

2. THE AKE AKE MODEL FOREVER AND EVER

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Ngaa mihi

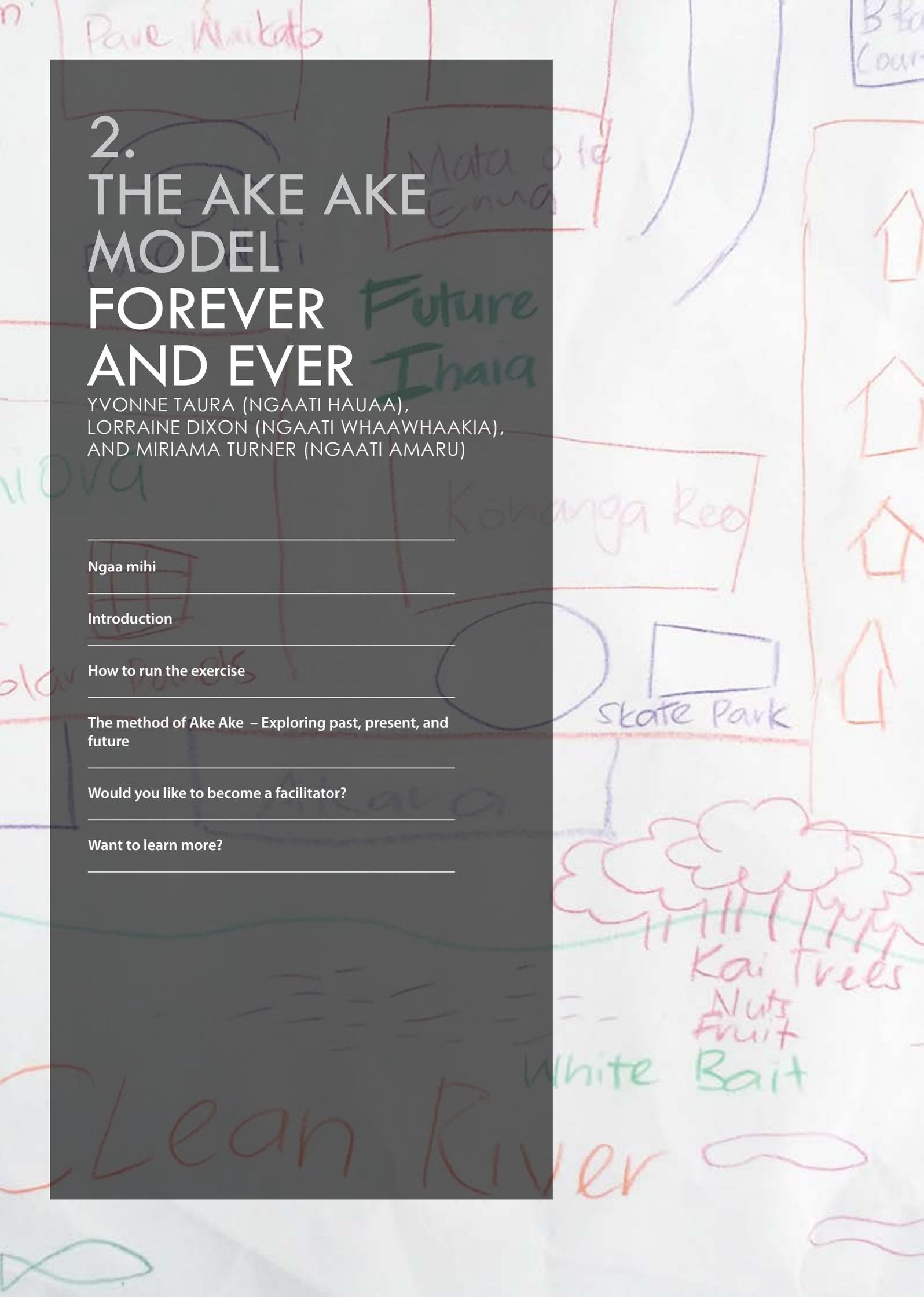
Introduction

How to run the exercise

The method of Ake Ake – Exploring past, present, and future

Would you like to become a facilitator?

Want to learn more?



Ki te kahore he whakakitenga ka ngaro te iwi

Without foresight or vision the people will be lost

Kiingi Taawhiao Te Wherowhero

When planning a restoration project – whether a repo (wetlands), a forest remnant, or even a marae (meeting house) – it can be difficult to know where to begin. One method is to use a model like the Ake Ake Model, which is a cultural mapping exercise using pictures and imagery to help whaanau (families), hapuu (subtribes), and iwi (tribes) draw out and identify cultural indicators. It is a culturally defined way to explore and express restoration initiatives to strengthen the cultural community.

Lorraine Dixon and John Te Maru (Ngaati Hauaa), researchers from Waikato-Tainui (tribal people of the Waikato Region), developed this model for whaanau, hapuu, and iwi participation. Ake Ake – meaning forever and ever – measures the changes observed over time by whaanau living in their environment and how change can affect the way they interact with their environment.

Thank you to Aunty Tilly, Uncle Barm, and whaanau for participating in the exercise. Many themes came up through the Ake Ake Model exercise that allowed the whaanau to speak openly about their future goals and aspirations for their whaanau, marae, hapuu, and iwi.

I would also like to thank the Tuurangawaewae Trust Board for permission to use images from the archive. These images are taonga and it was an honour to view the prints and choose the images appropriate for this exercise.

– Ngaa mihi Yvonne

The model is produced in three steps:

- Whaanau learn about how people lived in the **past**
- Whaanau identify the **present** situation
- Whaanau draw what they want the **future** to look like for iwi in 50 years' time

The model allows whaanau to think about the changes from the past and the current situation of the element on which they want to focus, e.g. their marae and the environment in which they live such as their awa (rivers), roto (lakes) and repo. Whaanau are encouraged to decide what they would like for the future of their resources, and, most important, for the future generations who will live there.

The exercise is broken into five components:

- Environmental
- Economic
- Cultural
- Social and recreational
- Health and wellbeing

These ideas and aspirations are drawn by whaanau as a pictorial representation of their aspirations, which are then archived for future generations. Common themes emerging from these pictures can be used as planning ideas for the restoration of their resources – e.g. marae and awa – and as guidelines for the people who live there. The Ake Ake Model encourages 100% participation, and whaanau enjoy it because they're contributing towards both their future and that of their mokopuna (grandchildren).

Implementing the Ake Ake Model

How to carry out the activity with your whaanau, using a Waikato example with the Turner whaanau:

In this activity, whaanau participated in the application of the Ake Ake Model to gather and explore their aspirations for Tuurangawaewae Marae and Te Awa o Waikato (Waikato River). Whaanau were invited to explore changes in their local area from a Maaori worldview to determine the past and present state of the awa and marae, and to also determine their future aspirations for the awa.

By the end of this activity it was envisioned that whaanau should be able to:

- describe the Ake Ake Model and why it is used
- relate some of the early whaanau stories about the environment
- describe some of the aspirations and hopes that whaanau have for their environment



Turner whaanau drawing their pictorials. Photo: Yvonne Taura

HOW TO RUN THE EXERCISE

Step 1: Ake Ake Model and the five components

- a. A short presentation is delivered that explains what the Ake Ake Model is, what the whaanau will be learning, and how they can use this for future planning for their whaanau.
- b. Obtain photos of the past and present. Use these to describe place and upbringing.
- c. Ake Ake Model
 - i. Mapping the past – this requires kaumaatua (elders) input.
 - ii. Mapping the present – this requires kaumaatua and rangatahi (youth) input.
 - iii. Mapping the future – this requires kaumaatua and rangatahi input.

Within each time period the five components are discussed:

- Environmental
- Economic
- Cultural
- Social and recreational
- Health and wellbeing

- d. Each member presents to the whaanau and is video recorded and archived for future generations. In the future, rangatahi will become the kaumaatua and have mokopuna to pass down their knowledge to.

Step 2: Identify common themes

Create a spreadsheet that outlines the common themes in each of the five components, for the past, present, and future.

Step 3: Summarise the themes

Summarise these themes into a report for the whaanau to use as a future planning model.

Step 4: Future Planning

Now that we know the past, what are the aspirations for the future?

THE METHOD OF AKE AKE EXPLORING PAST, PRESENT, AND FUTURE

Step 1a: A short presentation

Lorraine took the Turner whaanau through the Ake Ake Model with Hone (Uncle Barm) and Miriama (Aunty Tilly), their tamariki, and mokopuna. Uncle Barm and Aunty Tilly are from Te Awamarahi Marae at Te Puuaha o Waikato (Port Waikato); however, they have raised their whaanau in Ngaaruawaahia for the last 4 decades. They are currently building their papakaainga (communal Māori land) in Ngaaruawaahia.

The Turner whaanau chose to focus on Tuurangawaewae Marae located on the banks of the Waikato River, Ngaaruawaahia. They are actively involved with kaupapa (matters) occurring at Tuurangawaewae Marae as it is close to their [papakaainga](#) and is important for their mokopuna.

"At Te Awamarahi Marae our whaanau view the responsibilities to the kaupapa of the Kiingitanga and Tuurangawaewae Marae as more important than the mahi at Te Awamarahi, it has been this way since Te Puea's time." – Tilly Turner



Turner whaanau drawing their pictorials. Photo: Yvonne Taura

Background of the Kiingitanga and Tuurangawaewae Marae

Kiingitanga – Whaiaa ko te mana motuhake

For Waikato-Tainui, the unity they have with their tupuna awa (ancestral river) is expressed in the Kiingitanga (Māori King movement). For 150 years, Kiingitanga has shaped and given purpose to the lives of all of those who support it; its kaupapa unites people from many marae (Māori social and cultural centre) and iwi.

Kiingitanga was established in 1858 to unite all tribes under the leadership of Kiingi Pootatau Te Wherowhero. Its primary goals were to stop the sale of land to Paakehaa (European descent), to stop inter-tribal warfare, and to provide a springboard for the preservation of Māori culture in the face of colonisation.

Tuurangawaewae Marae

Tuurangawaewae Marae at Ngaaruawaahia is the principal marae of the Kiingitanga. In 1919 Tuurangawaewae House (Kiingitanga parliament house) was built in the town, and in 1921 Princess Te Puea Herangi, granddaughter of Kiingi Tawhiao, inspired Kiingitanga supporters to build Tuurangawaewae Marae. The main meeting house, Maahinaarangi, was opened in 1929, and another, Tuurongo, in 1938.

Tribal identity and integrity

Ko Tainui te waka

Tainui is the canoe

Ko Taupiri te maunga

Taupiri is the mountain

Ko Waikato te awa

Waikato is the river

Ko Te Wherowhero te tangata

Te Wherowhero is the chief

Waikato Taniwharau

Waikato of a hundred chiefs

He piko, he taniwha

Every bend, a chief

He piko, he taniwha

Every bend, a chief

Step 1b: Photos of the past and present

Using the photographs as prompts, the whaanau learned about how iwi and hapuu view the past (1900–1970).

To help the whaanau understand the model, Lorraine explained the following:

- [What is the Ake Ake Model?](#)
- [Working through the steps of the Ake Ake Model](#)
- [What are cultural indicators?](#)

Steps 1c and d: Discussion of past, present, and future using the five components

The whaanau were then broken up into three groups:

- **Past:** As the kaumaatua, Aunty and Uncle were asked to draw and talk about Tuurangawaewae Marae and the awa as they remembered it while they grew up.
- **Present:** Half the whaanau were asked to draw and talk about the present condition of the people and the awa at Tuurangawaewae Marae.
- **Future:** The other half of the whaanau were asked to create a pictorial representation of Tuurangawaewae Marae and the awa as they would like to see it in 50 years.



Presentations by mokopuna. Photo: Yvonne Taura

The following questions were used as prompts for each of the key areas – past, present, and future.

Questions related to the past were asked specifically of the kaumaatua from across the five components of the Ake Ake Model. For example:

- **Environmental:** Describe the environment as it was when you were young (between 1900 and 1970).
- **Economic:** Describe how it was for your whaanau economically? What jobs did your parents have? Was kai (food) plentiful? Was kai harvested from te taiao (the environment)? Did you trade kai with others? If so, what kai and how was it transported?
- **Cultural:** Did you feel culturally connected? Was there cultural support? How important was tikanga (values and practices)? What were the values?
- **Social and recreational:** Did you get together socially? Were whaanau living independantly or did they meet often? Did people work together? Did they share housing? Did they share kai?
- **Health and wellbeing:** What was the state of health and wellbeing of your whaanau? Did they suffer illnesses?

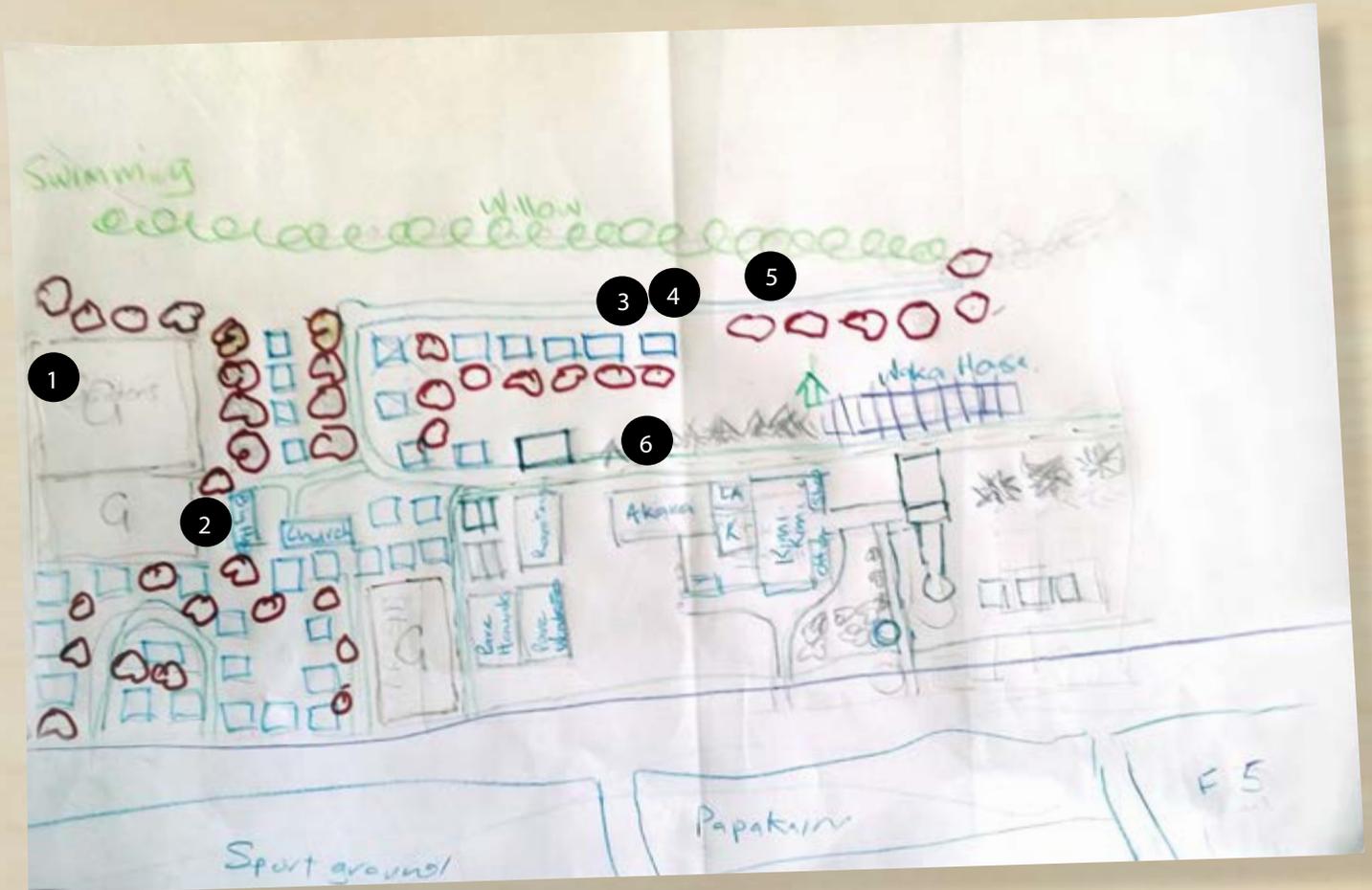
Whaanau then learn together about how they collectively **view the present** (1970–2016).

- **Environmental:** What has happened to the local taiao, whenua (land), ngahere (bush), awa, taonga species (native plants and animals of cultural significance) since you were young (1970+)? How may that have affected you and your whaanau?
- **Economic:** What mana (authority) do you have now, if any? Such as, land settlements, whenua for maara kai (vegetable garden), kai from te taiao and kaitiakitanga (exercise of guardianship). What values are associated with this area for you?
- **Cultural:** Do you feel culturally connected now? What cultural support is there?
- **Social and recreational:** Do you feel socially connected? Do you share kai, mahi (work), and housing? Or is it mainly at gatherings that these are shared?
- **Health and wellbeing:** What is the state of health and wellbeing of your whaanau now? What illnesses do iwi suffer? How are they physically, emotionally, and mentally? Do people feel they have mana?

Whaanau were then invited to imagine they were **50 years into the future** (2066) and to draw the local area (environment) as they would like to see it, including images that relate to the five components (environmental, economic, cultural, social and recreational, and health and wellbeing).

Mapping the past

Aunty Tilly's pictorial represents Turangawaewae Marae between the 1950s and 1970s, during the time of Princess Te Puea Herangi.



Drawn by Miriama Turner



Aerial photo 1947. Photo: Turangawaewae Trust Board

1



Maara kai, Tuurangawaewae Marae, 1973.
Photo: Tuurangawaewae Trust Board

5



Boys playing along the Waikato River, Ngaaruawaahia, 1973.
Photo: Tuurangawaewae Trust Board

2



The Big House, Tuurangawaewae Marae.
Photo: Tuurangawaewae Trust Board

4



Dame Te Atairangikaahu beside the Waikato River.
Photo: Tuurangawaewae Trust Board

3



Princess Te Puea Herangi on the wharf at Ngaaruawaahia.
Photo: Tuurangawaewae Trust Board

6



Construction of Kimikimi II, Tuurangawaewae Marae, 1973.
Photo: Tuurangawaewae Trust Board

Mapping the Present

Aunty Tilly’s daughter Miruwai drew a pictorial that represents Tuurangawaewae Marae in the present, 2016.



Drawn by Miruwai Turner

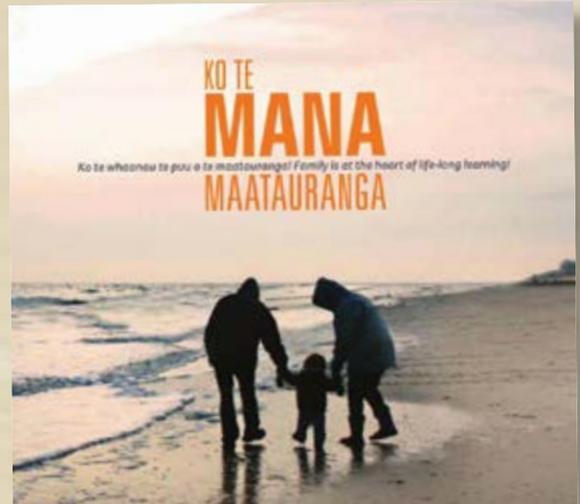
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Ngaa Waaka Kia Rite. Tupuna Salute Tuurangawaewae Regatta, 2016.
Photo: Tuurangawaewae Regatta 2016



Supporting Waikato-Tainui Education poster, 2014.
Image: Waikato-Tainui Education Grants



Front cover of Ko Te Mana Maatauranga – Waikato-Tainui Education Strategy 2015-2020

2



Turangawaewae Marae Riverbank Restoration Project 2015, Ngaaruawaahia, Waikato River. Photo: Tamoko Ormsby

3



Return of Rangiriri Pa.
Photo: Koroneihana 2016

Mapping the Future

The rangatahi created a pictorial representation of Tuurangawaewae Marae and the awa as they would like to see them in 50 years. Drawn by mokopuna.





Step 2: Identify common themes

As a whaanau, they were then invited to discuss common themes across their pictorials. Common themes identified for each component – past, present, and future – are illustrated in Table 1.

Table 1. Common themes in the five components, for the past, present, and future

Environmental		
Past (1950–1960)	Present (2016)	Future (2066)
Willow started infesting the edge of the awa	Willow established along the edge of the awa	The banks of the awa are covered in native plants and trees
The kids swam all day during the summer holidays	The kids are supervised with caution when swimming	The kids are swimming in clean and blue water No rubbish sign – no rubbish allowed on the banks of the awa
We caught kooura and kaaeo	We no longer catch kooura and kaaeo	The awa is clean and the kai is back in the awa. The native fish species are abundant – kooura, kaaeo, iinanga, and tuna
We acknowledge our tupuna maunga	We acknowledge our tupuna maunga	We acknowledge our tupuna maunga
We acknowledge our tupuna awa	We acknowledge our tupuna awa	We acknowledge our tupuna awa
We acknowledge our marae, hapuu, and iwi	We acknowledge our marae, hapuu, and iwi	We acknowledge our marae, hapuu, and iwi
We acknowledge our waka	We acknowledge our waka	We acknowledge our waka
Economic		
Past (1950–1960)	Present (2016)	Future (2066)
Wahaanau worked at the freezing works	Corporate viability – wahaanau had to find work elsewhere	All houses and buildings are run by solar power, to help wahaanau
All of those who lived in the papakaainga at the marae, did not pay rent but had a role to work at the marae	We rent homes and work away from the papakaainga	The tribe has taken ownership of the Hakarimata Ranges
Housing scheme – residence had to live in a house for 6 years and then had the opportunity to buy it	We have mortgages, we pay for rates, water and power	The tribe have worked in the ngahere so that wahaanau can go hunting for kai
Poukai kai comes from te taiao, maara kai and ngahere	Poukai kai comes from supermarket	
Cultural		
Past (1950–1960)	Present (2016)	Future (2016)
Swimmers at the river always had to do a karakia before entering the awa, this was to prevent any drownings	Acknowledgement to the Ariki. A blessing that acknowledges the Kings of the Kiingitanga before entering the awa	Karakia to acknowledge the Ariki
Wahaanau would recite paimaarire in the mornings and at night, Monday – Friday	Paimaarire is recited at every major hui at the marae	Paimaarire is recited at every major hui at the marae
Piri Poutapu ran the youth groups	Youth are still encouraged to be at the marae	Youth are encouraged to be at the marae
Strongly support Kiingitanga	We still support the Kiingitanga	We support the Kiingitanga
Strongly support poukai	We still support poukai but we have to work as well	We support poukai
Strong Waikato tikanga	Strong Waikato tikanga	Strong Waikato tikanga

Social & Recreational		
Past (1950–1960)	Present (2016)	Future (2066)
All whaanau shared their kai	We only share kai at gatherings	All whaanau share their kai
When the kids were hungry, they would pick fruit from the trees and catch kooura and kaaeo from the awa	There are no more hua raakau at the papakaainga, and kooura and kaaeo are no longer available from the awa	There are maara kai and hua raakau at the papakaainga. The native fish species are abundant in the awa – kooura, kaaeo, iinanga, and tuna
All whaanau lived on the papakaainga	The flats were built in the 1980s as a training scheme – cheap labour, no insulation, and now require upgrading and repairs	Papakaainga is made bigger and only haukainga that work at the marae can stay there
Te Pua lived in the 'Big House' at the marae	The 'Big House' was demolished during the demolition of the old papakaainga	All the houses at the papakaainga can hold up to 12 people, so that whaanau can live together
The ringawera for Koroneihana would stay with whaanau, kai preparation would occur at the marae	The ringawera for Koroneihana still stay with whaanau	The ringawera for Koroneihana stay with whaanau
Every Saturday night there would be dancing on the mahau at the marae – waltz, etc. Te Pua believed it was important for there to be music and youth around	Youth are still encouraged to be at the marae	Build skate park and basketball courts for tamariki and rangatahi. Make the marae more kid friendly Free wi-fi for whaanau with a computer room
People would catch the train to attend these dances	Now people use cars to attend gatherings	A shelter to be built at the marae to house the homeless until they get back on their feet
Te Reo Maaori is spoken	Revival and active Te Reo Maaori is spoken	All whaanau are fluent in Te Reo Maaori
Education up to seventh form (high school)	University education – undergraduate and postgraduate levels	University education – undergraduate and postgraduate levels
Washing in the awa	No longer wash in the awa	Swimming in the awa

Health & Wellbeing		
Past (1950–1960)	Present (2016)	Future (2066)
There were maara kai and hua raakau throughout the papakaainga	There is no longer any maara kai and hua raakau throughout the papakaainga	A big communal maara kai and hua raakau to feed the whaanau at the marae
		Gym to be upgraded Akara (the window area in Kimiora (whare kai) at Tuurangawaewae Marae) becomes a maara kai
		Gondala for the tamariki and kaumaatua, especially those who aren't mobile but still want to go up the Hakarimata Ranges
		Gondala at the Hakarimata Ranges, that looks like waka ama, to represent the tribes relationship to the awa
		Encourage whaanau to be fit
		Flying fox at the Hakarimata Ranges, the shape of an upside-down waka taua, the kids can walk up and fly down
		Hua raakau are planted throughout the papakaainga so whaanau can enjoy foraging for kai

Step 3: Narratives about the themes

Mapping the past – Aunty Tilly recalls:

This pictorial allowed all the whaanau to hear the stories of their whaanau, marae, hapuu, and iwi from the past. The five components of the Ake Ake Model help clarify these stories into sections.

Environmental: Willows were established along the banks of the Waikato River (Aerial Image 1947: True left bank lined with willow). Whaanau were able to catch kooura (freshwater crayfish) and kaaeo (freshwater mussel), and children swam all day in the awa during the summer holidays (Image: boys playing along the river).

Economic: Most of the whaanau from Tuurangawaewae Marae worked at the freezing works at AFFCO (Horotiu). In Te Puea's time she had established relationships with whaanau and marae in other tribal areas. During times of major events, such as poukai (King movement gathering) and Koroneihana (coronation) at Tuurangawaewae Marae, food by the truckloads would arrive with meat from AFFCO, vegetables from Pukekohe market gardens, seafood such as pipi, puupuu (cat's eye), and kutai (green-lipped mussel) from Hauraki, and kai (such as puha (sow thistle), tuna (freshwater eels), catfish, and watercress) from Whangamarino wetland. This was carried on by tribal members at this time.

All the whaanau who lived in the papakaainga at the marae did not pay rent but had a role to work at the marae. A Housing NZ scheme at that time involved living in the house for 6 years with the opportunity to purchase it. This is why we eventually moved away from the marae to our current residence a few blocks away from the marae.

Cultural: The whaanau of Tuurangawaewae Marae had strong acknowledgement for their whakapapa (genealogy):

Ko Taupiri te maunga (ancestral mountain)

Ko Waikato te awa (ancestral river)

Ko Tainui te waka (ancestral canoe)

Ko Tainui te iwi (tribe)

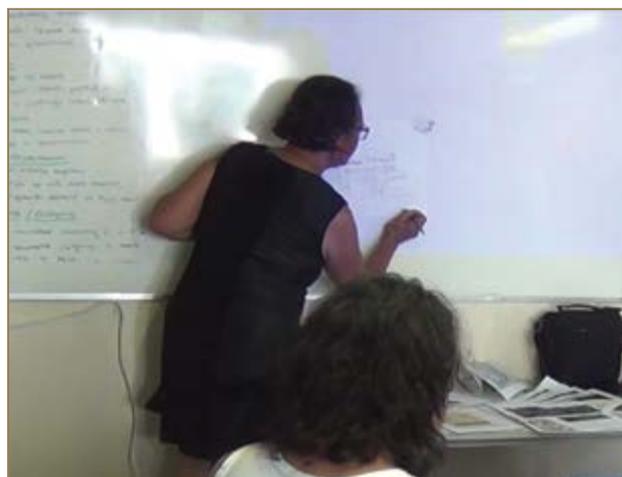
Ko Ngaati Mahuta te hapuu (subtribe)

Ko Tuurangawaewae te marae (meeting house)

The Kiingitanga, poukai, and tikanga were strongly supported by the whaanau at Tuurangawaewae Marae. Paimaarire (Christian faith) was recited at 7am and 7pm, Monday to Friday.

Swimmers in the awa were taught to do a karakia (prayer) before entering the awa, in order to prevent any drownings.

Piri Poutapu, an adopted child of Te Puea Herangi, a master carver and tribal leader during the reign of Dame Te Atairangikaahu, ran youth groups at the marae.



Presentation of the past. Photo: Yvonne Taura

Social and recreational: All the whaanau lived on the papakaainga, and whaanau would share kai. When kids were hungry, they would pick fruit from neighbouring trees and catch kooura and kaaeo from the awa.

Te Puea lived in the 'Big House' at the marae which had maara kai beds growing right next to it (Image: The Big House).

At Koroneihana, the kaimahi (workers) and ringawera (kitchen workers) would come from our tribal rohe (region) and stay with whaanau close to the marae and the manuwhiri (visitors) came from all over the motu (country) staying on the marae. Each whaanau were designated jobs during Koroneihana and kai was prepared at the marae.

Every Saturday there would be dancing on the mahau (porch of the meeting house) at the marae – the waltz, etc. Te Puea believed it was important for there to be music and youth around. People would catch the train to Ngaaruawaahia from across the rohe to attend these dances. One of my aunts (Aunty Noki) told me that when she crossed the bridge on the train she could hear the bands playing, and she loved coming.

Te Reo Maaori (Maaori language) was spoken on the marae.

Education up to the seventh form (high school).

Health and wellbeing: There were maara kai (Image: Maara kai) and hua raakau (fruit trees) throughout the papakaainga that were more often shared to the workers but the majority of the kai was stored for hui (gatherings) at the marae.

Mapping the present – reflections of the whaanau:

This pictorial allowed all the whaanau to see and hear about the current situation of their whaanau, marae, hapuu and iwi. The five components of the Ake Ake Model help clarify these stories into sections.

Environmental: *Willows are well established along the river banks of the Waikato River and are well known as a pest plant species throughout the motu. Whaanau are no longer able to catch kooura and kaeao, and children are supervised with caution when swimming in the awa.*

In 2014 the Tuurangawaewae Trust Board applied for funding from the Waikato River Authority to undertake a [Tuurangawaewae Marae Riverbank Restoration Project](#) (Image: Riverbank Restoration Project). The project was developed to restore, beautify, and revitalise the bank of the Waikato River located adjacent to the marae. This included the establishment of native planting, construction of pathways connecting the marae to the river, construction of pathways to the water's edge and event viewing areas, and construction of waka launching ramp for safe access to the awa for users.

Economic: *Lots of the whaanau have to live and work out of town in the neighbouring cities, either paying rent or mortgages that include council rates. Work responsibilities make it difficult for whaanau to take time off for poukai and Koroneihana (a few Waikato iwi still traditionally donate kai for Kiingitanga at Koroneihana). Kai now comes from the supermarket.*

Cultural: *The whaanau of Tuurangawaewae Marae continue to strongly acknowledge their whakapapa.*

The Kiingitanga, poukai, and tikanga are strongly supported by the whaanau at Tuurangawaewae marae (Image: Koroneihana 2014). Paimaarire is recited at every major hui at the marae such as Koroneihana, poukai and visits by dignitaries. The Tuurangawaewae Regatta has been held every year since 1894, and has played an important role in sustaining aquatic and cultural activities on the tupuna awa. Activities include waka kopapa (canoe racing) and waka ama racing, and the star attraction being the ceremonial parade of the Waka Taua (great war canoe) (Image: Tupuna salute).

Swimmers in the awa still do a karakia before entering the awa, in order to prevent any drownings. The karakia involves splashing river water on yourself six times to acknowledge the six Kings of the Kiingitanga.

Social and recreational: *There are no longer any maara kai or hua raakau at the papakaainga, and kooura and kaeao are no longer available in the awa. The 'Big House' and maara were removed during the demolition of the old papakaainga and replaced with flats that were built in the 1980s as a training scheme using cheap labour, materials, and no insulation. These flats still exist today and require maintenance and upgrades.*

Education: In 2016, Ko Te Mana Maatauranga – Waikato-Tainui Education Strategy 2015–2020 was launched. The strategy is guided by the principle that whaanau is at the heart of lifelong learning, and that Waikato-Tainui will commit to supporting all whaanau to become lifelong learners and leaders who determine their own futures. This sentiment is echoed in the words of Princess Te Puea Herangi:

Kia tupu, kia hua, kia puawai

To grow, to prosper, to sustain

The strategy focuses on three main priorities:

1. All Waikato-Tainui tribal members are fluent in Waikato reo (language) and tikanga
2. All Waikato-Tainui tribal members transition into meaningful pathways
3. All Waikato-Tainui tribal members know their whakapapa and are reconnected to their marae

Traditional priorities include active revival of Te Reo Maaori to be spoken at the marae, with Te Reo Maaori being spoken by most whaanau at the marae.

Tertiary educational achievements range from undergraduate to post-graduate levels. Tertiary education grants are available to tribal members to pursue higher education.

I am committed to Kiingitanga, fluent in Te Reo Maaori, strong in my tikanga, healthy, well-educated and financially secure.

Health and wellbeing: *There are no longer any maara kai and hua raakau throughout the papakaainga.*

Mapping the future – reflections from the whaanau, especially the rangatahi:

From these pictorials it was evident that the rangatahi have very clear values and aspirations for their whaanau, marae, hapuu, and iwi. The five components of the Ake Ake Model help clarify these aspirations into sections.

Environmental: *The rangatahi have aspirations for the awa to be clean, surrounded by native plants and abundant with taonga species (native plants and animals of cultural significance) such as kooura, kaaeao, tuna (freshwater eels), and iinanga (whitebait).*

Economic: *The rangatahi believe that solar power to run the marae, whaanau homes and buildings will alleviate financial pressure and also be environmentally viable.*

Cultural: *The Kiingitanga, poukai, and tikanga are still strongly supported by the whaanau at Tuurangawaewae Marae. The waka are housed in a purpose-built building and the barge is put into a museum or moved for more swimming space.*

Social and recreational: *There are maara kai and hua raakau at the papakainga. Taonga species from the awa, such as kooura, kaaeao, tuna, and iinanga are abundant. The papakainga is made bigger, for houses that hold up to 12 people so that whaanau can all live together.*

Free wi-fi is important to rangatahi in order to keep up with technology. A shelter to be built at the marae to house the homeless until they get back on their feet. The marae can be a boring place, so a skatepark and basketball courts for the tamariki and rangatahi will be a great addition to make the marae more child friendly.

Health and wellbeing: *A big communal maara kai to feed all the whaanau at the marae. Kai trees to be planted throughout the marae so that whaanau can enjoy fresh vegetables and fruit all year round. The gym needs to be upgraded to meet the needs of a healthier whaanau.*

Would you like to become a facilitator of the Ake Ake Model?

If you would like to become a facilitator in order to undertake the Ake Ake Model with your whaanau, please contact:

Lorraine Dixon: korowaimaori@yahoo.com

Step 4: Future Planning

Now that we know the past, what are the aspirations for the future?

The Ake Ake Model helps highlight the values of the past and present, and maintain values for the future. Some of these values for the Turner whaanau include:

Environmental: To actively participate as kaitiaki (guardians) by walking in both worlds, obtaining knowledge from Western science and maintaining and restoring knowledge of the cultural perspective.

Economic: To utilise our natural resources and become economically sustainable from a unique cultural community perspective.

Cultural: To maintain a cultural connection to marae, hapuu, iwi, awa, and whenua.

Social and recreational: To build the strength of the tribe through tikanga.

Health and wellbeing: To support whaanau aspirations.

The Ake Ake Model provides 100% participation and whaanau enjoy it because they are contributing towards their future map – no one is wrong, everyone is right! It highlights the trends, the different patterns of what was in the past and what to achieve in the future.

It's the next generation's responsibility to carry their aspirations into the next 50 years. It carries on and on, hence the name Ake Ake, the forever and ever.

My whaanau are amazed at the Ake Ake Model and how valuable it is to understand the perspectives of three generations. We're going to add this resource to our whaanau time capsule, which will be built into the walls of our papakainga. This capsule will be opened on the 80th anniversary of the Whaanau Trust, when a new Trust will be established to deal with our future uri and to run the whaanau affairs. We intend to use the Ake Ake Model as a guideline to map the future of the Whaanau Trust, and to see whether the plans of our mokopuna have been realised.

A special thank you to Lorraine and John – this model is a taonga that will send a message to our future mokopuna with our special whaanau mantra.

Mehemea ka moemoeaa ahau, ka ahau anake

Mehemea ka moemoeaa e taatou, ka taea e taatou

If I dream, I dream alone. If we dream together, then we shall achieve – Princess Te Puea Herangi

Ma te Atua koutou hei manaaki tiaki paimaarire kia koutou katoa

– Ngaa mihi Tilly

WANT TO LEARN MORE?

Note: If you are having problems with the hyperlinks below try copying and pasting the web address into your browser search bar.

Links to video and teaching resources

Working through the steps of the Ake Ake Model

<http://sciencelearn.org.nz/Contexts/Toku-Awa-Koiora/NZ-Research/Model-for-identifying-cultural-indicators>

What is the Ake Ake Model?

<http://sciencelearn.org.nz/Contexts/Toku-Awa-Koiora/Sci-Media/Video/The-Ake-Ake-model>

What are cultural indicators?

<http://sciencelearn.org.nz/Contexts/Toku-Awa-Koiora/Sci-Media/Video/Cultural-indicators>

Learning the Ake Ake Model

<http://sciencelearn.org.nz/Contexts/Toku-Awa-Koiora/Teaching-and-Learning-Approaches/Ake-Ake-forever-and-ever>

The Turner Whaanau Papakainga Development 2016

www.maoritelevision.com/news/regional/126mil-boost-papakainga-project

Tuurangawaewae Marae Riverbank Restoration Project

<http://makearipple.co.nz/Action-groups/ripples/Turangawaewae-Marae-Riverbank-Restoration>

References

Waikato Raupatu River Trust 2015. *Te Tira Hoe o Waikato 2015 participant resource journal, Volume 6*. Waikato Raupatu River Trust, Hamilton.

Waikato-Tainui 2015. *Ko te mana maatauranga – Education strategy 2015–2020*. Waikato-Tainui, Hamilton.

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