

(MCH, 2014u)



NGĀ HUA A
TĀNE RORE
The Benefits of Kapa Haka

Scoping the research needs and options for developing
a better understanding of the contribution that
Kapa Haka makes to Aotearoa New Zealand society

Scoping Report for Te Manatū Taonga and Te Matatini
June 2014

Copyright

© Crown Copyright 2014

ISBN: 978-0-478-18478-5 (online)

ISBN: 978-0-478-18480-8 (print)

Published September 2014 by:

Manatū Taonga – Ministry for Culture and Heritage

PO Box 5364

Wellington 6145

New Zealand

<http://www.mch.govt.nz>

Phone +64-4-499 4229

This work is licensed under the Creative Commons Attribution-Noncommercial 3.0 New Zealand licence (Creative Commons Attribution-Noncommercial Licence). In essence, you are free to copy, distribute and adapt the work for non-commercial purposes, as long as you attribute the work to Manatū Taonga - Ministry for Culture and Heritage and abide by the other licence terms. To view a copy of the Creative Commons Attribution-Noncommercial Licence, visit <http://creativecommons.org/licenses/by-nc/3.0/nz/>

Please note that no departmental or governmental emblem, logo or Coat of Arms may be used in any way that infringes any provision of the Flags, Emblems, and Names Protection Act 1981. Attribution to the Crown should be in written form and not by reproduction of any such emblem, logo or Coat of Arms.

Disclaimer

While every effort has been made to ensure that the information set out in this document is accurate, the Crown does not accept any liability or responsibility whether in contract, tort, equity or otherwise for any action taken as a result of reading, or reliance placed on the Crown because of having read, any part, or all, of the information in this document or for any error in or omission from, this document.

Copies of this research discussion paper

Further copies of this discussion paper may be downloaded from the Ministry's website: <http://www.mch.govt.nz/research-publications>



Preface

Mauri ora ki te rangi ko lo matua kore anake Mauri ora ki te whenua ko tātau ngā uri a rātau mā.

Tēnā koutou te hunga whai whakaaro ki tēnei mea te rangahau, heoi anō hāngai ana tēnei ki te taonga nui whakaharahara te Kapahaka.

Kei te mahi ngātahi a Te Matatini me Te Manatū Taonga ki te rangahau i ngā āhuatanga katoa o te Kapahaka, nō reira anei ngā hua o te rangahau tuatahi mai i Te Matapunenga o Te Kotahi kei te Whare Wānanga o Waikato.

Tirohia , korerohia, ketuketungia, karawarawangia me kore e kitea he oranga , kia tika ai te kōrero

"Mā tini mā mano ka rangatira a Kapahaka"

Despite the vitality of kapa haka as an art form and its significance to our culture, its value is not well understood or documented. There have been surprisingly few studies on its contribution to New Zealand society. Te Matatini and Manatū Taonga are working together to develop a programme of research to build empirical evidence of the cultural, social, health, education and economic impacts of kapa haka.

This scoping report is the result of consultation with kapa haka practitioners and interested government agencies. It conveys the passion of kapa haka practitioners - composers, choreographers, tutors and performers - who bring kapa haka to life every day, at home, on the marae, in schools and communities or through regional, national and international events. Behind the scenes are also the many volunteers and whanau who support their roopu and ensure kapa haka is sustained from the local grassroots to the national and international stages – most recently at the 2014 Edinburgh Tattoo.

Kapa haka is more than just performance. It is a unique part of our identity as New Zealanders and helps facilitate meaningful connections with other cultures. The very strong belief that kapa haka contributes to social cohesion, positive health and educational outcomes and economic vitality is expressed throughout the report.

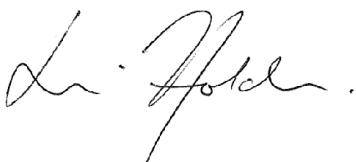
The report concludes with a list of potential short and longer-term research priorities. Some of these would be best suited to academic or community-based research, others could be done in partnership with or between government agencies.

We encourage and invite all interested government agencies, academic and other research groups to engage with this research agenda and to consider how your organisation can help build our collective understanding of the contribution kapa haka makes to New Zealand society.

We thank Te Kotahi Research Institute at Waikato University for undertaking this scoping project for us. Our thanks also to those in the three regions – Ōtautahi, Te Arawa and Tainui who gave their valuable time to participate in focus groups and interviews for this project, and to government stakeholders for their participation in the Wellington workshop.

Te Matatini and Manatū Taonga look forward to engaging with you further as the research develops to ensure kapa haka flourishes throughout Aotearoa-New Zealand and further afield.

Ko te mea nui takatū ake ai ki ngā mahi nei, Kia tau te ia o te mauri kia tātau katoa.



Lewis Holden
Chief Executive
Ministry for Culture & Heritage



Darrin Apanui
Executive Director
Te Matatini Society Incorporated



Ngā Hua a Tāne Rore

THE BENEFITS OF KAPA HAKA

Scoping the research needs and options for developing a better understanding of the contribution that Kapa Haka makes to Aotearoa New Zealand society.

Research Team:

Associate Professor Leonie Pihama
Dr Jillian Tipene
Herearoha Skipper

Te Kotahi Research Institute

The University of Waikato Private
Bag 3105, Hamilton 3240
Phone: +64 7 838 4426
Email: rangahau@waikato.ac.nz Web: www.waikato.ac.nz/rangahau

Scoping report prepared for:

Manatū Taonga - The Ministry of Culture & Heritage Te Matatini Kapa Haka Aotearoa

The purpose of this scoping project, commissioned by Te Manatū Taonga and Te Matatini, is to identify a research approach and develop a programme of potential research that will enable these two organisations and other interested stakeholders to further investigate the cultural, educational, social, health and economic benefits that Kapa Haka offers to communities throughout Aotearoa and gain a better understanding of the contribution Kapa Haka makes to NZ Society.

Acknowledgements

He mihi matakuikui ki te hunga e tautoko ana i te kaupapa nei, arā, ko te Manatū Toanga, ko Te Matatini, ko ngā kaihaka, ko ngā kaitautoko, nō ngā rohe o Te Arawa, Ōtautahi, me Tainui Waka, nei rā te mihi mutunga kore ki a koutou.

We would like to thank the Ministry of Culture and Heritage and Te Matatini for the opportunity to conduct this scoping project. We would also like to acknowledge the many participants in this scoping project for their valuable contribution to this kaupapa. To all those who participated in the stakeholder workshops, the focus groups and individual interviews in the three regions Te Arawa, Ōtautahi, and Tainui.

Cover designed by: Tiaki Terekia of Hakaz Ltd obey@xtra.co.nz



Table of Contents

Preface	2
Ngā Hua a Tāne Rore	3
Acknowledgements	3
Executive Summary	6
1. Introduction	8
RESEARCH METHODS	9
LITERATURE STOCKTAKE	10
CULTURAL	10
SOCIAL	12
ECONOMIC	13
RESEARCH PENDING	16
2. Contextualising Kapa Haka	17
WHAT IS KAPA HAKA?	17
INVOLVEMENT IN KAPA HAKA	19
THE MANY FACES OF KAPA HAKA	21
3. Key Findings	23
INTRODUCTION	23
The Value of Kapa Haka	23
CULTURAL CONTRIBUTION	24
Kapa haka undervalued	32
SOCIAL CONTRIBUTION	34
Improving educational outcomes	46
ECONOMIC CONTRIBUTION	51
4. Summary	67
5. Potential Streams of Research	71
CULTURAL	71
Short term Research Developments	71
Cultural – Mid to Long term Research Developments	71
SOCIAL/EDUCATIONAL	72
Short term Research Development	72
Mid to longer term Research Development	73
ECONOMIC	73
Short term Research Development	73



Mid to longer term Research Development	74
Potential streams of Research	75
Research	75
CULTURAL	75
SOCIAL/EDUCATIONAL	78
ECONOMIC	79
6. References	82



Executive Summary

This report presents the findings of scoping research that is focused on developing a research agenda that will enable a greater understanding of the value and contribution of kapa haka to Aotearoa New Zealand society, and which explores the multiple ways in which we may view the value and contribution of kapa haka within cultural, social and economic contexts.

- There was a unanimous and resounding view that kapa haka does indeed make a valuable contribution to Aotearoa New Zealand society, but that its value is not fully understood or acknowledged within Aotearoa New Zealand.
- The most important components of kapa haka are its intrinsic link to culture and Māori identity, and the essential element of whanaungatanga, the importance of people and connectedness.
- Kapa haka has a dynamic role as a vehicle for the revitalisation and retention of te reo, tikanga, ritual processes and histories.
- It is perceived as a gateway into the culture for Māori who are disengaged from their marae/hapū/iwi, as well as as a safe, inclusive activity through which all New Zealanders can engage with Māori culture.
- Kapa haka is seen as a medium for fostering a richer, more cohesive and inclusive society in Aotearoa New Zealand. As such, it makes a major contribution to building and strengthening New Zealand's nationhood.
- Kapa haka makes a significant contribution to New Zealand's national identity and how we are represented and viewed internationally. It provides an effective platform for creating meaningful connections with other nations and peoples.
- Māori culture/kapa haka is increasingly utilised to add value to many forums, both formal and informal, within the public and government sectors. This was seen by some to reflect a more embracing attitude toward Māori cultural protocols as a normal part of New Zealand's social fabric.
- Kapa haka is not, however, being given the status or respect it deserves as a cultural icon. Because its significance is not well understood by non-Māori, particularly at the level of government, it is often treated in a tokenistic way.
- A major component of kapa haka is its power to effect wellbeing, and to positively transform the lives of individuals and communities. A strength of the movement towards increased health and fitness within kapa haka is that it is achieved collectively.
- An important social benefit of kapa haka is that it provides a positive, disciplined, strength-based environment for rangatahi.
- Kapa haka is having a powerful, transformative impact on social outcomes through the BMPA (Māori performing arts degree), which enables people involved in kapa haka who would otherwise never have considered tertiary education as an option, to embark on that journey and exceed their own expectations.



- An overall feeling of optimism about the future of kapa haka was tempered by the conviction that there was much more potential to be explored within the realm of kapa haka, particularly in terms of its social benefits.
- The myriad benefits of kapa haka within school environments, including improved learning outcomes, were clearly attested to. However, some barriers to realising those improved outcomes were also identified.
- Some participants were very sure of the economic value of kapa haka to Aotearoa. While most of them were less able to articulate specific economic outcomes, they nonetheless had a definite sense of the link between the cultural, social and economic, and that that was of significant value.
- The immense value of 'culture-to-culture' relationships was identified, with Maōri culture, including kapa haka, playing a significant role in laying the foundations for lasting trade relationships with other nations, and other cultures.
- Two significant and largely unacknowledged areas of economic contribution were identified: the 'silent' economy generated by kapa haka activities; and the extensive 'productivity' activity around voluntary workers involved in kapa haka.
- There was an overall view that the economic potential of kapa haka is underestimated and needs to be explored more fully, including the potential for engagement with New Zealand's private sector.
- A recurrent theme that emerged around the value of kapa haka was to do with how we should go about measuring the value of culture, knowledge and art, and how 'value' itself should be defined and measured.
- Economic challenges were identified, especially in terms of financial hardship for those involved in kapa haka at the competitive level. It was also noted, however, that kapa haka communities are naturally adept and endlessly resourceful at generating funds.
- The issue of sustainability was raised by some participants who were concerned that kapa haka should be supported at every level into the future, and not just at the high-end competitive level.
- Of fundamental importance was that the growth and development of kapa haka should take place within the context of the acceptance and embracing of Māori culture as an integral component of New Zealand identity and nationhood.



The overarching theme of identity covered a spectrum from personal to national. National identity was a major theme addressed by the participants, with kapa haka seen as a vehicle for building and strengthening New Zealand's nationhood. It was also seen as a key platform for creating meaningful connections with other nations and peoples:

At the end of the day that's what our visitors from offshore want to see. They want to see what we do, they want to see how we do it, they want to know about us. So kapa haka is a way of enabling those brick walls to be broken down...and allow others to see that, through entertainment such as kapa haka, that we have something else to offer. I think it's good that it's being done in the schools and that all children are able to participate in it because I think through the children it opens others' eyes. We've still got a long way to go in opening eyes to the benefit of Māori to our society, and kapa haka is a way of breaking through that.

Without a doubt it does contribute to Aotearoa New Zealand, not only to Māori but to all New Zealanders...We are a welcoming people...inclusive of any culture that comes to join our groups or to learn kapa haka or to even attend our performances. So I think kapa haka is a way of gathering people together as...New Zealanders in regards to the culture...So...it makes an educational contribution, economical contribution, social contribution, but, also, I reckon it's the key to uniting all New Zealanders together to celebrate our unique culture.

I think that as we as a country start to understand our own position globally, I think that there has been a broader embracing of the idea that Māori, the fact that we have an indigenous culture and an indigenous language and indigenous art forms, that they are starting to be at times co-opted into telling a wider story about our country, and that gives us a unique place in the world. It makes us stand out and that's in many ways how I see that kapa haka can potentially be used in future and more broadly, as being representative of what it is to come from Aotearoa. So I see it having a great potential place in all situations where we are telling the story of Aotearoa New Zealand externally.

Q *We already know that it's about the pride of NZ, the bi-culturalism, when we, us and our colonial brothers and sisters, get up and do the haka and that's cool, that's already in place, that's already been established.*

An associated aspect of that national identity discussed was the growing utilisation of Māori culture/kapa haka to add value to many forums, from the public and government sectors where it is used to support and enrich formal and informal events and ceremonies, to more everyday contexts, such as schools and sport:

[I] know in Wellington when there's anything formal Te Atiawa will roll out...their kapa haka, [to] do that backup singing...So I do see that more often. Is that valuable? Well it's valuable for the mere fact that when dignitaries come, that's expected, we've got to do it. I don't know its economic value, but I certainly know its social and cultural value.

In terms of the mihimihi, it's almost like it's expected. Even if you're non-Māori, like if you go somewhere and you have a lot of people...even like the Chief Executives, Directors who are non-Māori introducing themselves in Māori. And I think it all starts at the primary school level when they start doing the haka there and that just builds a lot of interest. And

