SUMMARY REPORT



Tahuri mai te pakoko ki ngā waka tete nō Te Wainui-a-Rua

Ko Ruatipua, Ko Ruatawhito

E haruru mai nei ngā manga iti, ngā manga nui

Tūpararā te maru o te tangata

Me he wharauroa

Kūī! Kūī! Whitiwhiti ora

Me he huia

Ka whakataukī ngā moemoea ka ripa tahurangi te remu o te huia

Ka whakahoki atu ki te pūreirei

Me he manu tūī

Tūī, tūī,  tuia e te iwi

Paiheretia ki te kupu kōrero

Ko au te Awa, ko te Awa ko au

# Executive Summary

He Waka Pakoko provided an opportunity for us to be inwards facing and future focused.

Held over two days He Waka Pakoko was an opportunity to hear from a range of speakers and contribute aspirations for the next 20 years.

Te Pou Tupua set a strong platform for the hui. Turama Hawira shared with us the eight latent potentials of Māui and presented a framework for our development based on whakatauāki of our mātua tūpuna. Dame Tariana Turia made a passionate call for action, for us to take back control from others, inclusive of ourselves. To stand shoulder to shoulder, trust ourselves and believe that we know the way forward.

Gerrard Albert, Chair of Ngā Tāngata Tiaki o Whanganui, began by identifying the hui as an opportunity to lay foundations going forward. Gerrard presented Tupua Te Kawa, and described the responsibility to Te Awa Tupua and its health and wellbeing.

Kirikowhai Mikaere presented the findings of the Iwi Statistical Profile that was compiled by the Raraunga o Whanganui project team through Ngā Tāngata Tiaki. The profile provides insight into the state and wellbeing of the 11,691 individuals who are affiliated to Whanganui Iwi in 2013.

The second day was dedicated to engaging with the people, it focused on two key questions:

**Te ara roa mō Te Awa Tupua**

What is your vision for Te Awa Tupua in 2040?

**Te maru roa a tō rau kotahi**

What is your vision for your whānau in 2040?

There were over 922 contributions gathered on this day, and these have been organised into six key themes:

* Ko te Awa te tuatahi
* Toitū te whenua
* Whakapapa / Whanganuitanga
* Kia maraetia
* Te reo o Whanganui
* Oranga tonutanga

The lived experiences of people and aspirations that they have for Te Awa Tupua has also provided possible indicators that could be used to measure progress over time.

# Background

Defining the Strategic Intent and developing a Strategic Plan was one of the first tasks required of Te Whawhaki Trust (Te Whawhaki), the Iwi development arm of Ngā Tāngata Tiaki o Whanganui. Initially Te Whawhaki had completed a draft within the time stipulations of the Trust Deed, however, it was felt that a broader conversation was required with the people about their aspirations for Te Awa Tupua and their whānau. Hence the idea of holding He Waka Pakoko was born.

He Waka Pakoko was not just about informing the work of Te Whawhaki; it was also an opportunity to engage with our whānau and to revisit what has been achieved through Te Awa Tupua Settlement. It had been six years since the Iwi gathered at Rānana Marae to celebrate signing the Deed of Settlement Ruruku Whakatupua, and nearly three years to the date since the passing of Te Awa Tupua Settlement Act on 20 March 2017.

While many uri have followed the long journey to settlement and have knowledge about the components of the settlement, there are still many whose knowledge and understanding is limited. For this reason, He Waka Pakoko was broken into two parts: the first day included scene setting and exploring the components of the settlement, as well as a presentation on the statistical profile of the Iwi to provide baseline data that our future achievements will be measured on. The second day focused solely on engaging with the people and provided them with opportunities to contribute.

A 20-year horizon was chosen for the hui, which builds on the previous 20 year horizon where the Iwi joined at Pūtiki Wharanui Marae in 1999, for the Whanganui Iwi Development Summit. Those contributing to He Waka Pakoko were asked to envisage the year 2040 and describe what vision they had for the Awa and their whānau by 2040.

There were over 160 people who participated in the hui over the two days, and approximately 40 who held a workshop concurrently as part of Te Matapihi kapa haka noho to contribute their kōrero.

This report presents an overview of the material presented at He Waka Pakoko and discusses the many contributions given. The report does not analyse the contributions or offer solutions, as He Waka Pakoko was the beginning of conversations required to develop our way forward. Developing solutions to this work will involve everyone across the Iwi, our whānau, hapū, marae, kura, kōhanga reo, rūnanga and many other trusts to contribute at many levels.

The report will be used by Te Whawhaki to inform their Strategic Intent and Strategic Plan.

# DAY ONE Setting the Scene

## Te Pou Tupua – Turama Hawira[[1]](#footnote-2)

Turama Hawira began the hui by reciting the pao of Te Rangimotuhia Kātene one of the last tohunga of Upokotauaki whare wānanga;

I te timatanga ko te hiahia In the beginning was the desire

Mai te hiahia ko te mahara From the desire cam the remembrance

Mai te mahara ko te whakaaro From the remembrance came the conscious thought

Ka puta ko te kupu e! From conscious thought came the word

Turama reinforced the guidance that exists within our mātua tūpuna to assist us in navigating our destination to ‘te pae tawhiti’ of 2040. Drawing on whakatauāki from our mātua tūpuna to guide the framing of He Waka Pakoko, such as:

**“KEI NGARO TŌU MITA KEI NGARO HOKI ŌU MAUNGA ŌU AWAAWA ME ŌU IWI”**

When you lose your unique dialect, lost also are your mountains, your rivers and your clans.

*nā Te Manawanui Pauro*

**MAHIA E TE IWI E NGĀ RAWE A TAUIWI. OTIRĀ, ME WEHI KEI NGARO NGĀ TIKANGA Ā NGĀ TAUHEKE E!**

Aspire to the achievements of tauiwi, but be vigilant, lest the ancestral teachings become lost!

*nā Alan Ruka Broughton*

**KO TE AWA TE TUATAHI, KO TE AWA TE TUARUA!**

The River first, the River second!

*nā Titi Tihu*

**WHIRIA NGĀ KĀKAHO, E KORE E WHATI!**

Weave together the kākaho reeds, they become unbreakable.

*nā Sir Archie Te Atawhai Taiaroa*

**KIA MARAETIA**

Live the marae!

*nā Alan Ruka Broughton*

Turama described a range of challenges already in our midst and reminded us that they must never serve to deter our resilience to survive. Manifesting our resilience as a tribal nation is about employing our critical thinking to address the challenges we all face together.

Turama drew on the 8 latent potentials within all of us as descendants of the Hawaiikian rootstock:

* Māui Mua – to potential of foresight
* Māui Muri – the potential of hindsight
* Māui Roto – the potential of insight
* Māui Taha – the potential of balance and equilibrium
* Māui Pae – the potential of the innate protector and nurturer of sacred space
* Māui Tikitiki – the potential of the entrepreneur or risk taker
* Māui Runga – the intellectual potential, hinengaro, drawing from Ranginui
* Māui Raro – the emotional potential, kaupapa, drawing from Papatūānuku

A discussion on Tupua Te Kawa, the intrinsic values within Te Awa Tupua (Whanganui River Settlement), was followed by proclamation that Te Awa Tupua Act does not define us but it does help set the direction for the next two decades. The destination is ours to define in accordance with our Whanganuitanga. Turama ended the delivery with a whakatauāki of his own.

**KO TE RĀKAU I PUPURUTIA KI ŌNA PAIAKA, KOIA E TŪ TONU ANA KI TUA O TE MARANGAI.**

The tree that holds true to its rootstock, is the one that remains standing after the tempest storm has subsided

*nā Turama Hawira*

## Te Pou Tupua – Dame Tariana Turia

Rather than focus on the work of Te Pou Tupua, Dame Tariana chose to speak about ourselves and what she believed we needed to think about in order to take us into the future.

Dame Tariana felt that we had become static and in some cases even gone backwards when reflecting on our whānau, and what is happening with our tamariki She strongly noted our ability to be housed and cared for by the state was inadequate and she questioned whether our tūpuna would have ever wanted us to be recipients of someone else’s management and control.

State management, control and authority over our lives has led us to where we are today, beneficiaries of their goodwill or lack of it. Dame Tariana implored the hui to think about what we needed to help us move forward.

If we are going to talk about mana motuhake then we must have faith in ourselves to do things for ourselves, and to be the strong capable people that our tūpuna were. Our experience is that we have been managed and, in most cases, offered less than others. Our people have struggled and very rarely have the same resources as others. We need to have courage, to say no when we mean no, to stand up and be counted when we see our whānau not getting what they deserve. It is not one person’s job to do this, it is a collective responsibility, and we must stand together.

Dame Tariana asked the hui to take a really good look at how we take back control from others, inclusive of ourselves. Our job is to empower our whānau to do things for themselves. We want more for our mokopuna. We have to stand shoulder to shoulder, trust ourselves and believe that we know the way forward.

KIA KAHA, KIA MĀIA, KIA Ū KI TE KAUPAPA.

## Gerrard Albert – Chair, Ngā Tāngata Tiaki o Whanganui[[2]](#footnote-3)

Ko Ruatipua, Paerangi, Aotea ngā kaupeka e toru

Ko tō tātau iwitanga, koia te matua iwitanga. Kia kotahi te whakaaro ki tētehi take, mā te tangata, mā te hapū, mā te iwi hei whakatutuki i roto i ōna rā.

Gerrard began by identifying this hui as an opportunity to lay foundations going forward. Noting that often we forget to look up and look at the whole, and where the whole wants to go. We are too focused in on what we are doing right now, and rightly, so because of the mahi that we have to do with our whānau, with our iwi, or with activities related to the various claims – all of which is important.

Too often we follow the route that has been designed by the Crown. We must work constantly to keep a sense of ourselves. Gerrard reinforced the need for us to believe that we are together. For himself: proudly Whanganui, proudly Ruatipua, proudly Paerangi, proudly Aotea. We need to understand that we are in control of our own destiny.

If Te Awa Tupua and what we have achieved can help us and inspire us to work differently, then hopefully it can inspire others to work in that way too. If we elevate in our collective struggles, and collectivise around a common goal then that is our iwitanga.

We have been before courts and tribunals numerous times and so much so that we cannot see ourselves. The approach that we took in 2008 was to return to negotiations but take a different track. Mā te ture hei whakahoki mai ai te mana o te Awa ki tātau.

We are constantly conflicted by aroha, the natural compassion we have to share with others. We sought to bring tauiwi into our world, then they saw our aroha and compassion and took advantage of it.

You don’t have to be innately connected to your marae to have your sovereignty; it is innate in you through your whakapapa.

Gerrard presented on each of the components of Tupua Te Kawa. The law now recognises our kawa through these four values and principles. It is the other entities that need to see Tupua te Kawa in order to understand us.

* Ko te Awa te mātāpuna o te ora – the River is the source of both spiritual and physical sustenance.
* E rere kau mai te Awa nui, mai i te Kāhui Maunga ki Tangaroa – the great River flows from the mountain to the sea is indivisible, indivisibility is important. Customary ownership was used to achieve the indivisible nature of the river. We are no longer required to give an account of who we are and what we do.
* Ko au te awa ko te awa ko au – I am the River and the River is me. The Iwi and hapū of the River have an inalienable interconnection with, and responsibility to, Te Awa Tupua and its health and wellbeing. No longer do we have to convince people who we are.
* Ngā manga iti, ngā manga nui e honohono kau ana, ka tupu hei Awa Tupua – the small and large streams that flow into one another form one River. Not only us but all of the pekanga or streams come into the River from other tribal domains, so they are responsible to give to the River, and so do tauiwi. This is our responsibility to bring everyone with us and for them to stand alongside us.

Me mahi hei matua iwi – we must keep a vision ahead of us that belongs to us all. Keep our individual squabbles aside and keep working towards the outcome that we are seeking.

## Kirikowhai Mikaere – Iwi Profile for ngā uri o Te Awa Tupua o Whanganui

Kirikowhai presented the findings of the Iwi Statistical Profile that was compiled by the Raraunga o Whanganui project team through Ngā Tāngata Tiaki o Whanganui.[[3]](#footnote-4)

Kirikowhai compiled the report using a series of interviews asking kuia, koroheke and pahake what were the key information needs, then looked at what Government data existed that could be extracted to help tell the story. Kirikowhai confirmed the profile is based on the 2013 Census data because of reliability and availability issues associated with data from the 2018 Census.

Kirikowhai explained that in her experience Iwi entities want to know ‘who are my people and where are my people’. Another key theme that came through in the collection of the data was connection and understanding the strength of one’s connection in terms of iwi affiliation, as well as one’s connection to te reo Māori.

The third area that people were interested in was what Kirikowhai called ‘living situation’, which also includes education and work. The Whanganui Iwi Profile includes statistics on deprivation, which were not really asked for, but Kirikowhai felt they gave some sobering information.

**Location**: Kirikowhai discussed topography, or the distribution of our people by location. Understanding the makeup of a population provides evidence for targeted interventions to help change, transform, and enhance lives. In 2013 there were 11,691 individuals who affiliated to Whanganui Iwi, though the trend shows that we are a growing population. There are concentrated pockets in Wellington, Auckland and Waikato. But nearly one quarter or 24.4% live in the Whanganui-Manawatū region.

**Age**: The age pyramid sets out the age structure of our people, the age-gender distribution, and the average (median) age. Our average (median) age is 24 years, which is the average age for all Māori. The New Zealand median age is 38, so we have a very young age structure. Unfortunately, the New Zealand population is aging so this means that policies and funding moves to those older age groups. Our challenge is that we still need funding for our younger age cohorts.

**Iwi affiliation**: People show connection and place importance on it in different ways. Strengthening connections builds our identity. In the 2013 Census, 54.4% selected Whanganui/Te Āti Haunui-a-Pāpārangi as their first response for Iwi affiliation. There are really strong connections to other Iwi, particularly Ngāti Tūwharetoa. Generally people living at home had strong connections to other Iwi of Te Ranga Tupua, such as Ngā Wairiki-Ngāti Apa or Ngā Rauru Kītahi.

**Importance of culture**: A high proportion of Whanganui Iwi placed being culturally connected and being able to find cultural support as really high. 60% chose very important, which is higher than for all Māori, but that doesn't necessarily translate into uri returning to their marae. Under half of those surveyed said they had been back to their marae within the last 12 months. It is interesting to understand how people talk, and the manifestation of how people are connected or what is important to them translates into what action they take.

**Te reo Māori**: 31.4% of people who are affiliated to Whanganui Iwi said that they could speak te reo Māori. This was actually a decline from those who said they could speak te reo Māori in the 2006 Census.

**Living situation**: Education and employment were identified by our kuia as vital components for our rangatahi to be prosperous uri, in the past, at present and into the future. Formal education has increased from 66.9% to 71%; this shows that more people have either a school qualification or a higher qualification. 11.5% hold a bachelors or higher qualification. Although the statistics show we are getting more educated, this is not necessarily at the higher education levels that equate to higher employment and outcomes.

Living situation statistics were taken from the Ministry of Education in 2014. 3,065 tamariki or rangatahi were attending primary or secondary school, 62.2% of them were living outside of the rohe. Whanganui Iwi living inside the rohe were more likely to send their tamariki or rangatahi to Māori medium education. In 2014, 57.1% of Whanganui Iwi school leavers left with NCEA Level 2 or above. The target for New Zealand is 85%. Effectively what this does is limit future options.

In 2013, 63.4% of Whanganui Iwi labour force nationwide were employed full-time, 21% part-time and 15.7% were unemployed. For those living in the Whanganui District, nearly one in five uri or 19.1% were unemployed. Kirikowhai explained the difference between what you hear quarterly in relation to the unemployment rate and these statistics: the Government’s quarterly report is a household labour force survey done nationally across the country, with a very small sample size of Māori. They don’t do iwi breakdowns at all. What that survey has been saying is that the Māori unemployment rate is decreasing, but what they don’t say is that it is still double the rate non-Māori and the jobs that people go into are the most vulnerable jobs in the most vulnerable industries. That is why this work was focused on our iwi not just Māori.

In terms of employment 88.3% of Whanganui Iwi employed were paid employees. Just under 10% were self-reported business owners. Of those who were self-employed there was an increase of 48.3% of wāhine who were self-employed, without employees. It was an interesting trend that more wāhine were self-employed.

The most common occupations were professionals (25.1%) and labourers (24.7%). Wāhine were more likely to be employed as professionals, and tāne as labourers. The most common industry for people to be employed in was education and training (12.7%).

**Income**: The average (median) income for Whanganui Iwi individuals was $22,400 per year. The income levels for Whanganui Iwi are lower than the total population for Māori and the total New Zealand population. However, Whanganui Iwi members living in Wellington and Auckland tend to have higher incomes, which correlates with higher education.

**Deprivation Index**: Low socio-economic status can often lead to social isolation. They don’t usually generate these statistics by Iwi but Kirikowhai was able to do this for us. In 2013, 40% of Whanganui Iwi members across Aotearoa lived in the most socially deprived economic areas. Living closer to home in the Whanganui District, 64.2% were living in the most highly deprived areas.

In the Whanganui District, over 70.8% of 0-4 year olds, 65% of 5-13 year olds and 68.4% of 65+ year olds were living in the most highly deprived areas. The reason Kirikowhai focused on these areas is because they are not able to get out of this situation by themselves; they rely heavily on their whānau for suppport. These are quite sobering statistics. Often those that need to be able to dream the most and be at hui like this, are not able to, so the obligation falls on those that were at the hui to dream, not just for, but with them.

Whānau provide the foundation for Iwi development and the basis for raising the next generation, who will be responsible for the care of our people and the intergenerational transmission of culture, identity, connection and mātauranga. Understanding the makeup of whānau, the households they live in and the resources they have access to is key to supporting the provision of future whānau initiatives.

Kirikowhai’s closing remarks were that these statistics were collected from you and they are about you; they are not collected by you or for you. Understanding the frame of the people who collected this data is not at all reflective of the frame that has been laid out on the first day of He Waka Pakoko. Her wero was if we were to collect Whanganui Iwi data to tell our own story, what would it look like tomorrow? When you start to dream about the future and say connection is important and oranga is important, what are the components of those that are important? We can design better mechanisms that accurately reflect our worldview and our future.

# DAY ONE Reflections from day one

At the end of the presentations on day one, people gathered in groups and reflected on the kōrero that they had heard throughout the day. This section represents kōrero that emerged from this session.

People appreciated the opportunity to come together, some didn’t necessarily know what a Waka Pakoko was, or what to expect from the hui, but they were glad that they came. They enjoyed the range and depth of presentations on the day, the strength, the challenge, the passion, the inspiration and new knowledge and insights gained.

The statistics were sobering and raised many questions for people. Some needed time to reflect and understand all of the information and data that was presented.

The presentations engendered many questions and statements from people. How do we:

* contribute into a space that enables wellbeing?
* Build succession planning for the next 20, 40, 100 years?
* dictate terms of engagement with Government agencies and others?
* show and share the kōrero from He Waka Pakoko with others who are disconnected?
* transition this kaupapa into a lived reality?
* give back to the Awa?
* contribute from afar?
* do it how we want to do it?
* do it right?

We:

* can actually affect our realities;
* cannot be doing the same thing;
* cannot do it alone, we need to trust ourselves;
* know our capabilities;
* have some incredible people who do a lot of mahi for us: how do we look after them?;
* need to do things better together, act, step up, read the ratification book again, take responsibility, talk to each other;
* rely on the same people; and
* need to be empowered to do things.

What:

* are the musts that we need to hold on to (marae)?
* are the weapons and what is the battle ground?
* are we doing and how do we give back?
* are we doing to keep connected/reconnect our whānau who are disconnected?
* can we learn from our friends?
* do we contribute to the Awa?
* do we want?
* is my place?
* we are taking to the Awa (karakia, paddle, kaukau, positive energy)?
* do you think you can do and how to give back when you are away?
* valuable for us?

Day one had a range of experiences for people. For some there were new learnings, for others it reinforced the journey that we had been on. and for some, they have confidence that we are in control of our destiny. We must plan for the future otherwise it may not happen.

# DAY TWO Workshop Feedback

There were two questions posed at He Waka Pakoko and for the workshop held at the Te Matapihi kapa haka noho:

**Te ara roa mō Te Awa Tupua**

What is your vision for Te Awa Tupua in 2040?

**Te maru roa a tō rau kotahi**

What is your vision for your whānau in 2040?

In total there were 922 contributions made by the people in regarding to these two kaupapa. This report has attempted to collectivise these contributions into major themes in order to provide key areas of focus for Whanganui Iwi through to 2040.

It is important to note that achieving many of the things identified in this report will require action at all levels, whānau, hapū and Iwi. Communities, Government and non-Government agencies will play a role somewhere as well.

Te Whawhaki, the Iwi Development arm of Ngā Tāngata Tiaki o Whanganui will now use this document to help inform its strategic direction. There will be matters we as an Iwi will need to address further and, in more detail, He Waka Pakoko was the start of a conversation, it is not the end of one.

## INDICATORS OF WELLBEING

There were a number of indicators that emerged from the workshops. Here are some of the indicators that can be used to measure progress over the next 20 years. This list is not exhaustive, and indicators can also be built for the themes that have emerged from this information. For the Awa:

* Pūpū, kūkū, cockles, tuna and pūkeko eggs are able to be gathered at Pūtiki, Te Matapihi
* Kākahi, īnanga and tuna will still be available
* Each house has a small tub of kākahi that they can help revive and nurture
* We still have intimacy and ceremony healing in practice
* Waka tauā, tāngata, hourua, tupua, awa have been built, are visible and being used
* Ruruku Whakatupua, Tupua Te Kawa are alive and whānau can recite them
* More than three generations of competent steerers on the Awa
* We can drink from the Awa (wai inuinu)
* The Awa is swimmable (wai kaukau)
* Enhanced wellbeing indicators +50%
* The ripo are back
* A seedbank exists
* The Awa is free from sediment, from the mountain to the sea
* Tuna are thriving and off the threatened list
* Whakahoki te kai Māori ki te Awa
* Kai is available and able to be gathered along the Awa
* Pipi have returned
* Our tamariki know how to make pā piharau, pā tuna and dried whitebait.
* We have pooled up the River
* My boys can speak Māori and know the rapids in their Awa

For our whānau;

* Our marae are culturally strong, paepae are always full
* Drug free
* Healthy
* Own their own home
* No whānau in prison
* No whānau in rest homes
* Te reo Māori is the first language for my mokopuna
* The next hui in 20 years will be held in te reo Māori
* Whare tautauā mō te tinana.
* That all marae have solar power and wind turbine generators, are self-sufficient/sustaining
* Papakāinga are established and built on whenua

## KEY THEMES

This report has attempted to weave the many strands of kōrero together into key themes. The discussion draws themes across contributions and presents some of the individual perspectives to highlight the range of kōrero provided across the 922 contributions.

### **KO TE AWA TE TUATAHI**

The commitment and passion to care for, protect, and enhance the health and wellbeing of Te Awa Tupua was reiterated strongly by many. The people want a healthy Awa, that is clean, vibrant, resilient, sustainable, waipuketia – full of water.

The people want a stronger role in monitoring, with hapū collectives self-monitoring but centralising data. All manga iti and manga nui actively monitored, monitoring the impacts of river levels and river flow. Also monitoring the river fishery, water quality and impacts of agriculture. The baseline should be taken now in 2020 so that a measurement of improvement/or decline can be measured in January 2040.

There was little tolerance for Genesis and the impacts of the Tongariro Power Development (TPD) Scheme. For those that commented they were still focused on achieving an end to the TPD. A small number of comments sought to free the Awa. Free meaning free to flow, not restricted by stop-banks, or structures such as the mole, the Awa is free to migrate and be a river. No more gravel extraction or drainage pipes into the river.

Making waka accessible so that our people can use of our awa was reiterated. More waka wānanga and mau rākau wānanga are desired. Make the Awa more interactive with our community, beginning with an Awa Park with activities on the Awa. Te hono wairua: make sure in 2040 that our next generation maintain the spiritual side of our Awa.

### **TOITŪ TE WHENUA**

The interconnectedness of the relationship between the Awa and whenua was strongly reinforced. Maintenance, protection, conservation, and sustainability were called for.

The people want the whenua to be restored (whakatika te whenua), in some cases rāhui, so that restoration can occur. Mahi hangarua (recycling) initiatives should be implemented, from the mountain to the sea.

Sustainability featured strongly, through creating circular economies. Growing kai at our marae so that there was always a source of kai for the people was raised.

Looking after the whenua in order to develop our rongoā and our ability to harvest kai from the ngahere were noted, as well as tiaki taiao mātauranga.

There were calls for us to take a greater role in the DOC conservancy and for our people to become the rangers.

### **WHAKAPAPA / WHANGANUITANGA**

Connection and giving life to Whanganuitanga was one of the areas that received the most contributions. People want their tamariki to be grounded in their Whanganuitanga. They want their whānau, children and mokopuna to have a strong connection to whānau, hapū, marae, Iwi, and to Te Awa Tupua. For their tamariki to come home to the Awa is important:

*‘I don’t want my kids/moko to have to explain themselves, their why, their reason for being, their connection to the Awa/whenua’*

There is a need for unity in our work moving forward (kotahi te hoe), and for our people to be woven together: Te Taurawhiri a Hinengākau. This includes being collectively committed to keeping mana intact, and standing as one, as Whanganui Iwi, under the voice and values of hapū. The people want harmony and cohesion between hapū and to be confident in their Iwitanga.

Whānau can feel a sense of connection. They are connected to others and with the Awa. Whānau whānui clearly understand their connection and responsibility to Whanganuitanga. Pupuri i taku Whanganuitanga, which involves learning Whanganuitanga through participation. The ultimate goal is that all of my whānau have a plan to return to Te Awa Tupua.

The Tira Hoe Waka was reaffirmed by many as a critical connector, the people want it strengthened, and include Tira Reo, and Tira Rangatahi. One suggestion asked for the Tira to be free between the ages of 18-24 years.

Supporting and empowering whānau. Actively still reconnecting whānau flourishing as one. This involves being resilient: kia kirituna.

### **KIA MARAETIA**

Marae were acknowledged as the key social structure that supports peoples wellbeing. Kia maraetia, te ao Whanganuitanga, live tikanga, kia mau ngā tikanga. Mōhio, mārama, ngā ripo ngā wāhi tapu, utu. Whakaputa ngā pūrākau. Kia mau ki ngā tikanga. Knowing our Awa, the sacred and special places, our narratives and customary practices was encouraged.

Kia maraetia, kia awahia, kia pumautia. Tuhia ngā korero o ngā kuia, ngā koroua. Whakakaha ngā rangatahi ki te arahi te ao hurihuri. Whakakakī te paepae o te marae. Being one with the marae and Awa, collaborations with and amongst marae, promoting leadership, recording histories mai i Te Kāhui Maunga ki Tangaroa was called for. More marae challenges would encourage us to be together more often.

Marae were acknowledged as the key social structure that supports peoples wellbeing. Many requested support for our marae. Establishing māra kai at all of the marae, fruit trees to help reduce the costs of living. Make the marae more fun for the tamariki. Rangatahi succession, supporting programmes that are already working. This would incite whānau and hapū tino rangatiratanga and kaitiakitanga.

### **TE REO O WHANGANUI**

Kia Māori mai te reo i ngā wā katoa, wāhi katoa. Kia mau ki ngā tikanga.

There was a resounding call for a greater commitment to the maintenance, protection, revitalisation, and reclamation of te reo o Whanganui. Fluency or competency in te reo Māori, te reo o Whanganui is a desire of many.

The people want a reo strategy, and to reawaken Ngā Kai o te Puku Tupuna. He iwi kōrero Māori, reo development strategy plan were some of the suggestions. There is a need for a strong Rārangi Mātua to provide guidance and advice in tikanga and te reo.

Wānanga mita, wānanga tikanga, kura reo, kōhanga reo – kura wānanga, Tira Hoe Waka i roto I te reo were other suggestions, particularly while we still have some of our older generation with us.

Iwitanga through reo me ōna tikanga programme. Whakaputa ngā pūrākau o konei. Waiho ngā pakiwaitara o kui mā o koro mā mō ngā tamariki. Tuhia ngā kōrero o ngā kui, ngā koroua.

Kōrero i te reo Māori. One indicator of the future is that the next hui in 20 year’s time is held i roto i te reo Māori. Tā mokohia te arero (native speakers).

Tikanga and te reo were intrinsically linked in many of the kōrero. Our arts were also seen as an important part of our transmission of tribal knowledge, reo and tikanga. Normalising mataora and moko kauae were discussed.

Reviving our traditional arts and weaving, embracing new technology, developing our own resources were suggested. With regard to technology, sharing waiata online, the possibility of a waiata list on Spotify, stories online about the Awa, animation books and oral history documentaries were some examples.

### **ORANGA TONUTANGA**

Our people want us to be thriving, and healthy physically, mentally, culturally, and spiritually – hinengaro, tinana, whānau, wairua. They want better living and wellbeing, and intergenerational wellbeing involves having healthy loving relationships with each other. Te Awa Tupua needs to be across health frameworks. We need to be alcohol and drug free.

Indigenising Aotearoa establish a visual presence and having bicultural signs throughout the rohe were ideas raised.

Many saw education important for and in our future. Establishing curriculum that addresses iwi aspirations, and an Iwi curriculum delivered in all Kura Māori is needed. Growing spiritual leaders that live and breathe and understand the Māui principles, and teaching our mokopuna to love their Awa were other ideas.

Tourism was also mentioned. Regenerating tourism, managing tourism numbers, destination management, educating those operating on the Awa were deemed important, and there was a suggestion that our Iwi be the only operators on the Awa.

Improving housing and better living standards was mentioned by some, as was the interest in establishing papakāinga on our whenua.

Implementing employment initiatives and economic development were only mentioned by a few, subservient to the other needs and aspirations described in this report.

# POST HUI

Initially it was proposed that further hui would be held throughout the Iwi to gather additional perspectives; however immediately after the hui the country entered Covid-19 lockdown.

In May, an email was distributed to invite further input into the questions asked at He Waka Pakoko and an invitation was sent to attend hui once Covid-19 restrictions were lifted and kanohi ki kanohi hui were permitted.

Te Rūnanga o Tamaupoko took up the opportunity to have a hui and this was attended on 15 July 2020. At the hui a snapshot of the findings from He Waka Pakoko were shared.

Those present were encouraged by the level of information that was gathered through the hui. They were cautious and apprehensive about the aspirations and expectations upon marae. As people who still live on the River and maintain the marae they felt people may not understand the realities of some of the aspirations they had. The kuia were particularly cautious noting in their community most of the people left are old. There are only a very small number of young families left and while people come home when required they are not there constantly.

People need to understand the balance between benefit and burden and that maintaining the marae is huge responsibility and has obligations.

# CONCLUSION

This report has brought together the range of contributions that were made at He Waka Pakoko.

The diversity amongst the participants provided for two days of rich engagement, challenge, passion, disappointment, and celebration. The range of emotions and lived experiences soared to the surface as we traversed what mattered most to us and to our Awa Tupua, over the next 20 years towards 2040.

People took on board the challenge of Kirikowhai to design what data we want to capture about ourselves so that we can tell our own story. The people want us to define ourselves statistically and collect data that is relevant to us and what we consider to be important, rather than what others consider to be important for us.

It is clear that our people want action, they want to be engaged at all levels, as individuals, whānau, marae, hapū and collectively as an Iwi. There was a real desire for initiatives to be led by the people and for the centralisation of data to support our work into the future.

Achieving the aspirations described in this report and turning the curve on the matters raised in our Iwi Statistical Profile will require connectivity and commitment at all levels across our Iwi. It will also require engagement more broadly across our communities with those entities and agencies responsible for improving outcomes for Te Awa Tupua and our whānau.

The next steps include distributing this report to all those that attended and made contributions at the hui or workshop, including those contributed online. The findings will be presented back to Te Rūnanga o Te Awa Tupua and any others as requested.

For the organisers, He Waka Pakoko achieved its goal, and as this report reflects, there is plenty of work to be done, not just by Ngā Tāngata Tiaki o Whanganui and Te Whawhaki, but within all aspects of our Iwitanga. There are many Trusts, and other entities that will be established as a result of the land settlements. Collectively we will all need to work together to help achieve these aspirations.

In closing, we want to thank everyone who contributed to making the hui a success. Our presenters, workshop facilitators, administrators, caterers, tech support and our two masters of ceremonies, Pirihira Cribb and Elijah Pue. Thank you all for keeping our hui on track and ensuring it flowed from start to finish.

Nō reira, i runga i te āhuatanga o te tau hou nei, mouri ora, mouri Awa, mouri tangata!

1. Video presentation by Turama Hawira at He Waka Pakoko can be viewed at <https://www.ngatangatatiaki.co.nz/for-your-information/important-documents/> [↑](#footnote-ref-2)
2. Te Awa Tupua presentation given by Gerrard Albert at He Waka Pakoko can be downloaded from <https://www.ngatangatatiaki.co.nz/for-your-information/important-documents/> [↑](#footnote-ref-3)
3. Iwi Profile for ngā uri o Te Awa Tupua o Whanganui; Kirikowhai Mikaere <https://www.ngatangatatiaki.co.nz/assets/Uploads/Important-Documents/Whanganui-Statistical-Profile_-FINAL.pdf> [↑](#footnote-ref-4)