

Upholding Iwi Hapū Whānau Mana Critical to Restoration

Travelling down to Te Wai Pounamu at the end of 2023 for the last regional wānanga of the year for [Te Pūkotahitanga](#) offered rich insights and learnings in restoring power from the mahi being done there.

“It was a privilege and pleasure being with various ope of Iwi, hapū, whānau, and Māori service providers in their rohe of Kaikōura,” said Dr Maria Baker, Chair of Te Pūkotahitanga.

“We saw such huge commitment and dedication to mahi Rangatira, mahi tupuna and mahi Atua – we will voice this to make it visible and continue to advocate it’s phenomenal impact on our people.”

The wānanga involved kōrero with Te Rūnanga o Kaikōura Toiora and the Māori service providers of the rohe such as Te Tai o Marokura Health & Scoial Service, Te Whare Hauora (Ōtautahi), Te Puna Oranga (Ōtautahi), He Waka Tapu (Ōtautahi), and Te Ahi Wairua o Kaikōura.

It revealed lessons in personal growth and healing through storytelling, the power of self-belief and self-worth, cultural identity and practices, and innovative solutions for social services.



[Chair of Te Pūkotahitanga, Dr Maria Baker addressing the wānanga]

Matua Maurice Manawatu of Ngāi Tahu walked Te Pūkotahitanga through the local history that is highly valued within the hapū. He is actively growing the capacity of whānau through his whakapapa outreach.

“We’ve seen through the taonga that he provides some transformations that’ve occurred with whānau to know who they are, how they connect and where they belong,” said Lorraine Hawke Chair of the Board at Te Ahi Wairua o Kaikōura Charitable Trust and a member of Te Pūkotahitanga.

She believes traditional pūrākau provides whānau with a unique roadmap to guide and assist as they navigate through our day-to-day choices.

“It provides the benchmark where we are able to measure the limits of our resilience and capacity to endure and elevate above the typical daily stresses,” she said.

“Through many of our traditional pūrākau we can visualise the tempo, intention and motivation that drives the individual people to an action. It’s remembered because there’s a lesson to learn and a principle to be upheld.”

The story of [Hinerongo](#) the wahine Rangatira was memorable because of her courage and fortitude due to being captured and taken prisoner, not once but twice.

“Her clothing signified that she was a woman of high status.”

“However, more significantly, she had a presence that was recognised by both sets of captors. The pūrākau provides us with an example of rangatiratanga.”

A karanga was heard then Hawke explained this expression of grief highlighted a very human sensitivity.



[Ngāi Tahu Rangatira Lorraine Hawke with Tā Mark Solomon]

“I imagine that Hinerongo would have been in shock, hyper vigilant while in a shutdown state through all her experiences. It is a story of brave survival upheld with such poise and grace.”

The Kaikoura based member of Te Pūkotahitanga believes that in the course FVSV mahi she and others do they’ve met people who have had similar experiences with pa mamae currently or historically.

Hinerongo’s internal narrative as expressed in the paramountcy of upholding mana was critical to survival.

“If she’d covered or diminished her mana, it would mean demeaning the generational lines and reflect on the generations going forward.”

Such was the power of the narrative delivered in the pūrākau.

“It transmuted into a belief that saved her life.”

Hawke reminded all, of the power one can manifest through belief – as it can elevate or alienate.

“How many times have we heard whānau describe themselves as worthless and unable to see their own magnificence. How alone they feel,” she said.

“They are surrounded by whānau and pa mamae making it difficult sometimes to emotionally regulate.”

Hawke invited all attendees to reflect on tupuna values sets impacting whānau social, physical, mental, and spiritual well-being.

“I invite you all to reflect on experiences where an echo from the past has captured you, where you have manifested and nurtured that narrative.”

Hawke explained how powerful the process is when whānau voices share experiences that then turns them into developers and architects of their own lives.

She shared writing by whānau after posing three questions.

“What are the features that move whānau to become violence free? What were the triggers that prompted whānau into action? What aided whānau to transition to a lifestyle of whaka ora?”

The story “cup of tea” was shared. Often a blood relative, friend or trusted person often spur whānau into action.

“We as kaimahi are often a transient stopover by the public in a series of journeys our whānau may take and then it’s good.

“Why? Because the mana of your people and the whakapapa, kawa and manaakitanga is paramount - we as a hapū approach this with the utmost determination.”

This one binding principle kaimahi operate from that span’s diverse approaches yet with the same intention is what makes the Te Ao Māori approach in FVSV transformative Hawke believes.

Other kaimahi reminded the room about their relied upon model of healing that’s anchored in mana and Te Ao Māori tikanga.

Affirming why the restoration of tika, pono and aroha through the acts of acceptance and forgiveness are needed to restore the mana of parties impacted by a transgression.

This then fully restores the tapu of the whānau’s intrinsic being.

“The kōrero showed the power of our whakapapa pūrākau and we know that however to hear it again and again is so affirming,” Moana Eruera, Deputy Chair of Te Pūkotahitanga said.

Ehara taku toa e takitahi engari he toa takimano – My strength is not that of an individual but that of the collective.



[Te Pūkotahitanga in Kaikōura]