

The Value of Kapa Haka

An Overview Report by

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The Value of Kapa Haka – An Overview

Background

Over the last 50 years, the centrality of Kapa Haka in Aotearoa New Zealand has rapidly grown. From an activity enacted mostly amongst and for Māori, Kapa Haka is now an integral feature of the Aotearoa New Zealand economic social, cultural, educational and sporting landscape. Conscious of the lack of serious inquiry into Kapa Haka, the CEO of Te Matatini Inc, the National Organisation for Kapa Haka in Aotearoa New Zealand approached Ngā Pae o te Māramatanga, New Zealand's Maori Centre of Research Excellence (NPM), to make a start on rectifying this situation. This programme of research seeks to better appreciate the value of Kapa Haka to our present context and, importantly, future vision, in turn providing clear evidence and well-articulated arguments required to support balanced decision-making, investment and future development.

Research goal

To evidence the positive contribution of Kapa Haka to the wellbeing of New Zealand society and to produce information for improved and accountable investment.

Team

In partnership with Te Matatini Inc, this research was facilitated by NPM working in partnership with researchers from the University of Auckland, Auckland University of Technology, Te Wānanga o Raukawa, Te Herenga Waka—Victoria University of Wellington, and Cognitus Economic Insight®. As collaborating partners, each has made financial contributions to help facilitate research activities. Where required, research activities were submitted for review by the respective ethical review committee the researchers were affiliated to.

Research objectives

To produce:

1. **Economy** - a Māori culturally centred model for understanding the fiscal contribution haka makes to the national economy;
2. **Health and Wellbeing** - Evidence of the positive contribution haka makes to health and wellbeing;

3. **Education** - Evidence of above average academic achievement of Māori students who participate in Mana Kuratahi and Ngā Kapa Haka Tuarua o Aotearoa;
4. **Research scholarship** - a stimulated collaborative multidisciplinary Māori research community focussed on questions about the contribution of Kapa Haka, te reo Māori me ōna tikanga. Our programme will also grow the capacity of Māori students and researchers in this area.

In line with the above objectives, the key findings and highlights from this programme of research are presented in the sections below. For more detail please refer to the technical reports available on the following websites.

<https://www.maramatanga.ac.nz>

<https://tematitini.co.nz/>.

List of technical reports

Hall, M., & Bowden, L. (2021). *Māori Performing Arts and Educational Outcomes Report*. Wellington, NZ : Victoria University of Wellington – Te Herenga Waka

Meade, R. (2021). *Exploring the Cultural Value of Kapa Haka – the Māori Performing Arts – using a Binomial Logit and Other Travel Cost Models*. Auckland, NZ : Auckland University of Technology & Cognitus Economic Insight.

Mikaere, T.M. (2021). *Ngā hua nui o te kapa haka*. Otaki, NZ : Te Wānanga o Raukawa.

Nikora, L.W., Ruru, S., King, P., Sharples, P., Patrick, D., Williams, M., Maxwell, T., Flavell, T. (2021). *Exploring the value and meaning of Kapa Haka - Māori Performing Arts : The Hine Rēhia Survey*. Auckland, NZ : Ngā Pae o te Māramatanga, New Zealand's Māori Centre of Research Excellence.

Selby-Rickit, T.H.R. (2021). *Ngā hua nui o te kapa haka*. Otaki, NZ : Te Wānanga o Raukawa.

Te Huia, A., & Fox, R. (2020). *Manawa ū ki te reo Māori : Matatini and non-Matatini survey responses*. Wellington, NZ : Victoria University of Wellington – Te Herenga Waka. (16pp)

Key Findings and Highlights

1. The contribution of the Matatini Festival to the New Zealand Economy

Ngā Pae o te Māramatanga engaged Dr Richard Meade of the Auckland University of Technology and Cognitus Economic Insight[®] to complete a study on a particular contribution of the Matatini festival to the New Zealand economy, namely its contribution to the consumer wellbeing of those attending the festival. The main data source enabling this research was a proprietary survey dataset provided by Te Matatini Inc. This dataset included random surveys of visitor groups to Te Matatini festivals in 2017 (Hastings) and 2019 (Wellington), with potential respondents found on-site, but surveys completed post-event in the weeks at once following the festival.

In his paper, Dr Meade sets out the total economic value (TEV) framework that economists apply when identifying the multiple sources of value that can arise in non-market valuation settings, such as the valuation of environmental or cultural goods. The TEV framework includes not just commercial values (e.g. net contributions towards gross domestic product, GDP), but also contributions towards consumer wellbeing. Those contributions arise from *use values* – e.g. the wellbeing that consumers enjoy by participating at cultural festivals. Other use value components of TEV include the value people derive from the possibility of participating at future festivals (option value). Additional *non-use values* can also arise, such as the value of being able to pass on things of cultural importance to future generations (bequest value), and of the mere existence of things of cultural importance (existence value).

While setting out the spectrum of ways in which Te Matatini festivals can contribute to the national economy, Dr Meade’s study complements existing work by focusing just on the consumer wellbeing enjoyed by participants at the festivals (one of the use values described above). Existing studies estimate the contribution of Te Matatini to GDP for official evaluations of the festival’s economic impact (e.g. Bevin (2017)). Those studies typically also add an estimate of consumer wellbeing (formally, consumer surplus) enjoyed by festival participants, using a simple rule of thumb mandated for official assessments (e.g. MBIE (2013)). Dr Meade’s study estimates the 2017 festivals’ consumer surplus directly.

The research method used applied travel cost models (TCM), a well-established revealed preference technique for undertaking non-market valuations in both environmental and cultural economics. An important feature of this approach is that it relies on the revealed preferences of Te Matatini attendees to infer the total costs – monetary and otherwise (e.g. time costs) – they are willing to incur in order to enjoy access to the festival, and expressing those costs in monetary terms. This is achieved by relating variation in the sub-regional demand of visitor groups for attending the festival with variation in the transport and travel time costs they incur when visiting the festival from different sub-regions of New Zealand. The results of naive, and zonal, single site unrestricted count regression models of group visitor demand to attend the festival are compared with the results of a novel restricted binomial logit demand model that is better tailored to the study’s dataset. While the former models allow visitors to make any number of festival visits, the novel model reflects visitor groups’ binary choice of whether to attend the festival or not.

The results of the study show that estimated willingness to pay (WTP) for festival access is relatively invariant to specification of the unrestricted models but is orders of magnitude lower for the restricted model. More specifically, using a standard zonal, single-site TCM, the WTP estimate of an “average group” of visitors for access to the 2017 Te Matatini festival is almost NZ\$29,000 in 2017, based on an average visitor group of 10 adults. However, applying the novel TCM (which is better tailored to the dataset), these figures are NZ\$40-52/group on average.

This study demonstrates that existing approaches for implementing TCMs are robust to misspecification in that they produce comparable estimates of the marginal effect of total travel cost on demand. However, the study also shows that estimates of users’ WTP for access to the 2017 Te Matatini festival is sensitive to how demand for group visits to the festival is specified. The novel Binomial Logit specification of demand, which is better suited to the specific valuation context, produces WTP estimates that are an order of

magnitude lower than other, unrestricted models that do not account for the specific decision context confronting potential visitors to Te Matatini festivals.

As noted above, only one aspect of kapa haka's use value is considered in this study, with option, bequest and existence values – which are additional to the use value Dr Meade estimates – left to be explored in future studies. Another reason why Dr Meade's study provides a lower

bound estimate of the value of kapa haka is that it does not seek to capture the use value of those who participate as performers, spectators, or otherwise (e.g., supporters) outside of the biennial Te Matatini festivals. However, this study captures an important part of the overall cultural value and economic contribution of kapa haka and Te Matatini to Aotearoa New Zealand using a well-established non-market valuation methodology.

2. The importance and value contribution of Kapa Haka

Working with a team of post-graduate interns funded by Ngā Pae o te Māramatanga and based at the University of Auckland, Professor Linda Waimarie Nikora and Stacey Ruru led an investigation to discover the scope of what people considered valuable and important contributions of kapa haka. In their report, they review and discuss the contribution of earlier research and note the dearth of recent scholarly attention beyond that by students, a circumstance that must change if scholarship is to keep up with the rapid and exciting evolutions that are taking place within the heart of our nation and galvanised through participation in kapa haka. Using an online open-ended bilingual qualitative survey instrument, the team obtained N=243 usable responses mostly from Māori resident in Aotearoa New Zealand. Framework analysis informed how they treated with respondent comments, with the emergent Hine Te Rēhia Analysis Framework presenting transparency to coding and indexing. The Hine Te Rēhia Analysis Framework is a culturally responsive Te Ao Māori conceptualisation of kapa haka value contributions.

Key findings

Nikora et al emerged four high level domains of value contribution with 49 sub-values providing the detail of the domains. Their report records and discusses these details according to the summarised domains below.

- **Tūrangawaewae – A sense of Belonging and Community:** Kapa haka contributes precious opportunities to be completely and unashamedly Māori, to stand with pride and enjoy a sense of belonging, community, affirmation and identity.
- **Mātauranga – Knowledge and Learning:** Kapa haka contributes accessible pathways to a complexity of mātauranga and deep learning via a uniquely Māori context and

teaching pedagogy, made more critical when such opportunities are largely absent across the broader societal landscape.

- **Ihiihi – Expression:** Kapa haka contributes powerful, cultural, creative and distinctive expressions to perform the Māori world into existence within a largely monocultural society.
- **Hauora – Wellbeing:** Kapa haka contributes unique Māori hauora practices with beneficial outcomes that extend far beyond the individual, the team and the stage.

Conclusions

Nikora et al emphasise the importance and value of having a place to stand, a sense of community, access to culture learning opportunities, ways to express oneself as Māori, and unique Māori wellbeing practices. They warn that the value of these outcomes, as witnessed and experienced by respondents, should not be under-estimated or diminished especially when these matters concern the continued survival, peoplehood and flourishing of Māori. They argue that the identified value contributions of kapa haka can be viewed as life-saving and life-enhancing. They point to the tireless and enduring contribution of Professor Emeritus Sir Mason Durie (1994, 1998, 2001, 2005, 2013) who has evidenced why the same or similar value contributions must be harnessed for wellbeing outcomes and transformative economic, political, social and societal gain.

The study makes an important contribution to the research record. The Hine Te Rēhia analysis framework conceptualises an emergent understanding of value that is driven Te Ao Māori and can serve as an instrument to inform impactful policy, planning and decision-making that affirms Māori aspirations and a vision for a flourishing Māori future.

3. The contribution of Kapa Haka to Hauora Māori

A team from Te Wānanga o Raukawa, Te Maharani Mikaere and Te Huinga Reo Selby-Rickit, with support from Dr Ani Mikaere, took the lead in discussing and documenting the critical thoughts and reflections of 13 experienced and highly regarded thinkers and practitioners of kapa haka. Interview discussions focused on the contribution of kapa haka to hauora Māori - a multi-dimensional state of equilibrium across internal (e.g., physical, emotional) and external dimensions (e.g., whakapapa, ūkaipōtanga). Informed by Mason Durie's Tapa Wha model of hauora Māori, and by the foundational kaupapa of Te Wānanga o Raukawa, presented below are the summarised high-level critical points made by some of the most knowledgeable exponents of kapa haka in Aotearoa New Zealand today.

Key findings

Whakapapa - Kapa haka creates an environment within which whakapapa can be explored, celebrated, shared and made sense of. Whakapapa is vital to our hauora Māori because it enables us to understand our place in the world, providing a conceptual framework that obliges us to strive for balance through the nurturing of positive relationships. Whakapapa is key to restoring and strengthening the philosophical and social fabric of whānau, hapū and iwi. Kapa haka engenders positive and balanced connectedness, belonging and relationality.

Te Reo Māori - Te Reo Māori is the foundation of Te Ao Māori and, for this reason, is central to hauora Māori. Te Reo Māori is the medium of kapa haka and facilitates Māori cultural conceptualisations. In so doing, kapa haka presents an access point to those who have limited Te Reo Māori ability, instilling confidence and incentivising performers and their whānau to take up the challenge of achieving fluency. Kapa haka also creates Te Reo Māori zones and important opportunities for language use. Te Matatini showcases Te Reo Māori excellence on the national stage, normalising and instilling pride in being Māori.

Kotahitanga - *Ehara taku toa i te toa takitahi engari he toa takitini kē.* Hauora Māori is a collective undertaking. Kotahitanga encapsulates the idea of strength through pursuit of a shared vision. Kapa haka epitomises the ideal of kotahitanga. For whānau and hapū-based kapa, the activity enhances and reinforces a sense of wholeness and belonging. For Māori living away

from their kāinga tupu (homelands) the beneficial effects of kotahitanga through kapa haka continue to be experienced.

Whanaungatanga - Hauora Māori is built on a complexity of reciprocal relationships. Kapa who are based in their kāinga tupu provide opportunities for whanaunga to strengthen their ties to one another and to their home. Many kapa foster whanaungatanga in urban environments, coming to serve the function of whānau, hapū and iwi for people who might otherwise be denied the opportunity of experiencing the nurturing environment offered by whanaungatanga.

Wairuatanga - Kapa haka morphoses the energy of two worlds, the temporal and spiritual, generating unity of focus and empowering the collective to accomplish the extraordinary. In much the same way that haka prepared people to perform astonishing feats of bravery on the battlefield, wairuatanga centres the performer and boosts individual and collective performance. Wairuatanga practices within kapa haka have an important hauora Māori effect spilling into the everyday lives of kapa members and their whānau.

Kaitiakitanga - Our responsibility for each other, the planet and future generations is encapsulated in the concept of kaitiakitanga and highlights how hauora Māori extends into relationships, environments and futures. Kaitiaki responsibilities and duties are clearly foregrounded by kapa and their commitment to revitalisation activities. The power of the performing arts to communicate concern, highlight critical issues and motivate action is remarkable. An exemplar is found in auahi kore – smoke-free messaging that inspired many kapa haka groups and attendees to be smoke free.

Rangatiratanga – Responsibility, integrity, generosity, humility, the ability to inspire and guide people, together constitute rangatiratanga. Kapa haka provides an important avenue for the expression of rangatiratanga, uniting people in the quest to determine and achieve their goals. Kapa haka is a powerful vehicle for whānau transformation, changing the trajectory of participants' lives.

Ūkaipōtanga - A sense of belonging—to land, place, community—is central to hauora Māori and wellbeing. Kapa that are based in their kāinga provide endless opportunities for their members

to affirm and celebrate the ties that bind them to their place and to their people. Urban kapa enable urban dwellers to establish and nurture a sense of belonging that is not contingent on being physically located on land with which their whānau, hapū or iwi are associated.

Pūkengatanga - Kapa haka creates a culture of excellence. Engagement pushes members to extend themselves beyond mediocrity. Kapa are learning contexts where the narratives and nuances of historic and contemporary life are interrogated, given meaning, embodied and enlivened on and off the stage. Pūkengatanga lays down the challenge to be bold, imaginative, exacting and excellent. Recognition and celebration are important dimensions of pūkengatanga, as they also are to hauora Māori.

Manaakitanga - Manaakitanga refers to the enhancement or uplifting of mana. Mana is a reciprocal notion grown between people and within relationships. Small achievements such as

the individual satisfaction gained from mastering performative skills in turn uplift the mana of the individual and the group. Growth in confidence conditioned by humility brings with it a duty to nurture the mana of others. Kapa Haka is a powerful medium for the demonstration of mana enhancing behaviour.

Conclusions

Having survived nearly two centuries of aggressive assimilation, over the past few decades Māori have been actively engage in repairing the damage to our communities: there has been significant progress made in revitalising te reo, recovering mātauranga, renewing marae and restoring rangatiratanga. The revival of Māori performing arts and the extraordinary growth of and interest in Te Matatini situate kapa haka as a foundational aspect of hauora Māori and pivotal to the fashioning of a flourishing Te Ao Māori into the future.

4. Kapa Haka and Educational Outcomes

Māori Performing Arts was formally recognised as an academic subject by the New Zealand Qualifications Authority (NZQA) in 2002 and became part of the national New Zealand curriculum. Associate Professor Meegan Hall and Linda Bowden of Te Herenga Waka – Victoria University of Wellington, with support from the New Zealand Qualifications Authority, undertook an analysis of NCEA achievement rates of high school students enrolled in Levels 1-3 standards in Maori Performing Arts (MPA) in 2014-2019. They tested the hypothesis that students who undertook those standards as part of their learning programme performed better overall than those who did not, the findings of which are presented below.

Key findings

How do students enrolled (2014-2019) in MPA Levels 1-3 standards compare against the achievement of ‘all Māori’ students enrolled in any NCEA Level 1-3 standards across the years?

- The academic performance of the MPA cohorts (2014-2019) was consistently higher than the ‘all Māori’ cohorts across all three levels of NCEA.
- The UE outcomes for both the MPA and ‘all Māori’ cohorts are significantly lower than the Levels 1-3 outcomes.

How do students enrolled (2014-2019) in MPA Levels 1-3 standards compare against the achievement of ‘all students’ enrolled in any NCEA Level 1-3 standards across the years?

- The achievement of the MPA cohorts is consistently higher than the national student cohorts across the NCEA Levels 1-3 for 2014-2019.
- The UE achievement of the ‘all students’ cohort is considerably higher than the MPA cohorts for 2014-2019.

Conclusions

This study provides clear evidence that MPA students have consistently and significantly outperformed ‘all Māori’ and ‘all students’ cohorts across an extended period. Further research is needed to explore all of the reasons why that might be.

The one area in which the MPA cohort does not outperform the ‘all students’ cohort is in UE attainment. This can be explained by the inequitable structure of the current NCEA system. At present, most of the students studying MPA can only earn Unit Standards which do not count towards University Entrance; only Achievement Standards from a list of approved subjects can contribute to a student’s University Entrance tally. This issue is likely to be addressed through the implementation of the recommendations from

the recent review of the NCEA. Close attention will need to be paid to the introduction of the new MPA Achievement Standards, and changes made

to the approved subject list for UE, for the academic ability of MPA students to be fully recognised and appreciated.

5. Kapa Haka and Te Reo Maori Revitalisation

Te Herenga Waka—Victoria University of Wellington is a Ngā Pae o te Māramatanga partner entity. Dr Awanui Te Huia, a Senior Lecturer in Te Kawa a Māui, completed further analysis of the data set gathered primarily for a research project called ‘Manawa ū ki te reo Māori’ – a study of Māori language motivations commissioned by Te Mātāwai in 2019 (report yet to be released).

Te Matatini (Te Whanganui-a-Tara, Feb 2019) attendees were surveyed onsite at the festival with other online responses gathered within the same month, including responses from Māori language learners from Te Herenga Waka Victoria University of Wellington, and Te Ataarangi. Responses were separated and analysed according to two groups – onsite Matatini attendees, and non-Matatini attendees who were active learners of Te Reo Māori.

To build an understanding of the differences in language exposure reported by Matatini and non-Matatini attendees, five main areas were surveyed: a) where te reo Maori is heard; b) whānau language use; c) motivations; d) community use; and e) identity te reo Māori.

Key findings

1. Cultural identity is a central motivation of current and past learners of te reo Māori. Te Matatini likely contributes to the affirmation a positive Māori identity.
2. Matatini respondents were significantly more likely to report being able to use te reo Māori “Very well” or “Well”, compared with their counterparts.
3. Matatini respondents reported hearing te reo Māori spoken across all public and

private domains more than their counterparts. Of note, clubs such as kapa haka, work, and visiting relatives were domains where Matatini respondents reported much higher rates of Māori language exposure.

4. Matatini attendees who indicated that they were either parents or grandparents were more likely than non-parents to use te reo Māori, particularly with their pre-school or primary school aged children.
5. Correlations between individuals perceiving te reo Māori as being ‘cool’ and ‘useful’ were significantly higher for Matatini attendees compared with those who did not attend the event.
6. Matatini attendees experience language anxiety regarding the correct usage of te reo Māori, with incorrect language use having a greater impact on their cultural identity compared with their counterparts.

Conclusions

The findings of this study firmly support Te Matatini and kapa haka engagement as providing active sites for Te Reo Maori revitalisation both during and beyond the festival. Matatini attendees were found to have higher levels of language proficiency and have more occasion to use te reo Māori. The elements that precede the Matatini events are likely to contribute to the increased number of environments where te reo Māori is used by those involved with Te Matatini. Undoubtedly, Te Matatini provides learning, hearing and speaking environments that foster acquisition and normalisation of Te Reo Māori and that positively affirm being Māori.

6. Research capacity

This programme of research and partnership with Te Matatini Inc has enabled a space for productive debate and inquiry and the opportunity to form an inter-institutional and trans-disciplinary team of researchers and students. Creating interest and relationships are the first steps towards building a community to advance

research activities. Some 20+ students, researchers and academic mentors participated in this programme. For students, it has provided the opportunity: to further pursue a passion; to complete a research internships; to work under the supervision of a senior Māori researcher; and, to learn how different research disciplines tackle

research questions. For the researchers who have led various aspects of the programme, being able to: bring skills and knowledge to solving real world challenges; work alongside colleagues from different institutions, and to forge closer

links with Te Matatini Inc, lays the foundation for a much more ambitious programme of work into the future. Ngā Pae o te Māramatanga remains committed to building upon the base of research and capacity that has been produced here.

Overall Conclusions

The overall conclusions of this programme of research relative to the research objectives our respective teams set out to achieve are summarised below.

Economy - a Māori culturally centred model for understanding the fiscal contribution haka makes to the national economy;

- Using a proprietary survey dataset provided by Te Matatini Inc, we present evidence to show that official assessments significantly under-estimate the consumer wellbeing generated by the 2017 Te Matatini festival. We estimate the contribution to the consumer wellbeing of those attending the Te Matatini festival to be NZ\$40-52 per visitor group.
- We complement the outcomes of our investigation of economic valuing with the Hine Te Rēhia study to demonstrate a broader and experiential value contribution to people's lives and the nation. Kapa Haka provides: a place to stand; a sense of community and belonging; access to mātauranga and culture learning opportunities; diverse ways to express oneself as Māori, and unique Māori wellbeing practices.
- The value contributions of kapa haka and the Matatini Festival to the nation should not be under-estimated or diminished especially when these matters concern the continued survival, peoplehood and flourishing Māori.

Health and Wellbeing - Evidence of the positive contribution haka makes to health and wellbeing;

- In addition to the broad scope of value contributions established by the Hine Te Rēhia study, the expert opinion gathered by Te Wānanga o Raukawa team deepens and further evidences the positive health and wellbeing contributions of kapa haka. Framed by Durie's Te Whare Tapawhā and the foundational kaupapa of Te Wānanga o Raukawa, a further valuing framework is produced to demonstrate the central and pivotal role of kapa haka in promoting health and wellbeing.

Education - Evidence of above average academic achievement of Māori students who participate in Mana Kuratahi and Ngā Kapa Haka Tuarua o Aotearoa;

- Challenges to accessing data tied to Māori students who participate in Mana Kuratahi and Ngā Kapa Haka Tuarua o Aotearoa made this research objective difficult to achieve. Instead, we focussed our attention on NCEA achievement rates of students enrolled in Levels 1-3 standards in Maori Performing Arts (MPA) in 2014-2019. Our analysis shows that these students have consistently and significantly outperformed 'all Māori' and 'all students' cohorts across an extended period. One area in which the MPA cohort does not outperform the 'all students' cohort is in UE attainment explained by the inequitable structure of the current NCEA system. This issue is likely to be addressed through the implementation of the recommendations from the recent review of the NCEA.

Research scholarship - a stimulated collaborative multidisciplinary Māori research community focussed on questions about the contribution of Kapa Haka, te reo Māori me ōna tikanga.

- Te Matatini Inc has demonstrated that it is a research driven entity willing to support its arguments and decision-making with substantiated research evidence. In so doing, Te Matatini Inc has contributed to growing a mātauranga community committed to pursuing further research inquiry.
- This programme of research has supported the academic and research development of eight Māori university students, and career progression of two emerging and four senior Māori scholars.

Te Reo Māori – During the period of the research, an opportunity arose to include a further research objective – to explore the contribution of Te Matatini and kapa haka to the regeneration of Te Reo Maori.

- A team led by Dr Awanui Te Huia and Riria Fox provide evidence to show that Matatini festival attendees have higher levels of language

proficiency and report more occasions to use te reo Māori. This study provides firm support for Te Matatini and kapa haka engagement as providing active sites for Te Reo Maori revitalisation both during and beyond the festival. The elements that precede Matatini events are likely to contribute to the increased number of environments where te reo Māori is used by those involved with Te Matatini.