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# Whakaoranga Whānau: A Whānau Resilience Framework.

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requirements for the degree of

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## ABSTRACT

This research explored the capacity of whānau (family, extended family) to overcome adversity, flourish and enjoy better health and well-being. While external factors, internal dynamics, and financial pressures often constrain capacity, whānau have nevertheless demonstrated an innate ability to respond to these challenges – to make use of limited resources, and to react in positive and innovative ways. Three key objectives were identified to help seek and understand Māori notions of whānau resilience and how they are utilised by whānau for positive growth and development.

The three objectives were:

1. To identify resilience mechanisms which exist within whānau;
2. To consider the cultural underpinnings of resilience; and
3. To construct an evidenced based framework for resilient whānau.

A thematic analysis detailed the components of a *Whānau Resilience Framework*. The framework consists of four resilience platforms: (1) *Whanaungatanga* (networks and relationships); (2) *Pūkenga* (skills and abilities); (3) *Tikanga* (values and beliefs); and (4) *Tuakiri-ā-Māori* (cultural identity). This thesis highlights both the synergies and dissonance between Māori and non-Māori perspectives of resilience and how cultural factors might best guide Māori and whānau development. Insofar as this framework exhibits similar resilience strategies to other populations, it is at the micro-level where there are differences between Māori and other cultures or populations.

## MIHI

I te taha o tōku pāpā,  
Ko Te Arawa te waka,  
Ko Ngāti Pīkiao te iwi,  
Ko Te Takinga te marae,  
Ko Motutawa te maunga,  
Ko Ohau te awa,  
Ko Pīkiao te tangata.

I te taha o tōku māmā,  
Ko Te Rarawa te iwi,  
Ko Tinana te waka,  
Ko Ngāti Moetonga te hapū,  
Ko Roma te marae,  
Ko Whangatauatia te maunga,  
Ko Karirikura te awa,  
Ko Tumoana te tangata.  
Ko Jordan Te Aramoana Waiti tōku ingoa.

The above *mihi* (greeting) acknowledges where I come from in terms of the kinship structure of *whenua* (land), *iwi* (tribe), *hapū* (sub-tribe) and *whānau*. For this thesis, I position myself as a Māori male using aspects of *kaupapa Māori* (Māori specific paradigm and research methodologies) to conduct research within whānau development and public health. As such, I endeavoured to include Māori terms when applicable, and the glossary at the beginning of the document provides suitable translations for those terms.

Heoi anō, i runga i taua whakāro, i te tuatahi, me mihi ki tōku nei whānau whānui. Nā to koutou āwhina me te manaakitanga, i tūtuki pai ahau i tēnei rangahau. I aua wa e rangirua, e pōkeka hoki ana ahau, nā koutou au i tiaki.

Tuarua, he mihi hoki tēnei ki ōku nei kaihautū, ko Associate Professor Te Kani Kingi, ko Professor Sir Mason Durie, rātou ko Professor Chris Cunningham. Tēnā koutou mo tā koutou arahina, manaakitanga hoki. Ahakoa i tōroa te wā kia whakamutu au i ēnei mahi, ko te tumanako kua tūtuki inaianei. Heoi anō, ngā mihi mahana kia koutou.

I te tuatoru, he mihi hoki tēnei ki ōku nei hoa, rātou i āwhina ki te pānui me te whakapai i ōku tuinga. Ko tēnei te mihi hoki ki a MAI ki Pōneke, MAI ki Waikato, rātou ko MAI ki Tāmaki. Ngā mihi nui mo ō koutou manāki me te awhina i ahau nā ngā taumahatanga o ēnei tūmomo mahi. Ngā mihi mahana ki a koutou katoa.

No reira, hei whakakapi i ēnei mihi, me maumahara tātou ki taua whakatauki rongonui a Tā (Sir) Apirana Ngata:

*‘E tipu e rea, mō ngā ra o tou ao, ko tō ringa ki ngā rākau a te Pākehā hei ara mō tō tinana: ko tō ngakau ki ngā taonga a o tipuna Māori hei tikitiki mo to mahuna: ko to wairua ki te Atua nana nei ngā mea katoa.’*

‘Grow up, little one, in the way of your day and age, your hands grasping the tools of the Pākehā for your physical well-being, remembering in your heart the works of your ancestors which are worthy of being worn as a diadem upon your brow; your soul ever turned toward God, who is the creator of all things.’

Nō reira tēnā koutou, tēnā ra tātou katoa.

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## GLOSSARY OF MĀORI TERMS

Many of the Māori words below have been given technical meanings in the text either by myself or by other writers. Some of the English translations are also taken from the 'A Dictionary of the Māori Language' by H. W. Williams (1957). The Williams dictionary in various editions is considered one of the most authoritative of the current Māori to English dictionaries available. Many of the words have a range of meanings. Those supplied include most of those related to the context within which the word is used within the text. The glossary also represent the everyday meanings of the words.

Aotearoa	= New Zealand, the land of the long white cloud
Ariki	= Paramount Chief
Aroha	= Love, Concern
Awa	= River
Awhina	= Help and assistance
Hau kāinga	= Tribal or sub-Tribal hosts
Hāhi	= Religion
Haka	= Traditional Māori war dance
Hapū	= A collection of whānau, normally united through a common ancestor, sub-tribe
Hui	= Meeting or Gathering of people
Hura kōhatu	= Unveiling
Kai	= Food
Kaimoana	= Seafood
Kaitiakitanga	= Stewardship
Kāinga	= Home, Household
Kaumātua	= Elder
Kaupapa	= Issue, Theme, Aspect or Foundation
Kaupapa Māori	= Māori specific paradigm and research methodologies
Kānohi-ki-te-kānohi	= Face-to-face
Kapahaka	= Traditional Māori Performing Arts
Karanga	= Māori welcoming call, female callers
Kawa	= Protocol derived from Mātauranga Māori
Kete	= Kit, resource kit, storage kit for food and equipment
Koha	= Gift, gift giving
Kohanga Reo	= Te Reo Māori Early Childhood Immersion Centre

Koro	= Male elder or elders
Kotahitanga	= Unity, a term also used to represent various Māori ‘unity’ movements
Kuia	= Female elder or elders
Kumara	= Sweet Potato
Kura Kaupapa Māori	= Te Reo Māori Immersion School
Io	= The Supreme Being
Iwi	= A collection of hapū, normally united through a common ancestor
Māoritanga	= Māori culture, a Māori way of life
Mauri	= Spark of life, life-sustaining principle
Maunga	= Mountain(s)
Mahi-ā-ngākau	= Work done from the heart (i.e. aroha, manaaki, awhina and tautoko)
Manaaki	= Kindness, care
Manaakitanga	= Respect, kindness, hospitality and care, collective well-being
Mana	= Prestige, authority, or power
Mana Māori motuhake	= Māori political control
Mana tīpuna	= Prestige, authority, or power that is vested through ancestors
Mana whenua	= Prestige, authority, or power that is that attained through customary land
Manuhiri	= Visitor(s)
Marae	= Meeting place for hapū and iwi. Carved meeting-house, dining-hall and cooking area, as well as the marae atea or sacred space in front of the meeting-house
Mātauranga	= Body of knowledge
Mātauranga-ā-iwi	= Tribal Knowledge
Mātauranga Māori	= Māori body of knowledge
Mihi	= Greeting
Mokopuna	= Grandchild
Noa	= Free from restrictions
Pā	= Village, settlement
Papatuanuku	= Earth Mother
Poukai	= Regular meetings held to honour the Kingitanga movement
Poroporoāki	= Farewell
Pō whakangahau	= Entertainment night to farewell the deceased
Rāhui	= Restriction
Rangatira	= Chief
Ranginui	= Sky Father
Ritenga	= Rites
Ringawera	= Kitchen staff
Rohe	= Geographical region

Runanga	= Tribal organisations
Tautoko	= Support
Tamariki	= Children
Tamariki whāngai	= Adopted child/children
Tangaroa	= Māori god of the sea and all its inhabitants
Tangata whenua	= People of the land, people of a given place
Tangihanga	= Māori grieving and burial rituals
Tapu	= Forbidden, restricted, sacred
Te Ao Māori	= The Māori World
Te Ao Pākehā	= The Pākehā World, Western World
Te Matorohanga Wānanga	= A specific traditional school of learning
Te Reo Māori	= Māori language
Te Reo Rangatira	= Māori language
Te Taha Māori	= A Māori world-view, Māori identity
Te Tiriti o Waitangi	= The Treaty of Waitangi
Te Waipounamu	= The South Island of New Zealand
Tika	= Right
Tikanga	= Customs, values, beliefs
Tino Rangatiratanga	= Self-determination
Tipuna	= Ancestor
Tohatoha	= Sharing
Tuakana/Tēina	= Mentor/Mentee relationships
Tupāpaku	= The body of the deceased
Tūrangawaewae	= A place to stand, tribal homeground, metaphor related to one's right to belong to a specific marae or pā
Urupā	= Cemetery
Waiata	= Song
Wairua kaitiaki	= Spiritual guardian(s)
Waka	= A collection of iwi whose tīpuna travelled to Aotearoa on the same voyaging canoe, a mode of transport ( e.g., canoe, car, horse).
Wāhi Tapu	= Place or area of spiritual and cultural significance
Ngā kete mātauranga	= The baskets of knowledge
Whaikōrero	= Māori formal oratory
Whakapapa	= Genealogy, genealogical connections, lineage
Whakapapa wānanga	= Genealogy workshops
Whānau	= Family, made up of usually 3 or 4 generations of extended family, also means to give birth
Whanaungatanga	= Relationship building, kinship, extended family, group dynamics
Whānau Matara	= Whānau who are detached, distant, or scattered
Whānau Pani	= The bereaved family

Whānau pōhara	= Restricted families
Whānau tūkino	= Unsafe families
Whānau wewete	= Laissez-faire families
Wharekura	= Te Reo Māori Immersion Secondary School
Whare paku	= Little houses for sanitary purposes
Whare Wānanga	= Māori tertiary education provider
Whenua	= Earth, land, afterbirth.