Tū Te Ngana Hau

The Breath of Endeavour

Building skills for Māori to complete education and transition into the workplace.

E rere kau mai te awa nui nei,
mai i te Kāhui maunga ki Tangaroa
Ko au te awa, Ko te awa ko au.

The river flows from the mountains to the sea
I am the river The river is me.

Project Team

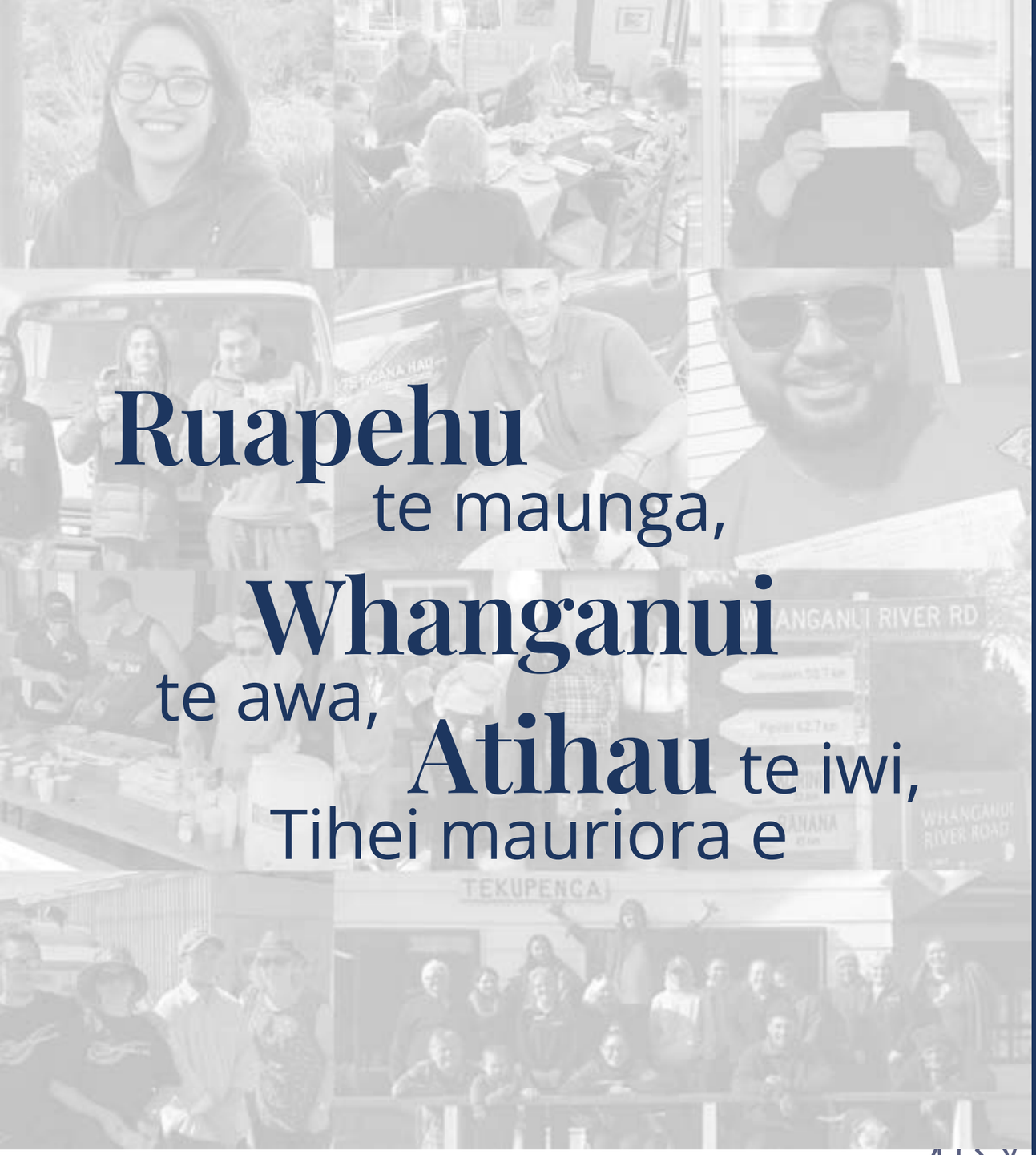
Matiu Julian
Project Manager
Primary ITO
Te Ati Haunui a Pāpārangi

Marianne Farrell
Project Manager
Primary ITO

Tiara Ranginui
Community Co-ordinator
Te Ati Haunui a Pāpārangi

Ako Aotearoa

PrimaryITO
Rōpū Whakangungu Ahuwhenua Ahumahi



Ruapehu te maunga, Whanganui te awa, Atihau te iwi, Tihei mauriora e

This report is licensed under the Creative Commons Attribution-ShareAlike 4.0 International License.

To view a copy of the license visit:
https://creativecommons.org/licenses/by-sa/4.0/
This project was supported by funding from Ako Aotearoa
This report and resources can be downloaded at
https://ako.ac.nz/knowledge-centre/breath-of-endeavour/
ISBN: Online 978-1-98-856237-7
Print 978-1-98-856238-4

Publisher: Ako Aotearoa – The National Centre for Tertiary Teaching Excellence
PO Box 756, Wellington 6140 www.ako.ac.nz

He mihi | Acknowledgements

Te rerenga wai o te manga iti o te manga nui, ngā whanaunga me ngā piringa karanga maha o te tupuna awa o Whanganui, tēnei te mihi!

On behalf of Primary Industry Training Organisation (ITO) and Ako Aotearoa, the Project team pay special tribute to all the tribal members who reside on the Whanganui River, Aotearoa NZ from Kaiwhaiki through to Pipiriki. To the awa kaumātua who regularly blessed us with their presence, who shared their observations and encouragement, thank you. We are grateful for your support! To Siobhan Marshall a friend, trustee, and champion for community transformation. Thank you for your insights and guidance!

To Sonny and Tiara Ranginui and their tamariki, thank you. Being part of the Project Team has been a whānau effort and we are grateful for your support. To Ahurangi Ranginui who kindly gifted us the TTNH design that perfectly articulated the essence of our journey, tēnei te mihi!

To Tiara Ranginui, as the nurturing māmā and the jewel in the centre of the programme. We thank Tiara for allowing us to work together. Tiara has a heart for her people and the people have responded in kind. She made it safe for others to participate, created a positive learning experience and inspired people to follow.
He mihi whakawhetai ki a koe Tiara!

We acknowledge the support of the following services and businesses:

TCLD Trust (The Community Led Development Trust)| Training For You (Whanganui)| Greenhaus Gardens | Thrive | River City Tree Services | Generate | Meditrain | Civil Defence | Innovative Hospitality | Computers in homes | Ohutu Meat Processors | The Eco School | Healthy Families & Kai Kollective | Te Kura Wainui-ā-Rua | Pungarehu marae | Hiruharama marae | Ranana marae |Paraweka marae | Koroniti marae | Atene marae | Matahiwi marae| Parikino kohanga reo & marae | Sisters of Compassion Hiruhama | Jay Rerekura (aka The Punisher)| Excel Driver Training & AA Whanganui| A&K Prints | Traffic Safe NZ | Matahiwi Gallery & Cafe | Nigs Pest Control | Whanganui River Adventures | Ministry of Internal Affairs | Ruapehu REAP | Whanganui DHB | Whanganui Fire Brigade | Display Associates Whanganui | Mōrikau Sheep & Beef Station | Department of Conservation | 200+ Facebook followers | Dr Mei Winitana

He mihi aroha ki ngā mate mōtoi kura

Rīrere rā te kura maimai aroha ki te tāngurunguru o te rau kawakawa, hotuhotu nei te whatumanawa i te wā iti nei e. Ki ngā mate mōtoi kura, te hunga kua riro i te ia o te tai-hekenga-nui, o te tai wehewehenga-tangata ki te Pō, ā, moe mai rā i Tuawhakarere , okioki ai.

We pay tribute and remember those from the awa who during our time together have departed us on the great receding tide, the tide that separates human beings to the eternal night of death, joining those who rest in peace in the beyond. We acknowledge you all.

Table of contents

He mihi | Acknowledgements	1
INTRODUCTION	3
Tribal setting	3
The Tū Te Ngana Hau project	4
LITERATURE REVIEW	5
Barriers to employment	5
Training and employment in a wider context	5
A demographic look at the tribal picture	6
Building upon the tribal goals	7
RESEARCH PROJECT	8
Project vision & research questions	9
Methodology	9
Methods used in this research	10
Programme coordination and implementation	11
FINDINGS	11
Data from workshops and courses	12
Employment status	14
Highlights!	15
DISCUSSIONS	17
DISCUSSION ONE: 'Creating training and employment pathways'	18
DISCUSSION TWO: 'Ahi kā - Building awa capacity and capability'	21
Someone local to coordinate is the key	21
DISCUSSION THREE:	22
'Mana motuhake - mana through self-determination over one's own destiny'.	22
Kaumātua as the 'eyes and ears' of the programme	22
Upholding the mana of the whānau	23
Mana motuhake online	24
'Te Awa Tupua' Tribal Framework	26
The Tū Te Ngana Hau – Visual Model	27
CONCLUSIONS	28
Learnings	28
RECOMMENDATIONS	29
REFLECTIONS	30
REFERENCES	32

Introduction

Tribal setting

The context for the Tū Te Ngana Hau (TTNH) (The Breath of Endeavour) concept focuses on the remote marae communities up the Whanganui River, Aotearoa New Zealand. Even though there are eight marae (refer to figure 1) each with its own village, each marae claims its own rangatiratanga/ decision-making, mana and importance, with a tupuna whare/ancestral meeting house for the hapū/sub-tribal members.

Te Ati Haunui a Pāpārangi iwi/tribe maintains mana whenua/ territorial rights and occupancy of the tribal land of the awa/ Whanganui River. This awa and its environs has provided both physical and spiritual sustenance to Whanganui Iwi and its hapū from time immemorial. There are numerous kāinga/villages and habitations, pā/ fortified sites, urupā/cemeteries and other wāhi tapu/ sacred places. Other tribal groups with interests in the parts of the Whanganui River and its tributaries include the iwi of Ngāti Tūwharetoa, Ngāti Maniapoto, Ngāti Rereahu, Ngāti Maru, Ngāti Ruanui, Ngā Rauru Kītahi and Ngāti Apa and certain of their hapū[1]. The awa has from early times, acted as an artery for Māori inhabiting its forests and fertile river terraces and travelling to and from the central North Island.

Like all other iwi Māori/Māori tribes, Te Ati Haunui a Pāpārangi have endured a long and extremely painful history stemming from colonisation, including land loss and loss of control over the resources of the awa. Add to this was the loss of people due to successive health epidemics, two World Wars, and effects of a global Depression.

Like many remote Māori communities, the impact of colonisation and the alienation of the indigenous people from their lands is an intergenerational experience and one which still reflects the limitations for Māori to be tangata whenua/ people of the land and to hold mana whenua/ territorial rights and occupancy of the land. It continues to be extremely difficult for our kaumatua to experience the whittling away of our whenua and the challenges of maintaining a sense of community and being connected. This reality was raised for discussion at a hui at Parihaka many years ago by the late Dr Huirangi Waikerepuru at a tribal wānanga at Parihaka who asked the question "How can we be tangata whenua without the whenua?"

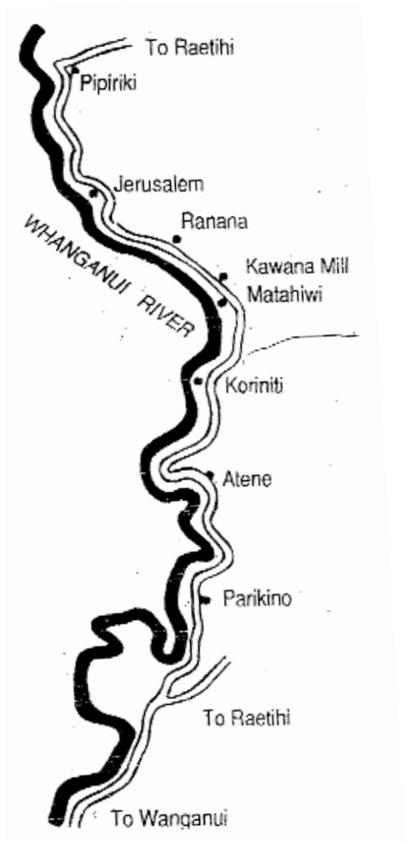


Figure 1: Map of the marae villages on the Whanganui River: https://www.pinterest.nz/pin/346917977520518922/

[1]The TTNH project acknowledges this detailed history from https://www.ngatangatatiaki.co.nz/our-story/historical-journey/ Retrieved 17/8/2021.

Bobby Gray, a kaumatua/ esteemed elder from Paraweka marae (Pipiriki) recounted the loss of land for their hapū/sub-tribe, and how that compromised the ability of the people to sustain themselves. So as not to forget the painful colonial experiences, the whare tupuna/ancestral meeting house at their marae was named 'Pire Kiore'/ 'Bill of Rats' referring to government policies that stripped away Māori land on the awa.

For the awa whānau like many other Māori communities, the close ties of kinship and alliances were compromised and forced many to leave their tribal areas to survive. The post-World War Two urban drift forced many tribal members to leave in search of employment and a better life. This reality created a vacuum for the marae who were left bereft of younger hapū members to learn the tribal tikanga/protocols. This created disconnection for many tribal families, and it continues to be left to kaumatua to maintain ahi kā/ keep the home fires burning.

Figure 2: Bobby Gray (at left) outside 'Pire Kiore' whare tupuna at Paraweka marae

The Tū Te Ngana Hau project

Tū Te Ngana Hau (The Breath of Endeavour) is a concept that embraces the life force of a remote community, providing a bespoke foundational programme to create pathways that will lead to further education and training. Best described as an action research project, the setting of this pilot is the Whanganui awa (river) community. As a two-year project funded by Ako Aotearoa in 2017, this work focussed on a community-driven project that will lead to further education and training for tribal members of the iwi/tribe of Te Ati Haunui a Pāpārangi from the marae villages on the Whanganui river.

The vision of this project was to grow the capacity and capability of local people to drive this kaupapa for themselves and create meaningful education pathways to find or create employment opportunities. Kaupapa Māori principles underpinned the project and was guided by Māori values of whanaungatanga (relationship integrity), manaakitanga (empowerment of communities) and mana motuhake (respecting the context of each village).

> "How can we be tangata whenua without the whenua?"

Literature review

In this project research, three theoretical considerations are presented here relating to this kaupapa/topic. These are the 'touchstones' of this project and will be reflected upon in the Discussions of this report. The first theoretical consideration highlights some of the researched barriers to employment for Māori. The next discussion examines the demographic profile of this iwi to clarify who the participants of this research are. The final consideration relates to the recent articulation of tribal goals as part of the post-Treaty settlement for Te Ati Haunui a Pāpārangi iwi.

Barriers to employment

Many types of barriers to employment for Māori have already been identified. For long term beneficiaries these can take many personal forms; poor health and disability, mental illness, learning disabilities, substance abuse and dependence, criminal convictions, and transportation problems[2].Family barriers, geographical location and benefit system barriers are others[3], as well as mixed schooling experiences, difficulties in processing student loans for training had created a situation thinking they were the problem. For female tribal members these barriers can also include caring responsibilities for children, caring for ill, elderly, or disabled family members, and domestic violence and abuse[4].

All these barriers were typified in varying degrees for the 91/107 tribal members and locals participating in the TTNH workshops and courses.

Training and employment in a wider context

In the debate about training and employment pathways for Māori, the TTNH research project aligns to the national Tertiary Education Strategy[5] (TES), the major guiding statement for education and training for adults in Aotearoa NZ. In the TES, the TTNH project addresses four of five objectives, these are:

- Learner at the centre
- Barrier-free access
- Quality teaching and leadership
- Future of Learning and Work

At first glance, this is impressive. However a closer critical analysis afterwards in the Findings and Discussions part of this report will gauge the effectiveness of the TTNH project and will be presented in the discussions part of this final report.

[2]Singley, C. (2003). https://www.msd.govt.nz/about-msd-and-our-work/publications-resources/working-papers/wp-04-04-barriers-to-employment.html Retrieved 13/11/2021.

[3]Hurt-Suwan, C.J., & Mahler, M.I., (2021) Social procurement to reduce precarious employment for Māori and Pasifika workers in the construction industry, *Kōtuitui: New Zealand Journal of Social Sciences Online*, 16:1, 100-115, DOI: 10.1080/1177083X.2020.1767164

[4]Taylor, M.J., & Barusch, A.S. (2004). Personal, family, and multiple barriers of long-term welfare recipients. *Social work, 49 2*, 175-83.

[5]https://assets.education.govt.nz/public/Documents/NELP-TES-documents/FULL-TES-2020.pdf Retrieved 13/11/2021.

A demographic look at the tribal picture

A look at the general population of the Whanganui region is helpful to understanding some of the dynamics affecting the tribal members of the Whanganui River. Statistics NZ[6] classify Whanganui and Manawatu together for tidy statistical purposes. Reflecting on the 2018 census data and comparing the overall population and the Māori population is helpful too.

A comparative look at the demographics of the wider Manawatu-Whanganui region (refer to figure 3 below) reflects an aging population. The picture for Māori in the same region (refer to figure 4 on the next page) tells a different story with two features: a growing aging group and an increasing youthful population.

Although a smaller microcosm of the Māori population of the whole region, the people enrolled in the TTNH project reflected the same two trends; 20/107 of the 15-20 years age group being the larger group, and the other larger group is 15/107 in the 40-45 years age group. This reflected microcosm is an interesting feature for discussion, since Māori reflect a youthful population as a national trend. The TTNH however, depicts a growing 'bulge' of tribal people in the mid-adult age group. This trend suggests that their needs, wants, and desires need to be catered for too.

Population counts, by age and sex

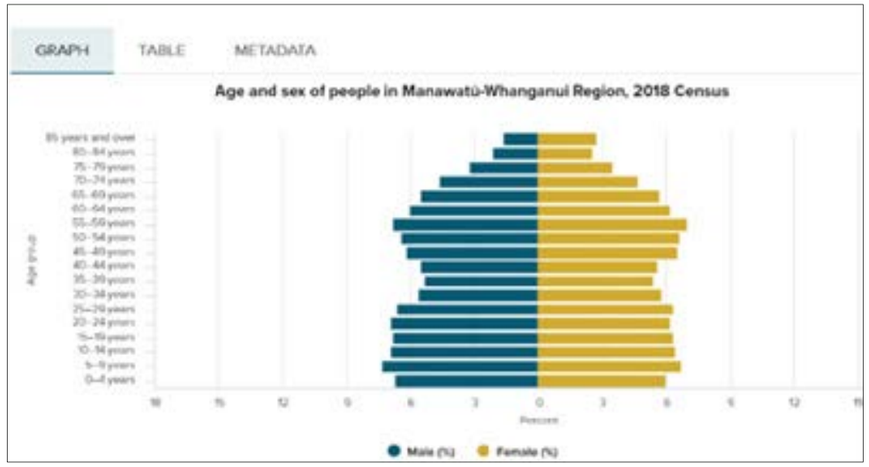


Figure 3: Population of Manawatu-Whanganui region in 2018

[6] https://www.stats.govt.nz/tools/2018-census-place-summaries/manawatu-whanganui-region Retrieved 25/3/2021.

The Te Ati Haunui a Pāpārangi iwi tribal people numbered about 15,000 on the 2018 Census data. In this research project, just over 100 tribal people participated in the TTNH project. Like other iwi, more tribal people live outside the tribal region. The attraction of nearby Whanganui City means better opportunities for schooling, employment and training has added to the depletion of tribal members living on the awa.

Building upon the tribal goals

In 2015 the 'Ngā Tangata Tiaki - the post-Treaty Settlement entity for Te Ati Haunui a Pāpārangi was formed with a clear vision and strategic plans for the people of the awa. They have six strategic goals[7].

The TTNH project supports and complements four of those goals:

1. Everyone has a responsibility to give effect to Te Awa Tupua
2. Enhancing the position of Whanganui uri in the decision-making over our resources
3. Whanganui uri actively uphold our responsibilities to Te Awa Tupua in line with our Whanganuitanga, Kawa and Tikanga
4. Sourcing and building the most robust and sustainable [pā tuna] to provide for our future

Articulation of these goals were helpful in providing some guidance for the kinds of workshops and courses that TTNH could explore with tribal members and locals. A deeper analysis will be offered in the Discussions part of this report.

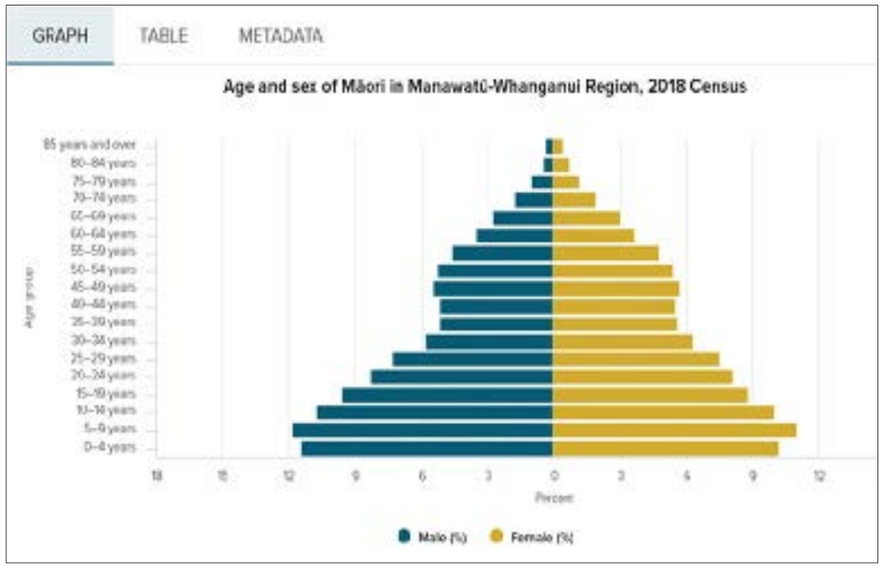


Figure 4: Age and sex of Māori in Manawatu-Whanganui region in 2018

[7] http://www.ngatangatatiaki.co.nz/wp-content/uploads/2015/04/Ngā-Tāngata-Tiaki-o-Whanganui-Strategic-Action-plan_v3.pdf Retrieved 7/11/2021.

Research project

This research project was originally formulated in 2017 as a partnership between Primary Industry Training Organisation (PITO) and a private tertiary education provider (PTE). Conceived as a pre-employment programme which included literacy and numeracy training in a marae-based environment, 2019 saw a new project team that brought a changed scope for this research. An approach was made to tribal kaumatua/esteemed elders within the Te Atihaunui-ā-Pāpārangi iwi/tribe of the Whanganui River, and this became the new focus for this project.

Māori values

The values guiding every aspect of this research project were those of:

Whanaungatanga

strengthening the relationships

Mana Motuhake

empowerment of and respecting the mana of the people from the marae villages

Manaakitanga

working in a culture of service to others-care and consideration

Project vision and research questions

Within the scope as described above, the project vision for this research was discussed at length with tribal kaumatua of the Te Atihaunui-ā-Pāpārangi iwi, and the following vision was agreed upon - "to align with the wider Whanganui iwi vision and goals with meaningful education and training pathways for tribal members".

The following research questions were:

1. How can we grow the capacity and capability of tribal people to drive this kaupapa for themselves?
2. How to create meaningful education pathways to find or create employment opportunities?

Methodology

The 'Tū Te Ngana Hau' project is informed by Kaupapa Māori research[8] with Māori Worldviews and tribal 'ways of Knowing, Being and Doing'[9] guiding the overall research approach and methodology. This Indigenous approach is responsive to the changing nuances of Māori realities and experiences[10], especially those in rural and remote communities like the Whanganui River marae villages.

Kaupapa Māori is about recognising the strengths and aspirations of Māori along with Māori rights to self-determination. It is not a prescribed set of methods but rather about how research should be framed and undertaken. The kaupapa, or purpose, is about generating solutions and aspirations from within Māori realities in a systematised research process.

As a methodology then, this research contains the notion of action and commitment to change, and to tribal development for Māori[11]. Because of the desire for positive change, this research approach therefore is framed in following "decolonising" ways:

- *'Focuses on ways to strengthen'* themselves, their communities, their marae villages in ways that they want (Smith, 2012), especially for those seeking options for training and future work opportunities.
- '*Includes collaboration and partnerships*' in every aspect of the 'Tū Te Ngana Hau' project; from the research conceptualisation, design, process and methods, analysis of and dissemination of the findings (Cram, 2001; Pihama, 2001).
- '*Involves mentorship, guidance and support'* in indigenous ways like the guidance of kaumatua, external organisation support, while also meeting the rigor of the research (Irwin, 1994).
- '*Gathers evidence in ways that is responsive and culturally appropriate*' (Baker, Pipi, & Cassidy, 2015) especially relating to the tribal members who are the focus of the project.

Kaupapa Māori provides the versatility and impetus for tribal and settings to address messages of 'decolonisation' and 'empowerment' within their own tribal (indigenous) truths and realities (Coates, K. S., & Broderstad, E. G. 2020; Smith, 2012). Kaupapa Māori provides the opportunities to examine the wider social, economic, political, and systemic influences (Curtis, 2007) to create the pathways tribal members envisage for themselves.

[8]Smith, L., *Decolonizing Methodologies: Research and Indigenous Peoples* (Zed Books, 1999); S. Walker.
[9]Baker, M., Pipi, K., & Cassidy, T. (2015). Kaupapa Māori action research in a Whānau Ora collective: an exemplar of Māori evaluative practice and the findings. *Evaluation Matters- He Take Tō te Aromatawai*. 1, 2015.
[10]Smith, L. (2012 Revised edition). *Decolonising methodologies: Research and indigenous peoples, 2nd edition*. New York and London: Zed Books Ltd.
[11]Penetito, W. (2010). *What's Māori about Māori Education? the struggle for a meaningful context.* Wellington, NZ. Victoria University Press.

Methods used in this research

Aligned with the Kaupapa Māori approach, the following research methods have been used:

- **Personal stories:** Personal stories by the people in the marae communities are captured from the 'Tū Te Ngana Hau' Facebook page and a focused group discussion. These have been analysed and incorporated into the final report.
- **Permissions:** Permission to use images, videos and interviews were captured by use of social media (Facebook). By clicking on the 'Like', the user gives this permission. This format economised on time and energy expended managing written permissions.
- **Digital images:** Many images sourced from tribal members capture stories of the various projects we are involved in. These have been captured digitally – retrieved from videos and the online Facebook page. This was a particularly useful tool as it allowed us to capture 'in the moment' data and people's reactions to their experiences at the time of the workshops.
- **Hui/ meetings:** Regular meetings to update progress of the project were held, utilising the online Zoom tool; by phone and when appropriate, in person. Meetings to give presentations of the Tū Te Ngana Hau project were scheduled.
- **Data collection:** A record of programmes and courses was kept including the purpose of the workshop, names of attendees, where, and how many people attended.

These methods allow for the generation of rich data and explores 'real life' behaviour and experiences, enabling research participants to speak for themselves (Kuper, Reeves & Levinson, 2008: 404-405). In this project, these are the voices of the tribal people from the marae villages along the Whanganui River.

To achieve the project vision and objectives there were several key relationships to establish. The first was to gauge the level of buy-in from the people about the potential to work with them. Secondly, was to seek a community person willing to work with us as a local coordinator. Thirdly, was to find a local provider to partner with to support the development and access to needed resources and connections. The last relationship was to connect with iwi, government agencies and other relevant providers to seek advice from, inform, promote, and work with and leverage where appropriate to do so, their influence and resources for the longer term.

Programme coordination and implementation

A key implementation design was the intent to be mobile, that is, to deliver programmes across all villages so that all villages/marae had the opportunity to host supported by the programme. The ability to share the resources and run workshops across all villages attracted a positive response as it allowed whānau to move around and interact with each other. Transport was provided with a hired van with a pickup drop off service. Programmes that required extra travel into Whanganui city or further afield, planning was done with the Project Team often requiring a hired van and or private vehicles.

A private Facebook page was created by the Community Coordinator to extend the ability for tribal members to connect, interact, celebrate, and post programme suggestions that could be voted on. The extended benefits of the page gave access to tribal members living away from the awa the ability to be part of the programme. The extended whānau and support networks sharing messages of support and admiration helped to celebrate a collective vision of a community on the move.

> "Seek meaningful education and training pathways for tribal members"

Findings

Research findings in this project are informed by two factors; the first relates to the wishes expressed by tribal kaumatua of the Te Atihaunui-ā-Pāpārangi iwi, when the TTNH project was first discussed with the project lead; their wish was to help grow their tribal people. The second factor relates directly to one of the aims of this research; that is to "seek meaningful education and training pathways for tribal members".

These findings present as two parts: The first part of these findings relate directly to the information and data that was gleaned from the workshops and courses of the TTNH project, and about the employment status of the participants. The second part of these findings celebrate the highlights referring to individual members of the TTNH project, and to the collaborations with local businesses.

Data from workshops and courses

Figure 5 below lists the workshops and courses facilitated by the TTNH project over the period August 2019 to March 2021 indicating the service provider and the location. Twenty-five different workshops and courses were facilitated in this project, with 16/25 workshops/courses located and delivered at tribal marae. Total number of participants in the TTHH project was 107, and individual workshops and courses are noted in relation to this total number.

Workshop/Course	Provided by	No.	Location
Computers in Homes	Training for You PTE (Whanganui)	9	Pipiriki marae
Food Hygiene & Safety Cert.	Innovation Hospitality	20	Jerusalem marae
Civil Defence	Council/civil defence	16	Matahiwi Gallery
Business	Training for You (PTE) – Thrive	8	Ranana marae
First Aid	Meditrain	39	Pipiriki marae
Butchery	Ohutu Meat Processors	31	Matahiwi marae
Computer Skills	Primary ITO	9	Pipiriki marae
Permaculture	The Eco School	19	Matahiwi Gallery
Pruning	Greenhaus Gardens	9	Matahiwi marae
Driver Theory	Primary ITO	11	Whanganui Adventure Centre, Pipiriki
Driver Licence (Full, Restricted, Defensive)	Excel Driver Training & AA Whanganui	37	Whanganui
Baking	Kararaina Gear	11	Pipiriki marae
LQC Licence	Innovative Hospitality	2	Pipiriki marae
Barista Training	Training for You PTE (Whanganui)	10	Whanganui
Kaumatua-use of devices	Computers in homes	8	Koriniti marae
Healthy kai and healthy eating	Meretini Bennett - Healthy Families & Kai Kollective	13	Atene marae
Printing on hoodies	A&K Prints	13	A & K Prints
Traffic Control	Traffic Safe NZ	3	P. North
Muay Thai	Awa Kings	3	Whanganui
Māramataka	Healthy families	13	Atene Marae
Chainsaw	Primary ITO	2	RTS
VTA Pest Control	Nigs Pest Control	2	Whanganui
Cheese + Bread-making	Tania Mclean (Taihape) thanks to Ruapehu REAP	10	Pipiriki marae
Dog Training	Peter London	6	Omaka River Lodge
Rongoa	Mereana Stanley	10	Atene

Figure 5: Table summary of workshop/course details

A closer look at the data provided in table above, reveals some interesting information about the training needs and positive employment and social aspirations of the tribal people involved within this research project. Some of these are:

39/107 participants passed their First Aid certificate

Having this number of tribal members gain the First Aid certificate adds a double benefit for tribal members. Firstly, a more positive assurance has been provided that First aid medical attention would be available to the remote marae villages when they need it urgently. These skills will complement the service provided by the St John's ambulance service from Whanganui. Secondly, for those tribal members seeking employment, this certificate provides the prerequisite for many employment opportunities beyond the Whanganui River.

37/107 participants passed one of the three driver Licences

Considering that the marae villages are located along a remote 64 km road, it is impressive that so many tribal members achieved one or more of the driver licences. 37 people are much more safety conscious and 11 achieved the 'Driver Theory' part of the workshop. This means that one barrier to gaining employment for them has been removed.

31/107 participants in the butchery course

Living in remote communities requires some ability to develop or gain skills to be resourceful in butchery to process the animals they catch – deer, pigs and sheep. It is expensive and time-consuming travelling to Whanganui to get a beast dressed. Possible employment pathways could be considered because of this workshop.

26/107 participants in computing skills

Although comprised of three different workshops (9 = Computers in homes / 9 = Computer skills / 8 = Kaumatua use of devices) these workshops were warmly received. The 8 kaumatua who participated were motivated to communicate with whānau outside of the river, especially with their mokopuna. As a tool to live in the modern world to learn and to gain skills for employment was another strong motivation for tribal members to participate in these workshops.

20/107 participants achieved the Food hygiene & Safety certificate

Like the butchery workshop, living in remote communities and marae require some skills to apply in catering for large numbers of people in safe and hygienic ways within marae facilities. That 20 people participated in this workshop is encouraging to the well-being of the marae kitchens where they offer their time voluntarily. These certificate qualifications also add to the basic skills for possible employment pathways in the hospitality sector for tribal members.

Employment status

A closer look at the employment status of tribal members in this project is helpful to offering insights of the TTNH project. The data below in figure 6 reflects the employment status of tribal members within the TTNH project.

Unemployed	19
Benefit (Sickness/ Disability)	2
Still at school	12
Retired	17
Full-time employment	37
Part time/ Seasonal work	3
Did not record	8
Other *(eg. Maternity Leave, At-home parent, foster parent)*	9
Looking for employment	10
Undecided	5

Figure 6: Employment status of tribal members participating in the TTNH project

Some interesting factors arise from this data as follows:

- In this project, most of the people (92) indicated that they were not looking for employment. In discussions with some of the participants it was also interesting that some were looking for flexible work that worked around time off for whānau commitments such as tangihanga and marae commitments. There were also some participants who preferred a bit of casual work or working only 2-3 days per week. They would prefer to stay on a benefit and top up with some part-time employment. This information may well be a further research topic in the future.
- Some tribal members who recorded as being 'unemployed' are also seasonal/ part-time workers too. Unofficially, these jobs range from fruit-picking, farm work and conservation work.
- Most of the 37 'Full-time' employed people worked in Whanganui.
- That 10 people "looking for employment" and the 5 people who were "undecided" were mainly from those tribal members who were still at school.

Highlights!

Not recorded from the workshop data are some notable experiences and stories shared by individuals. These are shared here as highlights of the TTNH project. Pseudonyms are used to protect the tribal member identities.

Taitama 1

(15 yrs old)

Taitama was inspired by his māmā as he observed her growth and the positive impact TTNH was making in the community. At a young age his schooling experience did not work for him and with limited options he was looking for other alternatives. TTNH offered Taitama 1 a positive space for him to find a pathway inspired by his māmā and whānau. Taitama 1 has since gained his learner licence, a chainsaw handling qualification and has secured an apprenticeship with a local employer. He loves his job; he moved into town (Whanganui) and is surrounded by people who support him. As a troubled teen his change of mindset and achievements through the TTNH programme surrounded by his whānau have inspired other vulnerable teens in the community to follow his lead. His whānau and wider community are very proud of him.

Matua and Whaea

Matua rarely left his home but had dreams of owning a mobile food truck on the awa. Being introduced to TTNH he had found a pathway to grow and consequently never missed a programme. Matua's experiences inspired his partner Whaea to join him, and both have been constant attendees at all the workshops and now provide occasional catering services for the TTNH workshops, the local Gallery, Rivercity Trees Services and local marae. They are working on their business plans with Generate, a local business start-up mentoring service. Matua considers one of his proudest achievements was gaining his learner licence after driving around for many years without one. Currently Matua has also embarked upon a healthier lifestyle and reaping the benefits of having knowledge of what it takes to live consciously.

Taitama 2

(19 yrs old)

Taitama 2 was a shy young man when we met him. Often wearing his hat with his head down. Taitama 2 was raised by his nan and koro and had no means of transport. On hearing about the TTNH programme and being able to be picked up Taitama 2 took full advantage of the learning opportunities and attended all the programmes for the first year before securing a job in the forestry industry. During the year with TTNH he gained his learner licence, traffic control ticket, learnt how to bake, operate a computer, gained a First Aid certificate, learnt about butchery, joined the Muay Thai rangatahi group and has become more open and confident around people. His nan and koro along with the wider community are very proud of Taitama 2. He now travels around the North Island for work and loves what he is doing.

Whaea 2

Recently returned home after being away in Australia to be with her mum and raise her tamariki amongst whānau. Whaea 2 recently launched her 'Jhajha' Lashes business on the awa. Whaea 2 was supported by TTHN with funding applications, ongoing mentoring, a first aid and civil defence certificate.

Taitama 3

Passed his driver's licence from one of the TTNH courses. He is currently studying a security qualification and is hoping to join the NZ Police Force. An ex All Black is one of his mentors.

Tiara, Community Coordinator: As a mum of five tamariki, Tiara was already busy involved in community work as a trustee on the TCLD Trust (The Community Led Development Trust) when we met. We were very grateful after working with Tiara during the consultation phase, that she accepted the opportunity to help us co-create a bespoke programme with her community as the Community Coordinator. Tiara's journey has been one of the main highlights of the TTNH success. Her growth was a key goal for the long-term sustainability of the programme post pilot. Tiara identified many areas she wanted to develop, including leadership skills, project management, financial skills, public speaking, governance, and networking. Tiara already had an array of skills and experience to build on and the community coordinator role offered an opportunity to grow even more. As a project team looking after Tiara was a high priority and despite at times Tiara being out of her comfort zone, she was always supported every step of the way. The experience has been empowering for her, not only personally but as a respected champion for the community. It is clear Tiara has grown in confidence, has been involved in public speaking forums, coordinated, managed, and implemented events and is very comfortable networking with a wide range of people. Her driver for development has always been her awa whānau.

Whanganui River Adventures

RIVERCITY TREE SERVICES

Whanganui River Adventures (WRA)

As local tribal members and business operators WRA have been active supporters of TTNH since the beginning. They had participated in many of the workshops either as an active participant or behind the scenes. As local business owners growing local capability to help them in the business was an opportunity to help whānau to work and live on the awa. As TTNH evolved, this business expanded to include a takeaway bar creating another opportunity for whānau to work locally. WRA attended the Food Hygiene and First Aid workshops and continue to look out for local whānau members to be part of the business.

River City Tree Services

Based in Whanganui, River City Tree Services are the 2021 Te Manu Ata Tū Award winners for best Māori Business-Trade Services, the Environmental Excellence Award, and the Westpac Supreme Award. The company directors, Siobhan, Joe Marshall were recognised for their hard work of growing their company and team over the last 13 years. Joe is also a tribal member of the awa. Siobhan as a trustee for the TCLD Trust (The Community Led Development Trust) was instrumental in providing invaluable support to the Community Coordinator and the TTNH Project Team. Similarly, to Whanganui River Adventures, River City Services are active members on the awa and employed a young Titama 1 with the support from TTNH.

Collated and presented together, this data and these vignettes form an emerging picture of hope and promise for the future of the tribal members of Te Atihaunui-ā-Pāpārangi. Although they present meaningful "education and training pathways for tribal members", the holistic wellbeing of all those involved in the TTNH project tell different tribal narratives. These are enlightened in the Discussions that follow next.

Discussions

The following discussions are informed directly from the findings of the TTNH project, and the work of the project team with the marae villages of Te Atihaunui-ā-Pāpārangi iwi. Negotiated with kaumātua/esteemed tribal elders from the iwi, the original TTNH contract in 2017 was aimed at "young, unemployed tribal members to enable them to move into employment and/or further training" but revised in 2019 to include "Māori to complete education and transition into the workplace". It became apparent very early that other tribal members and residents who were non-tribal, were interested in the TTNH project too. Taking an inclusive, non-discriminatory approach, the project team therefore expanded the project to include all tribal and non-tribal members living within and the surrounding marae villages.

Three discussions are presented here, addressing:

- ***'Creating training and employment pathways'*** for the tribal people presents some implications for tribal development. This discussion looks at the pathways at an individual level, offering comment about barriers to training and employment. The pathways approach links to tribal strategic aspirations, and then to current national strategy about education and training.
- ***'Ahi kā - Building awa capacity and capability'*** is about growing skills and abilities with willing tribal members so they learn to contribute to the facilitation, management, and organisation of tribal matters.
- ***'Mana motuhake - mana through self determination over one's own destiny'*** describes ways that the project team with tribal members worked together to shape the TTNH project; with kaumātua, in selecting the community coordinator, the mana of the whānau, and mana motuhake online; strengthening the mana of whanaungatanga and aligning to the 'Te Awa Tupua' Tribal Framework.

These discussions culminate in a visual representation of the visual model of the Tū Te Ngana Hau (The Breath of Endeavour) which draws all the contributing factors of these discussions together. It is placed here as a guide for any intending programme or group wanting to do something similar in other tribal contexts; that they may create an approach with elements from this project.

Discussion one:

‘Creating training and employment pathways’

Creating training and employment pathways for the tribal people in the TTNH workshops presented opportunities to gain insights for tribal development. Three smaller discussions here; the first focuses on some people seeking an employment pathway for themselves as individuals. The next offers comment about the perceived barriers to training and employment, providing one understanding about how Māori view being a beneficiary. The pathways approach links to tribal strategic goals, and then to current national strategy about education and training.

This project discussion takes a flax roots approach to focus on the approximately 100 individual tribal members who participated in the twenty-five TTNH workshops. Work readiness-type workshops focused on getting a driver’s licence, a first aid certificate, and getting access to computers (to upskill in basic computing, in job search, for information, or to improve their literacy and numeracy). These three popular workshops build foundational skills leading to greater employment prospects.

Figure 7: Receiving his driver’s licence certificate

Leveraging off the momentum created by these workshops, individuals were supported and encouraged to identify and explore their own pathways for employment. The project team were flexible in providing a pathway to higher level learning by engaging a business skills workshops and business mentors.

As a side note, from the ‘Māori in the labour market Report’ (2017)[12], Māori are over-represented in the unemployed and under-utilised group of people in Aotearoa NZ. Māori unemployment rate remains well above the national unemployment rate and is particularly high for youth and women. A closer examination of the 107 people who participated in TTNH workshops and courses shows that this national trend is reflected likewise for the Te Atihaunui-ā-Pāpārangi tribe. For the 9 tribal members highlighted in the Findings of this report, further training and employment opportunities have opened for them. For the 12 school students who participated in the TTNH workshops, the opportunities to enhance their career pathways education was enhanced exponentially.

[12] https://www.mbie.govt.nz/assets/c71b557b32/2017-monitoring-report-maori-in-the-labour-market.pdf Retrieved 7/11/2021.

Rethinking perceptions about barriers to training and employment

Most of the people (92/109) in the TTNH workshops indicated that they were not looking for employment and many were beneficiaries. Many of the barriers to training and employment described by tribal members were the same described by Singley (2003) and Hurt-Suwan, C.J., & Mahler, M. I., (2021). After two years of workshops and courses, we offer a critical analysis of these so-called ‘barriers’, suggesting that we rethink this deficit theorising from the perspective of tribal well-being and tribal mana motuhake.

Despite the efforts of MSD and other agencies to ‘support’ the people from the marae villages communities, the reality is that the cost and availability of transport and access to employment opportunities were the biggest major barriers. However, from the many discussions had with tribal members, receiving a benefit was a conscious and deliberate choice; one made that enabled them to stay home on family and tribal land. By doing so, allowed them to maintain ahi kā, that is, to keep the ‘home fires burning’ and maintain occupancy for the sake of their families. In the Māori world, maintaining family ahi kā is crucial for one’s tūrangawaewae/ a place to stand, a tribal identity. Maintaining one’s identity means being able to support marae activities, especially in times of tangihanga/ funeral protocols and rites. To supplement their benefit many tribal members sought part time or seasonal work.

For these reasons, many of those 91/107 tribal members who had family or dependents (elderly parents or children); whether they be retired or dependent on other government assistance, the majority had a strong desire to stay to be ahi kā.

This rethink about the barriers to employment includes the actions of several of the local businesses that are owned by tribal members. Some businesses who supported the TTNH workshops, took advantage to upskill employees from their businesses in foundation skills like drivers’ licence, food hygiene, computers and First Aid Certificates. Support was given to a local contractor ‘Nig’s Pest Control’ to help some of his employees gain their required industry certificates; and several farm workers gained First Aid certificates for their work on the ‘Morikau Sheep & Beef Station’. Two businesses, ‘Rivercity Trees Services’ and ‘Whanganui River Adventures’, both took the approach where their employees could live locally, remain connected, be upskilled and active on the awa. Their support and desire to grow local whānau capability was always top of mind. These types of solutions contributed to creating training and employment pathways for tribal people and locals who remained living on the awa.

> “Matiu, many people come up the river to promise stuff and under deliver, that’s why whānau are wary of outsiders.”
>
> **Whānau comment**

Building upon the tribal aspirations

To reiterate, in 2015 the 'Ngā Tangata Tiaki' - the post-Treaty Settlement entity for Te Ati Haunui a Pāpārangi iwi was formed with a clear vision and strategic plans for their tribe. Six strategic goals[13] are stated, and the TTNH project supported and complemented three of those goals:

1. ***'Everyone has a responsibility to give effect to Te Awa Tupua[14].***

   By involving the tribal members in the important decisions of the workshops, everyone was able to participate in discussions about what 'Te Awa Tupua' looked like, or could be like for them and their whānau, and their marae village.

2. ***'Enhancing the position of Whanganui uri/descendants in the decision- making over our resources'.***

   This goal was uppermost in selecting workshops that complemented the ideals of being vibrant ahi kā and being self-sufficient in the marae villages. For instance, a butchery course was run, as well as pruning skills, a permaculture programme, civil defence and basic health and safety to complement what happens in and around the marae.

3. ***'Whanganui uri actively uphold our responsibilities to Te Awa Tupua[15] in line with our Whanganuitanga, Kawa and Tikanga.'***

   Tikanga Māori was always present, the cultural practices of pōwhiri/formal welcome, whakatau/ informal welcome, karakia/prayer and kawa/tribal protocols were followed, especially for the workshops held on the village marae and within their wharenui.

Link to the Tertiary Education Strategy

Even though far-removed from the remote tribal domain of the marae villages, the TTNH workshops and research project aligned to the 2020 Tertiary Education Strategy[16] (TES), the main strategy written by the government. As the major guiding statement for education and training for adults in Aotearoa NZ, the TTNH project addressed four of the five stated objectives, these are:

'Learner at the centre'

where tribal members and locals were at the heart of the workshops; nominating and selecting the workshops, contributing to the hospitality of them, participating and engaging in them, and the setting and cleaning up afterwards. 107 new learners were at the centre of the TTNH workshops and courses.

'Barrier-free access'

most barriers (cost, transport, support and encouragement) were able to be eliminated with the collaboration of various organisations, the project team and key community people.

'Quality teaching and leadership'

Only qualified, experienced, and respected organisations and people were used to facilitate the workshops.

'Future of Learning and Work'

This included collaboration with several employers and businesses (listed in the Findings to ensure learners tribal members and locals) acquired the skills, knowledge, and pathways to succeed in possible work pathways.

Although on a small scale in terms of size of iwi, these alignments are notable achievements, and could be adapted, be scaled up, or emulated in a similar way for other remote Māori iwi and communities.

[13] http://www.ngatangatatiaki.co.nz/wp-content/uploads/2015/04/Ngā-Tāngata-Tiaki-o-Whanganui-Strategic-Action-plan_v3.pdf. Retrieved 7/11/2021.
[14] 'Te Awa Tupua' is the name given to the Whanganui River Claims Settlement (Act 2017) https://www.legislation.govt.nz/act/public/2017/0007/latest/whole.html#DLM6831458. Retrieved 14/11/2021.
[15] 'Te Awa Tupua' is the name given to the Whanganui River Claims Settlement (Act 2017) https://www.legislation.govt.nz/act/public/2017/0007/latest/whole.html#DLM6831458. Retrieved 14/11/2021.
[16] https://assets.education.govt.nz/public/Documents/NELP-TES-documents/FULL-TES-2020.pdf Retrieved 13/11/2021.

Discussion two:

'Ahi kā – Building awa capacity and capability'

The TTNH project was not just about facilitating workshops and courses for tribal and local people to attend; it was about building the capacity and capabilities of the people to maintain ahi kā/ the feeling of 'keeping the home fires burning'. Building awa capacity and capability was about identifying tribal people for their willingness to participate, planting seeds of possibilities, about growing their skills to facilitate, manage and organise tribal matters and activities to thrive at being active ahi kā for their marae villages. This included conferring with kaumatua who shared their observations and stories of changing times and how learning from home helps to build stronger ties and a healthier community. This was also true for the local kura where parents, staff and students could participate adding value and access to educational opportunities within the community as opposed to whānau having to leave the awa to upskill.

Someone local to coordinate is the key

Determining one's destiny and inspiring others meant that for the TTHN project, having a tribal member living in the community who is part of the project team, someone local to coordinate the workshops and courses was the key! This someone who is involved in community activities and willing to collaborate; someone who was trustworthy, credible, and backed with support systems and resources to deliver the requirements of the work; someone who could work with the Project Team to manage a range of tasks from relationships, funding, networking, coordinating, consulting, and presentations.

The Community Coordinator was the key resource person to organise each programme with the support of her whānau and the Project Team. All programmes were resourced to cover all associated costs. These included venue hire, catering, transport, tutor costs and resources including covering certification costs and enrolment fees. Tiara Ranginui was that person – ngā mihi nui Tiara.

> **"In all honesty, I believe the success of this course lies with the person in the community leading it, and the team behind them coaching, mentoring and supporting that person."**
>
> **Shiv Marshall**

The wide range of workshops and courses attracted not only the employed, retired, and unemployed; but local businesses/ contractors, the Kura/ Kohanga reo whānau and farm trusts to upskill themselves. As with the two local businesses mentioned earlier in this report, the opportunities to benefit their staff who were also tribal members was an invitation not to be missed. The inclusion of local businesses as entrepreneurial mentors in the later stages of the TTNH project highlighted a new level of confidence and desire to be more self-determining. In these ways they were also adding to the 'ahi kā - building awa capacity and capability'.

Discussion three:

‘Mana motuhake - mana through self-determination over one’s own destiny’

As a research project ‘by Māori, for Māori’, it is not surprising that Kaupapa Māori shaped the eventual TTNH project. Over the two years of the project, a sense of mana motuhake from the participants of the workshops and courses became noticeable. Featured here are highlights of the Kaupapa Māori values and methodologies.

Kaumātua as the ‘eyes and ears’ of the programme

Kaumātua/ esteemed tribal elders were present at every TTNH workshop. Kaumātua were present at the workshops in various capacities; as observers, in the kitchen, to conduct the marae tikanga and kawa/ marae protocols and formalities, to participate in the activities, and to contribute to the discussions. It became apparent very early that kaumatua observations and insights might be one way to measure how well the workshops were doing. When prompted, they willingly offered positive and constructive feedback. In this way, they were the ‘eyes and ears’ of the TTNH programme, becoming informal cultural evaluators and mediators of the activities in the workshops.

The kaumātua particularly were pleased how the people from the marae villages were able to interact with one another enjoying the opportunity to learn together as a collective instead of eight separate marae villages.

The idea of all the marae villages being included and working as one in a sense of kotahitanga/ tribal unity, blood relatedness/ whanaungatanga, and manaakitanga/ giving service to others, became appealing to many tribal members. Painful historical circumstances over nearly 200 years (as detailed in the background of this paper) had left some villages bereft of people and resources, resulting in various stages of capability and leadership. In recent times however, a growing trend of whānau returning home to settle back on the awa was evident. This trend was encouraging to some kaumātua who saw these younger tribal members attuning themselves back to the rhythm of the people, the river, and the environment; bringing with them fresh energy, knowledge, and skills to re-invigorate the marae villages.

The unwavering support from kaumātua was appreciated by the project team. Sharing time with the kaumātua was a real pleasure. That two of the TTNH project team were of Te Atihaunui-ā-Pāpārangi descent made it easier to engage as whānau and therefore seeking their advice and feedback was always open and honest.

Upholding the mana of the whānau

The concept of ‘whānau first’ was an act of mana motuhake engaged in by the project team for the duration of the TTNH project. That most people were related by blood or intermarriage meant that the workshops and courses had few communication barriers. By actively encouraging the mana of family ties, meant that workshops and courses created a safe, fun, and supportive environment, and provided a positive learning experience for all. This mana motuhake approach laid the foundation for an enhanced sense of well-being, belonging and shared success. This is whānau ora in action!

Some kaumātua expressed how they would like to bring people back together again like it used to be, back to the marae learning and sharing. After two years of the TTNH project, the kaumātua mentioned the noticeable change in the wairua of younger tribal members, interacting more freely with each other during the workshops at different tribal venues. This new sense of openness helped to broach discussions about further training and employment.

> “Wow you ain't just focusing on one group, you guys try to help everyone and anyone on the awa and who has ever done that. It’s normally each village to their own.”
>
> **Facebook post**

Mana motuhake online

Mana motuhake has many faces and can build a sense of individual thinking and decision-making! Tiara, the community contact person on the project team, set up a whānau TTNH Facebook page, and this became a key tool of communication for all awa residents, whether attending workshops or not.

The use of the poll function on Facebook (refer to figure 11) became a platform for tribal and local people to suggest possible workshops, based on their interests for mahi/work. These suggestions were posted online and then voted upon by the people. Guided by the poll, the popular suggestions were organised as workshops by the TTNH team. These small acts of reflection and personal decision-making, determining what choices, and acting upon those choices; however small, is mana motuhake in action!

Figure 11: Screenshot of the TTNH Face Book poll

Over a period of two years, the growing confidence and trust in the way the TTNH programme was developing, was reflected in the way tribal members willingly gave feedback by other online channels as well as by texting and email.

Strengthening the mana of whanaungatanga

Strengthening the mana of whanaungatanga/blood connections and marae village relationships was a guiding value of the TTNH project and workshops. Invitations were extended to all whānau members across all eight villages to join the workshops, including those non-tribal members living there. The programme provided opportunities for marae to showcase their hospitality, bring people together to share in sociable activities; to share time; to share food; to share in opportunities to gain skills and qualifications for possible future employment (see figure 12 montage). The programme also attempted to lessen any possible perceptions of exclusion felt by tribal members from the marae villages. To this end, all marae villages were involved in some way.

Such was the extent of whanaungatanga towards the TTNH project team that some of the tribal members accompanied the project team to give a presentation (see figure 13) at the New Zealand Vocational Education and Training Forum (NZVETF November 2019).

Figure 13: Presentation at the 2019 NZVET Forum

> “It’s got a lot to do with growth. It’s empowering our own people. Giving them what they haven’t been given.”
>
> **Ahurangi Ranginui**

Figure 12: Montage of TTNH workshops at marae villages

'Te Awa Tupua' Tribal Framework

Mana motuhake accompanied the growing sense of tribal well-being and identity for Te Atihaunui-ā-Pāpārangi tribal members. In 2017, the 'Ngā Tangata Tiaki o Whanganui' (NTToW) Trust was created as the Post-Treaty Settlement entity for this iwi, proudly claiming the following tribal narrative –

"Te Awa Tupua' as a framework that recognises a set of indigenous values at law that reflect the innate relationship of the river to the people and the people to the river as guardians and sovereign partners in protecting the mana of the river and leading water policy, management, and planning"[17].

The 'Te Awa Tupua' Tribal Framework narrative is important to this discussion since tribal identity is deeply rooted and of the awa/ Whanganui River. The people, the iwi of Te Atihaunui-ā-Pāpārangi are the guardians of that river. It makes good sense that any activities or programmes conducted on the awa, should align to the 'Te Awa Tupua' and to the wellbeing of the people as well as the awa, as defined by the tribal people.

In early 2021 when the TTNH research project ceased, the TCLD Trust (The Community Led Development Trust)[18] assumed management of the workshops and the project team quietly stepped aside to acknowledge this hand-over. TCLD Trust was established originally to aid Community led Development in the Tamaūpoko Tupuna Rohe but has since expanded to include all communities along the Whanganui River Road to aid Community Led Development. The programme has been renamed Awa Workshops Academy and continues to build momentum and success for the whānau by the whānau. Kia ora rawa atu koutou katoa.

The Tū Te Ngana Hau – Visual Model

Visual Model | Tū Te Ngana Hau (The Breath of Endeavour)

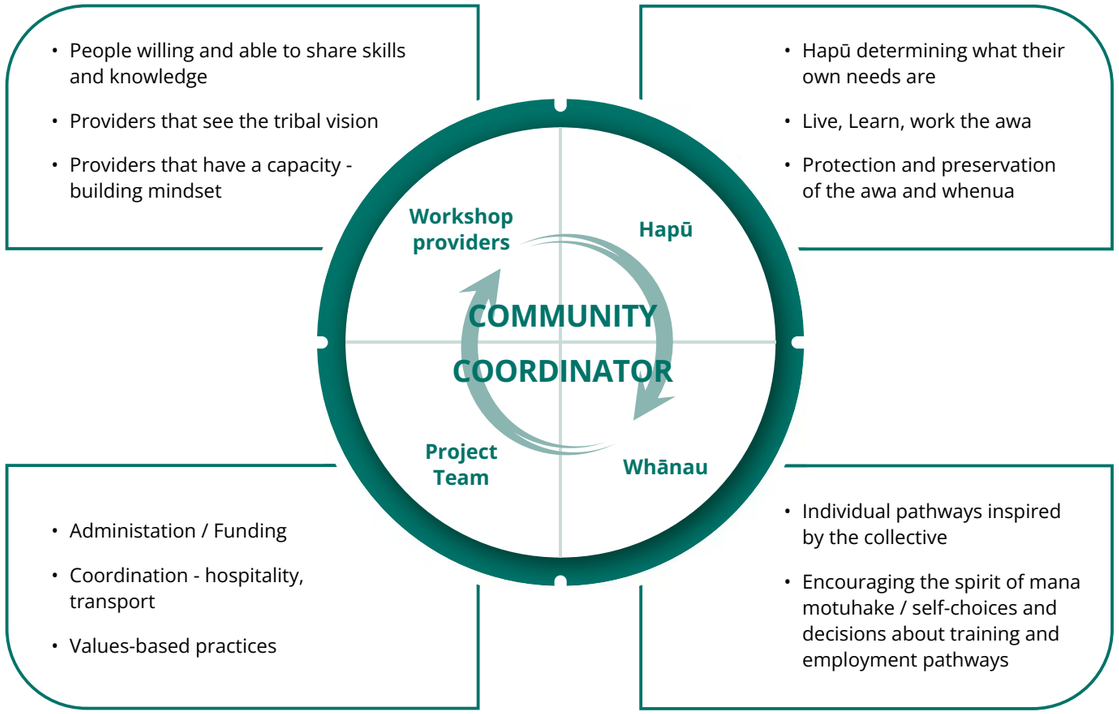


Figure 14: Visual model of the Tū Te Ngana Hau (The Breath of Endeavour) project, drafted by Matiu Julian and Marianne Farrell

This visual model (above in figure 14) of the Tū Te Ngana Hau (The Breath of Endeavour) project was composed as the one of the last tasks of the final report. It draws the contributing factors that comprise these discussions together. These factors are, the workshop providers, the hapū (the marae villages), the project team and the whānau/ people. It is offered here as a guide for any intending programme or group wanting to do something similar in other tribal contexts.

[17] https://www.ngatangatatiaki.co.nz/our-story/tupua-te-kawa/ Retrieved 17/8/2021.
[18] The Community-led Development Trust - https://tcld.co.nz/. Retrieved 14/11/2021.

Conclusions

The aim of the Tū Te Ngana Hau (The Breath of Endeavour) project team was to action some training and employment pathways within the tribal setting of Te Ati Haunui a Pāpārangi iwi, located along the Whanganui River, Aotearoa NZ. The team purposefully set out to seek the guidance of the kaumātua and included them into the shaping of the project. Guided by Māori values and Kaupapa Māori research methodologies, this team expanded to include a community coordinator, who was a tribal member. This action facilitated an environment of trust and collaboration. The workshops and courses were facilitated and hosted at marae venues and other locations along the Whanganui River. The values of whanaungatanga and manaakitanga became a natural extension of these workshops and courses, as the project team quietly sought to empower people in their sense of mana motuhake.

The Tū Te Ngana Hau (The Breath of Endeavour) project has ended, but the workshops continue hosted by the same community coordinator. Renamed as 'Awa Workshops Academy', they now sit under the umbrella of TCLD Trust (The Community Led Development Trust) and given a new focus of helping to build leadership and capability within the marae villages and communities along the awa. Building local capability and capacity concerning the health and wellbeing of the whenua and awa was always a high priority, and it is heartening to know that this impetus is being extended.

Learnings

As the Tū Te Ngana Hau (The Breath of Endeavour) project has concluded, we share here the learnings from the two-year engagement with the tribal people of Te Ati Haunui a Pāpārangi iwi. Respectfully, we offer these learnings so that other similar projects wanting to approach iwi Māori, might consider beforehand:

- Have a research concept in mind but be prepared to amend it after further consultation with others. Do not have predetermined ideas of what success looks like.
- Have a lived experience of what 'by Māori, for Māori' means, in cultural terms and research methodology. This includes one of your team to have the ability to converse in te Reo Māori who practices tikanga/traditional protocols.
- Your project team will have lived experiences of Māori whanaungatanga and manaakitanga; with a range of skills, knowledge and understanding of community development and education.
- As part of your approach, research if the iwi has already articulated an iwi vision and aspirations. Seek the advice and guidance of the kaumatua/esteemed tribal elders, because without their support, your idea will not fly.
- It is critical to have a tribal link on the ground, like a community coordinator, who knows the families and the marae dynamics intimately.
- Consultation process needs to be open and transparent so be flexible with your time.
- Trust that the people have their ways of knowing, doing and being. Success is contextual and personal underpinned by the power of the collective. Have an innovative mindset that aligns to what the people want.
- Be aware of the relationship dynamics within the tribe and be prepared to navigate your way through these in a respectful way. This will take considerable time and effort.
- In your preparation, have a clear concept of 'koha' (gift, present, offering, donation, financial contribution) and/or invoicing between your funding body, your organisation and be prepared to negotiate these two ideas.
- Be prepared to be flexible in the timeframes you set for your project.
- Understand the constraints of the research contract; clarify the ability to negotiate amendments.

Recommendations

Respectfully, we recommend that:

- Further research of tribal demographics be considered, where residing? age groups? employment status? etc. with deeper analysis of what employment sectors tribal members are in? This includes identifying the gaps in training and employment for tribal members and a needs analysis of?
- Some consideration be given to continue supporting and resourcing the initiative that is now known as 'Awa Workshops Academy'.
- The opportunity is right to wānanga/discuss and deliberate together some innovative ways to build onto the training and employment pathways identified for wider application for tribal members from Te Ati Haunui a Pāpārangi iwi living on the awa.
- Further collaborative relationships with external organisations and neighbouring iwi be sought to further the tribal vision that is 'Te Awa Tupua'.

"Always, always follow through!
Your word means everything.
If you say you gonna do it, then do it"

Tiara Ranginui

Reflections

These final reflections from the project team are included here to add another perspective to the TTNH project. Their personal stories speak for themselves!

Tiara Ranginui

Community Coordinator
Te Ati Haunui a Pāpārangi iwi

"I was offered a transformational opportunity to be the Community Coordinator for this project which has empowered me to be the best version of myself and help our whānau along the whole Awa. My personal growth and confidence excelled even more so, especially how to help whānau on their journeys. This is the best opportunity I have had career-wise as it suits my family lifestyle. It empowers our people living and breathing the Awa every day.

I have learnt to network with different organisations, learned to do event management, organise workshops, voice up when I really don't want to, be confident in myself including with my own people is the hardest I think, I've had to have tough skin in case of judgement (only a few) but I have learnt to be quiet but confident wahine to only speak when its right and do what is right".

Marianne Farrell

Project Manager
Primary Industry Training Organisation
PITO

"For me as a 5th generation Pākehā New Zealander, there has been huge growth in my understanding of Te ao Māori due to my involvement in this project. Of course, I knew about colonial government mistreatment and land grabbing, but I didn't realise just how deep and lasting the damage was to Māori. I have grown in my understanding of culture, tikanga, te reo and values.

This project was something I was passionate about as it was about offering opportunities to remote Māori communities. The original intent was that the participants would be rangatahi, but we had all ages interested in our offerings. Holding the workshops locally and providing transport and kai meant that there was greater engagement, and it was wonderful to see rangatahi grow in confidence and communities draw together. I now understand that really, they are the river, and the river is them!"

Matiu Julian

Project Manager
Primary Industry Training Organisation
PITO

"There is nothing more satisfying both professionally and personally than to contribute to making a difference in people's lives. As I reflect on what we achieved, there were some fundamental values and principles we wanted to live up to and be guided by in our actions. The values of manaakitanga, whakawhanaungatanga and mana motuhake were, I believe, the key to how we wanted to focus our efforts and ultimately be measured against. The principles we employed ensured in practice we were being good listeners, being adaptable, being patient, engaging, inclusive, mobile, accessible, collaborative, understanding, forward thinking, and following through.

What I valued the most was the freedom to create opportunities with the project team.

The overwhelming positive support and encouragement from whānau across all the villages and on social media was a true measurement of our success. To be part of a programme that brought joy and hope is a gift we can leave behind for the whānau to build on. As a whanaunga of the awa it has been a real pleasure to have the opportunity to connect with my own and share a part of me as a koha to contribute to their health and well-being.

Finally, a big mihi to our project team, Marianne Farrell, and Tiara Ranginui! It has been a long journey together, full of fond memories and experiences shared with our awa whānau. Your time, energy, commitment and expertise are the reasons this project was so successful. Kia ora rawa atu kōrua!"

References

Baker, M., Pipi, K., & Cassidy, T. (2015). Kaupapa Māori action research in a Whānau Ora collective: an exemplar of Māori evaluative practice and the findings. *Evaluation Matters – He Take Tō te Aromatawai*. 1, 2015.

Coates K.S., Broderstad E.G. (2020) Indigenous Peoples of the Arctic: Re-taking Control of the Far North. In: Coates K., Holroyd C. (eds) The Palgrave Handbook of Arctic Policy and Politics. Palgrave Macmillan, Cham. T

Cram, F. (2001). "Rangahau Māori: tona tika, tona pono – the validity and integrity of Māori research". In M Tolich. (Ed.,), *Research ethics in Aotearoa New Zealand. Concepts, practice, critique (pp. 35-52). Auckland: Pearson Education*.

Curtis (2007). *Kaupapa Māori research. Presentation to the success for all training Symposium*. University of Auckland, New Zealand.

Durie, M. (1985) A Māori perspective of health, Social Science & Medicine, Vol. 20, Issue 5.

Hurt-Suwan, C.J., & Mahler, M.I., (2021) Social procurement to reduce precarious employment for Māori and Pasifika workers in the construction industry, Kōtuitui: New Zealand Journal of Social Sciences Online, 16:1, 100.

Irwin, K. (1994). Māori research methods and processes: An exploration. Sites, 28, 25-43.

Ministry of Business Innovation and Employment (2020).
https://www.mbie.govt.nz/dmsdocument/11844-maori-in-the-labour-market-june-2020-quarter-pdf
Retrieved 3/11/2021.
https://www.mbie.govt.nz/assets/c71b557b32/2017-monitoring-report-maori-in-the-labour-market.pdf.
Retrieved 3/11/2021.

Ngā Tāngata Tiaki o Whanganui (2021).
https://www.ngatangatatiaki.co.nz/
Retrieved 17/8/2021.

Parliamentary Counsel Office, (2017). Whanganui River Claims Settlement (Act 2017) https://www.legislation.govt.nz/act/public/2017/0007/latest/whole.html#DLM6831458. Retrieved 14/11/2021.

Penetito, W. (2010). *What's Māori about Māori Education? the struggle for a meaningful context*. Wellington, NZ. Victoria University Press.

Singley, C. (2003). https://www.msd.govt.nz/about-msd-and our-work/publications-resources/working-papers/wp-04-04-barriers-to-employment.html
Retrieved 13/11/2021.

Smith, L., (1999). *Decolonizing Methodologies: Research and Indigenous Peoples* (Zed Books).

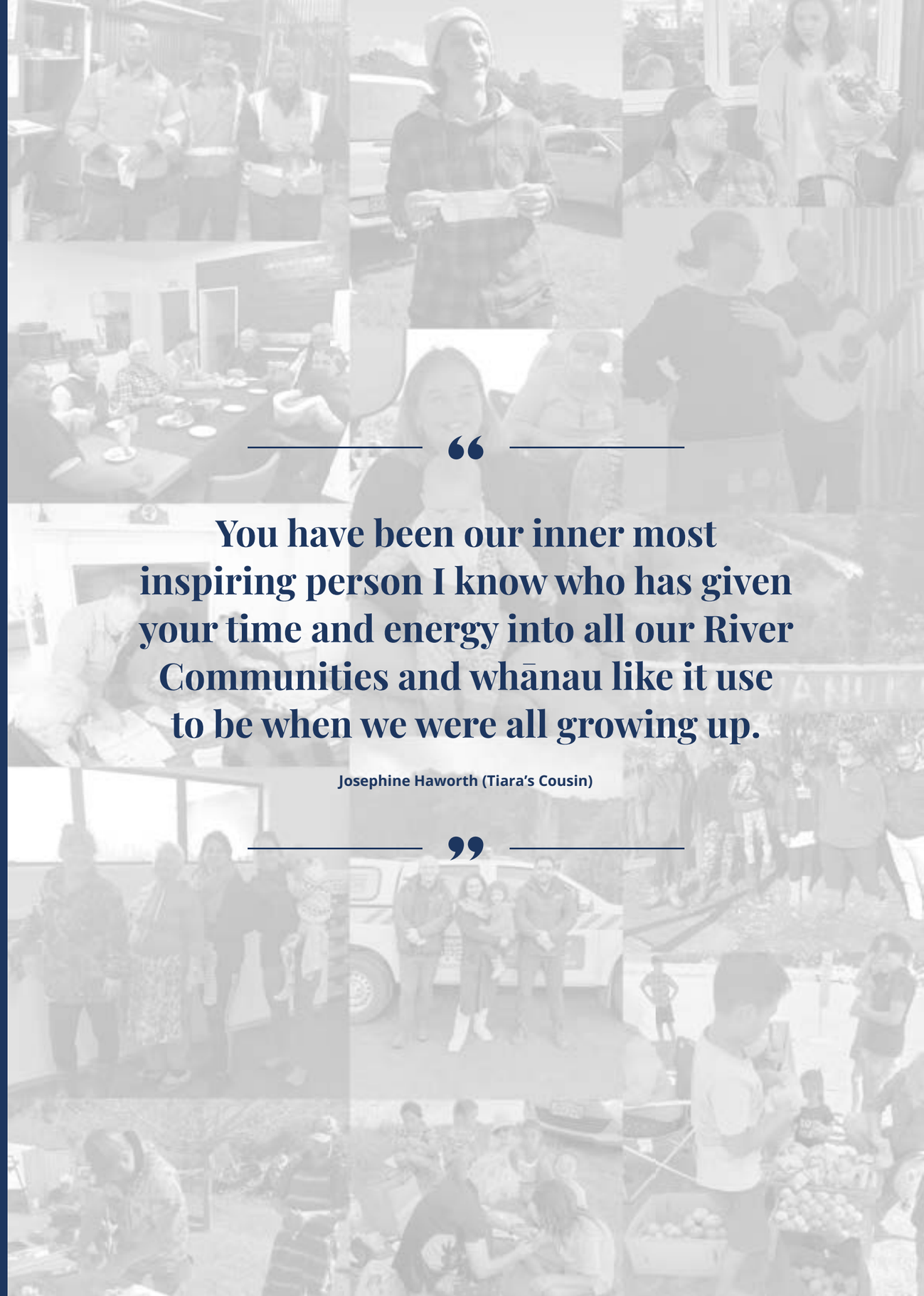
Smith, L. (2012 Revised edition). *Decolonising methodologies: Research and indigenous peoples, 2nd edition*. New York and London: Zed Books Ltd.

Statistics NZ -[1] https://www.stats.govt.nz/tools/2018-census-place-summaries/manawatu-whanganui-region. Retrieved 3/11/2021.

Taylor, M.J., & Barusch, A.S. (2004). Personal, family, and multiple barriers of long-term welfare recipients. *Social work, 49 2*, 175-83.

https://assets.education.govt.nz/public/Documents/NELP-TES-documents/FULL-TES-2020.pdf.
Retrieved 13/11/2021.

Tamaūpoko Trust Community-led Trust (2021) -https://tcld.co.nz/. Retrieved 14/11/2021.



"You have been our inner most inspiring person I know who has given your time and energy into all our River Communities and whānau like it use to be when we were all growing up."

Josephine Haworth (Tiara's Cousin)

Ahurangi Ranginui

Tū Te Ngana Hau logo creator

Tēnā rawa atu koe Ahurangi. He mihi whakawhetai, he mihi maioha e te kai toi rārangi o te kaupapa.

Ahu is an aspiring graphic artist who gifted this design to represent Tū Te Ngana Hau (The Breath of Endeavour).

“This is how I pictured it. This is our journey, being the better selves throughout that journey. This is what you learn along the way.

It’s got a lot to do with growth. It’s empowering our own people. Giving them what they haven’t been given.”

Ako Aotearoa

PrimaryITO
Rōpū Whakangungu Ahuwhenua Ahumahi