perhaps something like:-

a) Crowd participation in Rock Jam

b) Flowing into Earth song/poem

c) transforming into Earth sense's - lights, feelings, sounds, visuals

d) concluding with Mother Earth Plea/story/song/dance

9] Narrator pitching the crowd into the beginning of the end, a

crescendo of...

10] Fire...how about:-

a) Fire Dance

b) Fire Song

c) Fire/Heat

d) the Fire Dragon...

11] Narrator weaves it all together - all performers on stage for finale - Great and Almighty climactic chorus of one song many voices, one beat many rhythms, one heart many feelings, one love many peoples...One people in the presence of the divine breath of aroha...

12] Narrator close's the night...and introduces/invites the audience (now one with the whole show) to dance the night away, to meet the performers, to be a part of everyone on the night... Well this is a total hypothetical night - but this is where we need to go from now:-

We need to fill these spaces with song, poem, dance and or story to breath life into the night... So please...consider all the above and get inspired and enthusiastic and come up with great and creative ways to put into operation the ideas above in each element...My final words tonight are for us all...in case of those times when you feel like you've forgotten why all this is so important, think about these words:-

"We must pass through solitude and difficulty, isolation and silence to find that enchanted place where we can dance our clumsy dance and sing our sorrowful song. But in that dance and in that song the most ancient rites of our conscience fulfill themselves in the awareness of being human."

"There is no way to aroha, aroha is the way."

Thank you all "Kia mau ki te Aio o te Aorangi" See you all next thursday 7.00pm sharp E-mail Record of Report re: Paasivikaa Night.

Well, we did it...last night was Paasivikaa night...it was magical.

How do I describe it all - it's all like a dream really...And like all shows, even in the last moment's prior to beginning we had huge obstacles to over come...but over-come them we did! We opened the night in spectacular fashion...

We wanted the audience to have the perception that they were not an audience...we wanted them to believe they were the show...so we had to think about things like not having chairs for people to sit down on and not having people sit too far away from the stage - in fact we didn't even have a stage so that we could be wholly part of the collective gathering - thus the scene was set - low moody lights (two actually with deeply yellow cellophane to give atmosphere - it's amazing what you can do for effect in a major production with no budget)...And as people entered the room we had guys just softly jamming away singing songs that everyone could dance to and get into the swing of things...so from 7pm to 8.30pm we had about 80 people just chilling out dancing around chatting to everyone casually whilst we prepared ourselves...Then lights out (isn't amazing what happens when light is taken away from our senses)...

We began...

the first voice was Woman...the Karanga - call to all visitors, guests, friends and family...the voice of birth...beginning...life, nurturing, comfort, the voice of the mother Followed by the koauau (traditional maori flute - these things are hard to give you as percieved concepts if you haven't actually experienced them - but believe me - they reach down deep into your soul and pluck you straight out of yourself and cast you out into the utter vulnerability of the universe - bared for to all to see - indescribable)...After the openning came the first element - Air

Now - when we produce "the Paasivikaa C.D." and send you a copy you will hear this element as our first interpretation - it came out very American Indian because we used a lot of flutes and Air sounds in it - very Eagle like - soaring high in the skies - during this performance we asked that people feel free to contribute their poems and words and song's when they felt like it...this was the moment when we would know if we had a group of participative people's - a great gamble - but one that paid off handsomly...they were slow to participate but once

the first came up it was unstoppable...the last item for air was Paula - a Mexican woman of unparalleled talent - she blew everyone away with her beauty and my god could this woman sing - if the crowd were slow in recovering from the openning they got drowned again by Paula's presence...it was now we knew we had them all totally entranced...

Water - earlier when I first mentioned to you about Paasivikaa, two friends of mine and I had already created our first interpretation of water - a water song in which my friend Siva (who is a freak of the musical species thats plays every known instrument created like a god) developed a whole chorus of whale and dolphin song on his electric guitar whilst Steve played a most haunting ocean accompaniment on the piano - the C.D. shall feature this water song...I just sat in the back ground a warbled a few notes off some flutes - but man did all the surfies go crazy reciting their experiences on the oceans of Aoteroa as poems and small anecdotes...Meanwhile we had rigged up a huge double kingsized white sheet from the ceiling of the room where we played slides of spectacular ocean, river, lake, ice, fiord scenery which gave color and light and visual sensation to everyone while we played - the transition from water to earth was done through a haka of our's which symbolises the landing of sea going canoes of ancient times upon our island shores...thus we came upon land...Ah mother Earth - it was during this element that the

people were really warming up poems, drum's - several island boys put a display of earthy drum rhythms, followed by song, dance, and a guy who brought his own drum out and exploded into the most amazing tribal beat that send chills up peoples spines - which was all amazing and by no means have I done it justice through this limited description - but the most fabulous part was yet to come...the Rock Jam...In the room we marked off a semi circular area in which the performers performed...we did this with a couple hundred river rocks...Now let me explain the concept of the Rock Jam...Get several people together give them a couple of rocks to hit together...Some one starts in any way fashion or style they want - try not to have too contrived a rhythm rather just let it flow from within, then the others fit in where they feel comfortable...let the whole thing flow for a while, peaking, dropping, growing, diminishing - just let it flow - here is the idea behind it...

The rock jam is likened to our response-ability - or ability to respond. Respond to what you ask - well to life, nature, our community, our environment, our families...the way it attempts to do this is to make people aware of perceiving openings, gaps, space's within which one is to respond by filling that opening, gap, space with a beat a rhythm a part of themselves for the greater harmony of the whole...and to constantly flow with the natural changes of our environments and therefore in responding accordingly we enhance our dynamism and adaptability to harmonise - now one needs to remember that harmony is both resonance and dissonance - so you don't have to be a fabulous

drummer with syncopated talents - you just have to be you, unique, whole and honest...So picture this - 80 - 100 people of different gender's, ages, sexes, races, beliefs, cultures, diverse world views and multiple realities all holding rocks in their hands and banging away like tranced guru's seeking enlightenment - and you'd think that they would have produced a cacophony of chaotic noise but whoa - the rhythm that came out from the rock jam was nothing short of mind blowing harmony... it was magic...Which made it all so amazing to follow up with the element of fire -

We used the rigged up sheet to project colored light upon it and then Paula danced a shadow danced with Juan behind it (yet another Hispanic god - the spanish, can they party or what?!) and then out they came like fire dancing to a flamenco song we created for them - Gypsy Kings were in the house...And all to soon it was over - and after we closed the night off by giving a prize of a free trip to Fiji to one of the students compliments of one of our sponsors - we danced the rest of the night away...And so there you have it Paasivikaa...

Ngä Waiata, Oriori me Pätere o Paasivikaa me kä Waiata Aroha mo te Whare.

Songs found on the accompanying CD of this thesis/story.

Paasivikaa (© 2002 Te Awhiorakí).

Music Composed and Performed for the Dramatic Production of Paasivikaa – The celebration of All Pacific Peoples united by the five sacred elements of Air, water, earth, fire and aroha.

Song one.

Paasivikaa - Theme song to Paasivikaa (© 2002 JAMM).

Steve Horwell - Ngäti Päkehä - (ABbP & ARGG)[1]

Piano.

Zack Bishara - Ngäti Ranginui, Ngäti Tüwharetoa, Kahukura.

Acoustic Guitar, Koauau, vocal.

Sivabalan Sothinathan - Ngäti Märeihia Ngäti Tamura

Electric Guitar, Sound, Recording and Production engineer – Song composed and arranged by Siva.

Special Guest:

Riki Croft Ngäti Horomona Ngäti Engarani – Spoken Voice.

The Whale is an ancient symbol of wisdom, guidance and awe-inspiring spirit of the ocean. Our ancestors were guided by their benevolence – we open with acknowledgement to the Greatest Creatures to have ever existed in the World's evolution.

Song Two.

"Pacific Flower" (© 2002 JAMM)

(Theme inspired by Jasmine Flower - Kenny G)

Steve Horwell - Ngäti Päkehä, – (ABbP & ARNG)

Piano.

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[1] 'ABbP & ARNG' - Awesome B-ball Player All Round Nice Guy.

Zack Bishara - Ngäti Ranginui, Ngäti Tüwharetoa, Kahukura

Arrangement, Flute/Recorder, South American rain-stick.

Sivabalan Sothinathan - Ngäti Märeihia Ngäti Tamura

Electric Guitar, Sound, Recording and Production engineer.

In celebration of the island fragrance and beauty of the Pacific Island Nations.

Song Three

"Kahukura" (© 2002 JAMM)

Juan Vela – Ngäti Kahukura Ngäti Koromopia

South American Rain Stick, shaker.

Nicolette Was – Ngäti Päkehä

Flute/Recorder

Sivabalan Sothinathan - Ngäti Märeihia Ngäti Tamura

Electric Guitar, Sound, Recording and Production engineer.

Zack Bishara - Ngäti Ranginui, Ngäti Tüwharetoa, Kahukura

Composer & Arrangement, Ti räkau, koauau, acoustic guitar, percussion.

Aotearoa the land of Birds. To the spirit of air, sky and the magnificence of the of flight Kahukura.

Song Four

Siva flamenca" (© 2002 JAMM)

Co-composed Siva and Zack

Both play acoustic guitars

Sound, Recording and Production engineering by Siva at Jutu JAMM Studios.

Flamenco Jamm symbolising the fire of celebration and dance.

He Waiata Aroha me Te Pätere Mo te Whänau o Te Whare Whakakotahi no Te Whare Wänaka o Aoraki/Lincoln University nä Isaac Bishara Ngäti Ranginui, Ngäti Tuwharetoa, Kahukura.

Song Five

Waiata Aroha

Guitar in Open D Tuning D A D F# A D

Or standard tuning Chords C – F – G.

E mihi e

E mihi e Papatuanuku te atähua	I acknowledge earth mother
E mihi e Ranginui e tü iho	I acknowledge sky father
E mihi e Te whänau nö te Aroaki	I acknowledge the one family of the universe
E mihi e Aue	In humility I give love, respect
E mihi e.	And praise.

Kia ora rä Tamanui ki te Aomarama	I acknowledge the awesome powers of the sun
Kia ora rä te hä nö ngä hau e whä	I acknowledge the freedom in the winds
Kia ora rä te waiora nö te ua	I acknowledge the sacred cleansing rain
Kia ora rä Aue	In humility I give respect love, respect
Kia ora rä	And praise.

Kia tau mai rä te korowai nö nga tipuna	Bestow upon us the ancestors protecting love
Kia tau mai rä te mätauraka pai	Bestow upon us their wisdom and compassion
Kia tau mai rä te taonga nö te aroha	Bestow upon us the precious treasure of love
Kia tau mai rä Aue	Thus in humility we are made whole
Kia tau mai rä	In the presence of the divine breathe of life.

Song Six

Te Pätere Whakakotahi (© 2002 Isaac James Bishara).

Contains the History Of the Co-evolution of The Whänau of Te Whare Whakakotahi, the whare and Te Whare Wänaka o Aoraki/Lincoln University.

Encoded into the song are the significant figures in the history/herstory of te whare whakakotahi. Those hidden codes can be accessed by the processes of wänaka with the relevant whänau. It is my plea to the whänau of the whare to stay in touch with those who have gone on and invite them back often for the purpose of wänaka with the whänau. Through this process the whakapapa of the whänau and the whare is kept alive and vital.

Whakakotahi (© 2002 Isaac James Bishara).

Mai te Raki ki te Nuku
Aoraki whetu Hü!
Aoraki whenu Hä!

Tihei Mauri Ora.

Whakaroko ake au ki taki a te manu
tüia tüia tütuia
Tütuki moemoeä o kä huka ki tua
Mo kä uri whakaeke täiki e ie ie

Taumutu te rohe nö kä *tira Moki
Me Ngäi Ruahikihiki manawhenua
Aoraki te mauka Aoraki te waka
Aoraki te Whare Wänaka e ie ie

*I am actually acknowledging Nutira here, the upoko of Ngäti Moki who passed away this year and to his teina Maurice Nutira a kaumatua of the students until his departure 2000.

Waihora te marino mo te *whare iti
Tü tonu mai rä hei whakaruruhau
Whare mähorahora whare ngäkaunui
He whare ora nö kä tauira e ie ie

*I am both refering to TAUMUTU, WHARE WHAKAKOTAHI and the whare that the whanau of kaitorete visit with Dr Keith Morrison in acknowledgement of the wilderness whaanau.

Korowai hümarie kauawhi tätou
Öhäki tuku iho mo te *Morehu
**Toro atu te ringa pümau ki te aroha
E whakakotahi kä iwi e ie ie

*Here I am acknowledging Manawaroa Morehu Gray and the öhäki he bestowed upon the whare through naming it te whare whakakotahi. ** Here is Peter Moeau's gift to the whare, inspired by Manawaroa's commitment to aroha ki te takata.

*Ahakoa te maha o kä whakapapataka
Kotahi anake te räraka e
Koia nä te mauri tü koia nä te ora
Ïna te mana tühono o te aroha e ie ie

Here I acknowledge the wisdom of Maever Cherie Hei Ariki Moeau-Punga who was a teacher here of esteemed ability and dignity. Through her wisdom we learned the meaning of respect, commitment and integrity.

*Mä wai te tieki pä harakeke
**Mä wai e whakawhiti Tamateranui
Hei aha ahakoa te iti noa
Te iti kahuraki i rüia a koe ie ie

*I acknowledge Ma & Pa Manuel – Akuhata and Patsy who cared for us many times as our elders and as our friends. **Here I acknowledge Merepeka Henley whom wihtout we would never have the whare as s/he now stands. Her tribe is Ngäti TAMATERANUI, it was her who made the sun shine for our whare.

Puaretia ki te aroaro o te hä
E kai te matauraka häpaitia mauri
Whakamana ö whakäro i te puna märie
Waihotia kä wheru häkore e ie ie

Takahia waewae kapahaka tinana
ana ko te panapana korokorohü
Koia nä te hinekaro puawai te miharo
E rere wairua e rere e ie ie

Tüia tahia kä *here tapu
Whakapono tümanako rakimarie
Ka tü te kaitiaki ka tu te rakatira
Kia tau te te tikaka tuku iho e ie ie

Here is Here Mahoe Wilson Ngäti Tuhoe who was whaea for us in her frequent contributions to Lincoln University and to the departments. Though she will never return – she is not forgotten.
Tihei mauri ora Whare Whakakotahi
*Kahukura Körako ruka rawa e
**Whakapapa pounamu te huarahi
Whano whano mai rä ***Te Awhioraki e ie ie

*Kahukura the wanaka mau räkau that was established through Peter Moeau. Kahukura is the rainbow and the day time kaitiaki guide for the Takitimu waka. Korako was the night time kaitiaki guide for the waka in the form of the moon bow. EACH CARES AND GUIDES, PROTECTS AND SAFE-GUARDS THE WHARE.
**Whakapapa pounamu the waiata aroha sung for the graduates of Te Whare Wänaka o Aoraki.
***Te Awhioraki the ancient toki/adze that shaped the hull of the Takitimu waka, the Maori Student Association who shapes the waka of kaupapa tauira Mäori.

Tüturu mai kia whakamaua kia tina, tina
Haumi e Hui e Taiki e!

Appendix D

Memorandum Of Understanding For Lusa The Lincoln University Students' Association Inc. Te Röpu Tauira O Te Whare Wänaka O Aoraki And Te Awhioraki Mäori Student Association Te Whänau Mäori Mo Ngä Tauira Mäori O Te Whare Wanaka O Aoraki September 2000.

Introduction

This document will provide insights into processes for improving, maintaining and developing a dynamic working relationship between Lincoln University Students Association (LUSA) and Te Awhioraki (Maori Student Association) for the mutual benefit of Lincoln University/Te Whare Wanaka o Aoraki student community.

LUSA is recognised by the University of Lincoln as the Student representative body. All students interests, aspirations and needs are the representative responsibility of LUSA.

Te Awhioraki has priority focus on providing for the needs, aspirations and interests of Maori Students at Lincoln University/Te Whare Wanaka o Aoraki. Te Awhioraki is recognised by LUSA as a parallel student association. As such Te Awhioraki shall have full control over its destiny and decisions therein. LUSA recognises and accepts this. This places Te Awhioraki in a position of greater responsibility, obligation and accountability than that of a club. As such both LUSA and Te Awhioraki have mutual interests in student welfare. What is unique about both associations is their different approaches to student welfare.

It is recognised that each association's unique approach to student welfare is valid, valued and essential for holistic student welfare. Therefore it is in both associations interests to nurture appropriate processes of communication between each other in order that a sound respectful working relationship evolve.

Historically LUSA and Te Awhioraki have had a dynamic relationship with many negative and positive conflicts and resolutions. LUSA and Te Awhioraki have proven on numerous occasions that, despite the dynamism of the political socio-cultural environment of student needs, they can work together with empowering results for the student community.

This document is designed for the associations of the near and far future to be able to benefit from the positive experiences of the past and present associations. It is hoped that this document will provide a blueprint from which future associations may develop and nurture sound working relationships. This document provides insights into principles and values of positive processes of decision-making based on mutual respect and understanding between LUSA and Te Awhioraki.

The following bullet points have been developed in mutual consultation between each association in the hope that they may provide insights into nurturing POSITIVE, DYNAMIC and RESPECTFUL processes of decision making, mutual respect and understanding.

This Memorandum of Understanding is being developed to recognise the commitment both LUSA and Te Awhioraki have to one another, and to ensure that the good working relationship is maintained. It is not

intended as a legal document. It is intended as a written version of current understandings with moral authority.

LUSA and Te Awhiorakī share a mutual desire to serve, represent and advocate for their members.

Te Awhiorakī and LUSA recognise Te Tiriti o Waitakī / The Treaty of Waitakī as the founding document of Aotearoa/ New Zealand. This recognition has positive potential for an evolving relationship between both associations. It is hoped that this document can provide insights into appropriate processes of decision making which serve to support both associations aspirations whilst bringing about greater awareness, communication, respect, understanding and acceptance of each associations unique contributions to Lincoln University's student community.

LUSA and Te Awhiorakī are aware that the process of nurturing an appropriate working relationship will be dynamic and as such will present diverse and potentially empowering conflict resolution opportunities.

Te Awhiorakī and LUSA agree to ground their working relationship upon coherent processes of communication, consultation and information. This will provide a stable platform from which sound professional decision-making may develop. LUSA and Te Awhiorakī understand that this relationship will take time and energy, commitment and empathy to be successful. Te Awhiorakī and LUSA accept these challenging conditions and wish to move forward into the future with a positive focus on unity in diversity for the benefit of Lincoln University/Te Whare Wanaka o Aorakī student community. LUSA and Te Awhiorakī recognise Te Runaka o Taumutu as the representative body for Takata Whenua here at Lincoln University/Te Whare Wanaka o Aorakī. Te Awhiorakī and LUSA recognise that more communication doesn't necessarily mean better quality communication. Therefore representatives of each association shall endeavour to stay in touch maintaining feedback for the purpose of keeping their relationship vibrant and dynamic. It is encouraged that both formal and informal meetings take place as often as is required with special regard to any potential situations of emergency. In these cases discretion and consideration for student safety, welfare and health would be priority issues to be agreed upon by both associations, and/or representatives of both, such that the emergency may be resolved appropriately and efficiently.

Te Whare Whakakotahi

It is not the intention of this MOU document to provide detailed backgrounds, cumbersome definitions or incomplete meanings to the multi-dimensional Maori concepts found within this document. However it is the intention of this document to bring about awareness of the special and unique contribution that Te Whare Whakakotahi brings to this university community.

Te Whare Whakakotahi has a wonderful history of bringing together many cultures for diverse purposes for the benefit of the whole Lincoln community. Although the house itself has served as a meeting point for various student groups for a number of years it has taken on the personification of Te Whare Whakakotahi since its blessing ceremony in 1998. On this day Te Whare Whakakotahi was imbued with the breath of life. This has many layered implications. The following are merely a few fundamental

concepts basic to the need for greater understanding between Te Awhioraki and the fortunate few who may participate in the living breath of Te Whare Whakakotahi.

Te Whare Whakakotahi is a taoka.

Te Awhioraki have the privilege of being kaitiaki of Te Whare Whakakotahi.

Te Awhioraki have a strong relationship and bond to Te Whare Whakakotahi. This relationship is central to the sustainability of both entities. Each draws strength from the other. This bond obligates Te Awhioraki to sustain the integrity of the principles and values practiced in Te Whare Whakakotahi as well as maintain the multiple dimensions of Te Whare Whakakotahi.

Te Whare Whakakotahi provides a space unique to the environment of Lincoln Campus. The protocols of the whare, the processes surrounding its sustainability, the activities within and without and the general presence of the Te Whare Whakakotahi serve as a bridge for all cultures through the medium of Te Reo Maori me ona Tikaka.

Te Whare Whakakotahi serves the general Lincoln University Community.

Te Whare Whakakotahi achieves this in a way that enhances the wellbeing of the general community by providing for many diverse, robust and alternate means of education.

Te Whare Whakakotahi raises horizons and brings about greater awareness of Te Ao Maori for all who participate in the activities, practices and protocols of Te Whare Whakakotahi.

Te Awhioraki encourages LUSA to participate in furthering their awareness of Te Ao Maori me ona Tikaka by participating in the living processes of the Te Whare Whakakotahi.

LUSA clearly has a role to play in the sustainability of Te Whare Whakakotahi me ona Tikaka. The continued resourcing of Nga kaitiaki o Te Awhioraki as a means of sustaining this unique and special taoka for Lincoln University/Te Whare Wanaka o Aoraki must be a priority consideration for LUSA in conjunction with the resourcing of Maori student needs and aspirations.

The following outlines the ways in which LUSA may fulfil their commitment to Te Awhioraki.

LUSA Executive

There is a position on the LUSA Executive for a Maori Collective Officer(s). Each year a possible 3 Maori students are elected by consensus to fill this position at a general Hui of Maori Students to be held by Te Awhioraki at Te Awhioraki discretion. The 3 Maori Students are to share one honorarium in a way suitable to their needs. The purpose of the position is to fulfil LUSA goals and performance measures as per LUSA's constitution and the Maori Collective's Job Description. All LUSA Executive Members are accountable to LUSA's constitution.

Maori Collective Officer's are also accountable, responsible and obligated to fulfil to the best of their ability any kaupapa set by Te Awhioraki. As such, this places Maori Collective Officer's under a double responsibility. In this light it is seen how beneficial a collective can be for the fulfilment of the two responsibilities.

The Maori Collective on LUSA is a position which can be maintained with at least one Maori student representative but at a maximum of three, until such time as both associations may decide for an alternative arrangement in the future.

Representation

Te Awhioraki shall be invited to appoint representatives to participate in all LUSA working parties, staff appointments, panel, and committees conducted by LUSA. Te Awhioraki and LUSA representatives shall endeavour to consult, or where appropriate notify each other on issues of consequence to the respective associations. Where possible LUSA and Te Awhioraki shall jointly endeavour to gain Te Awhioraki representation on University committees. Where this is not possible due to the University desire to limit student representation, Te Awhioraki shall be forward all committee agendas and shall put forward their concerns to the LUSA representative, who shall be required to present those views at the next meeting of that committee.

Funding

LUSA shall continue to fund and make available general services, entertainment, building resources and the like, accessible to all students.

LUSA shall continue to pay national levies to Student Job Search (SJS), New Zealand University Students' Association (NZUSA), and University Sport New Zealand (USNZ) for all students, while LUSA remains a member of these organisations.

LUSA has in the past transferred total amount of the LUSA membership fees paid by Maori students, as identified by enrolment statistics. In 1999 there were no LUSA fees so 100% of the service levy collected by the University for LUSA services, multiplied by the Maori EFTS, was transferred to Te Awhioraki to provide services to students. This was (1x$80)*84.

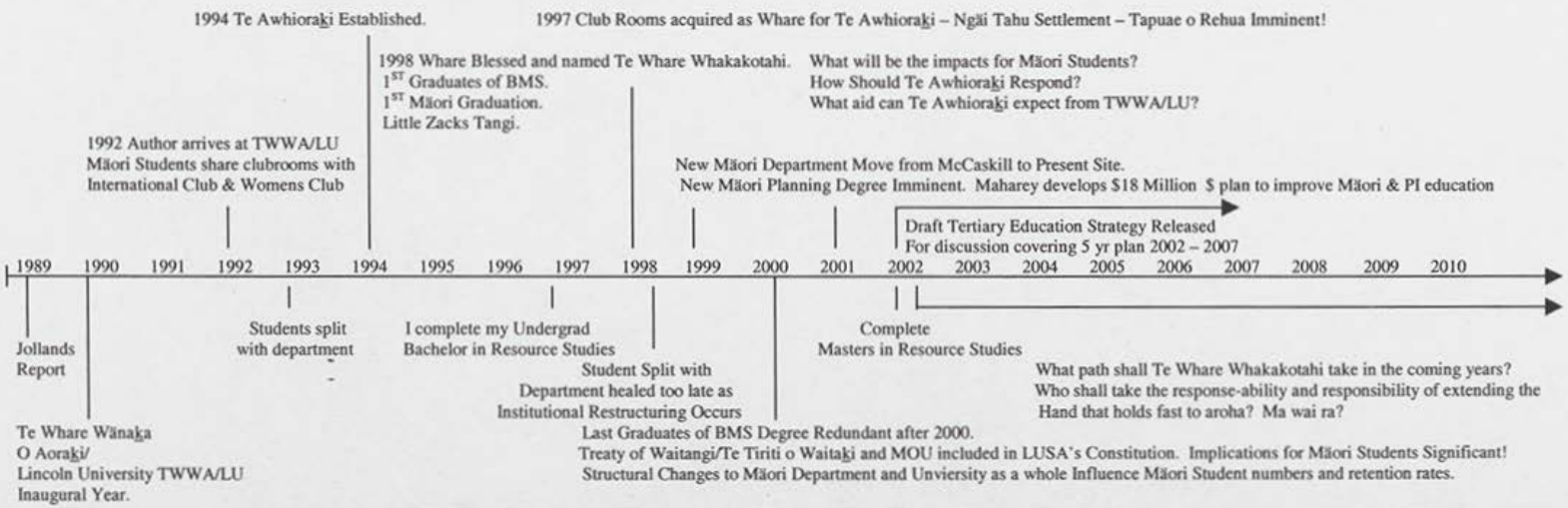
LUSA has in the past chosen an alternative formula of 20% of Total Maori Student EFTS + 1.5% Total Student EFTS.

Each formula will produce different outcomes in terms of funding available for Te Awhioraki according to the variable nature of student EFTS. LUSA agrees to employ the more suitable of the two above formula in order to fund Te Awhioraki. Both parties agree to that the terms "most suitable" inherently means, "choosing that formula which yields the greatest funding possible for Te Awhioraki". LUSA and Te Awhioraki agree this arrangement shall continue for the term of the Heads of Agreement with the University.

Appendix E: Summary of Influential Events in Te Whare Whakakotahi's Evolution over the Decade 1990 – 2000 and Beyond.

Student Loan Scheme Begun in 1992 continues today 2002 - Student Debt now surpassed $5 Billion.

Four Ministers of Education Responsible: Dr Lockwood Smith, Max Bradley, Wyatt Creech & Steve Maharey – (2001 Special Supplementary Grant for Maori & Pacific Island students developed by Maharey. 4 year plan to bleed $18 Million dollars into Mäori and P.I. tertiary education. How will Lincoln University respond to demand for improved conditions for Mäori and P.I. student education welfare? So far present responses have been inadequate – Marginalisation & tokenism eixsts). Jim Bolger, Jenny Shipley and now Helen Clark responsible Prime Ministers. Advent of MMP as chosen political system.



New Zealand coming out of the Eighties entering age where greater competition, economic efficiency and globalisation describe the Nineties. New Rights Economy has major impacts on Mäori access to education, employment and health. Opportunities now left in the hands of the economic market. Government taking hands off stance. Privatisation occurring rapidly. SOE. Health and Education must enter the competitive market to survive. Student fees rise from $500.00 for 1 year undergraduate study at Canterbury University 1988 to $3,800.00 for 1 year postgraduate study at Lincoln University in 1998. Despite a 2 year freeze on student fees costs of being a student are continuing to increase. The impacts of which are most strongly felt by Mäori and those occupying the lower socio economic strata of present Aotearoa/New Zealand society. This thesis/story poses the question how are we as Mäori Students of TWWA/LU to respond?