RESEARCH REPORT 01 AUGUST 2013

Families Commission Kōmihana ā Whānau

WHAT WORKS WITH MĀORI: WHAT THE PEOPLE SAID

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Whānau Strategic Framework Kaupapa Māori Research

In the latter half of 2008 and in 2009, Te Kōmihana a Whānau consulted whānau, hapū and iwi over the proposal to develop a Whānau Strategic Framework. The overarching goal of the strategic framework is to help whānau achieve a state of whānau ora or total wellbeing, utilising the mechanisms of advocacy, engagement, social policy and research. Te Kōmihana received four clear messages through this engagement: whānau ora is a non-negotiable outcome; listen to the voices of whānau; speak out for vulnerable whānau; and inform best practice.[1]

The strategy is strengths-based, and allows whānau to define what it is that gives them strength, what makes them unique and what they need to do to develop their own resources and skills. The strategy was resourced by a review of selected literature on definitions of whānau.[2]

In recent years Te Kōmihana ā Whānau has grown its internal Māori research capability and capacity to undertake and contract research relevant to families, whānau and government. Research provides the Commission with opportunities to understand how government can best work with whānau, hapū, iwi and Māori organisations to help whānau develop whānau ora and overcome and mitigate the wide-ranging obstacles encountered by Māori as individuals and as tangata whenua.

Under the Whānau Strategic Framework programme the Families Commission has published kaupapa Māori research on whānau development and whānau rangatiratanga, which also resourced this project.

The publications include:

- *Whānau Strategic Framework* (2010) – Kim Workman
- *Definitions of Whānau: Selected Literature Review* (2010) – Keri Te Aho Lawson
- *Whānau Taketake Māori* (2010) – Kahukore Baker
- *Whānau Yesterday, Today, Tomorrow* (2011) – Dr Kathie Irwin with Lisa Davies, Whetu Wereta, Colleen Tuuta, Huhana Rokx-Potae, Sandra Potaka, Vervies McClausland, Dave Bassett
- *Matiro Whakamua: Looking Over the Horizon – Interviews with Leading Māori Women* (2011) – Dr Kathie Irwin, Colleen Tuuta and Sarah Maclean (Eds)
- *Te Pumautanga o te Whānau* (2012) – Kahukore Baker, Colleen Tuuta and Haromi Williams
- *Partnerships with Māori: He Waka Whānui* (2012) – Professor Sir Ngatata Love, Ngai Tahu, Meagan Hall, Faith Panapa, Alexandrea Hawea, Dr. Cath Love, Materoa Dodd, Dr Kathie Irwin and Gene Potae

1 Workman, K. (2010: 5). Whānau Strategic Framework. Families Commission, Wellington.
2 Lawson-Te Aho, K. (2010). Definitions of Whānau: Selected Literature Review. Families Commission, Wellington.

Families Commission
Public Trust Building
Level 5, 117-125 Lambton Quay
PO Box 2839
Wellington 6140

Telephone: 04 917 7040
Email: enquiries@nzfamilies.org.nz
www.nzfamilies.org.nz

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Families Commission Kōmihana ā Whānau

WHAT WORKS WITH MĀORI: WHAT THE PEOPLE SAID

A FAMILIES COMMISSION RESEARCH REPORT

DR KATHIE IRWIN, LILLIAN HETET, SARAH MACLEAN, GENE POTAE

Fig. 5—Maori Whare, Pipitea Pa, 1839.

Photo source: http://nzetc.victoria.ac.nz/

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Wānanga and co-facilitators

- Hon Mahara Okeroa, Colleen Tuuta, Carl Davidson and Pipitea Marae, Thorndon Quay, Wellington, 4 August 2011
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- Hinauri Mead-Hetet and Rev Wayne Te Kaawa, Sun FM and Te Manuka Tutahi Marae, Wairaka Road, Whakatāne, 26 April 2012
- Colleen Tuuta and Carl Davidson, Devon Hotel, New Plymouth, 24 July 2012.

Keynote speakers

- Wellington Wānanga – Pipitea Marae
  - Dr Api Mahuika, Chair, Te Rūnanga o Ngāti Porou
  - Naida Glavish, Chair, Ngāti Whātua
  - Toni Waho, Trustee, Te Kōhanga Reo National Trust
  - Bronwyn Yates, CEO, Literacy Aotearoa
- Auckland Wānanga – Te Mahurehure Marae
  - Hon John Tamihere, CEO, Waipareira Trust
  - Associate Professor Manuka Henare, Director, Mira Szászy Research Centre, Auckland University
  - Dr Leonie Pihama, Director, MAIA Ltd
  - Ann Milne, Principal, Kia Aroha College
- Whakatāne Wānanga – Te Manuka Tutahi Marae
  - Jeremy Gardiner, CEO, Ngāti Awa
  - Enid Ratahi-Pryor, General Manager, Ngāti Awa Social and Health Services
  - Te Rauotehuia Chapman, Trustee, Ngāti Awa Archives
- New Plymouth Wānanga
  - Harry Duynhoven, Mayor, New Plymouth
  - Associate Professor Manuka Henare, Director, Mira Szaszy Research Centre, Auckland University
  - Panel members: Fiona Emberton, CEO, Puke Ariki Library Museum; Richard Handley, CEO, Western Institute of Technology; Wharehoka Wano, Tihi Ltd; Rodney Baker, Deputy Chair, Ngāti Mutunga; Ngaropi Cameron, CEO, Tu Tama Wāhine o Taranaki.

The project team

- Dr Kathie Irwin: Project design, project management, project analytical frameworks, wānanga participation, data analysis, report writing, internal peer review
- Lillian Hetet, Miro Associates Ltd: Wānanga participation, report writing, internal peer review
- Sarah Maclean, Sarah Maclean Business Writing: Wānanga participation, data analysis, report writing, internal peer review
- Gene Potae: Stakeholder engagement, event management
- Penny Dring-Aust: Event management
- Lorraine Brown and Mission Hall Creative: Publishing
- Brian Morris: Te Reo Māori QMS
- Maramena Roderick, Maramena Ltd: Filming and technical QM.

Preface

In 2011 and 2012 the Families Commission brought together people from hapū and iwi organisations, communities, non-government and government agencies who work with whānau to wānanga about what works with Māori.

These hui would not have been possible without those who worked in the background to facilitate and host wānanga in various regions – at marae and other venues – along with those who gave their support and contributions at each hui. On behalf of the Commission, I gratefully acknowledge the assistance and the generosity with which all those involved participated.

This report is the result of those wānanga held in Wellington, Auckland, Taranaki and Whakatāne. Guided by the Whānau Reference Group, it follows on from a series of publications which expanded the Kaupapa Māori research base of the Commission. This base provides a rich platform from which the Commission can advance its research and evaluation work to assist whānau to achieve whānau ora – a state of total wellbeing whereby, as Sir Mason Durie summarised, Māori families are able to live as Māori, participate actively as citizens of the world and enjoy good health and a high standard of living.

Kim Workman, in his previous role as Families Commissioner, in concert with Dr Kathie Irwin, Director Kaupapa Māori research and Evaluation, and the Families Commission Whānau Reference Group, led the process by which this path was forged.

This report *What Works With Māori: What the people said*, most aptly concludes this major series of projects by the Families Commission. The team at the Commission which put this programme in place was led by Dr Kathie Irwin, and this report is her final contribution to a series of publications that highlight the voices, stories, vision, strengths and resilience of whānau.

Without the enormous commitment, passion and contributions of Kim Workman and Dr Kathie Irwin, the Whānau Reference Group and the many who participated in wānanga, this programme might not have had the breadth and depth of thinking which makes a strong foundation for future work. The insights of the programme will undoubtedly enrich policy for some time and help to shape the questions that future research should seek to address.

Len Cook
Acting Chief Executive

EXECUTIVE SUMMARY

The research

What Works With Māori: What the people said is the final report from the *He Ara Whakamua: Building pathways together to the future* work programme. The Families Commission held four wānanga throughout the country addressing major issues faced by whānau; this report presents the findings from the wānanga. Close to 600 people, from a broad range of iwi, government, NGOs and community groups, attended the wānanga.

Research objectives and research question

This report contributes to the Whānau Rangatiratanga Outcome set out in the *Families Commission Statement of Intent 2011–2014*:

- whānau are empowered to achieve rangatiratanga[3]
- whānau have a better understanding of, and access to, a range of kaupapa Māori-based tools and services, and others' experiences of transformational change.[4]

The objectives of this research were to research kaupapa Māori processes, tools and models that contribute to whānau rangatiratanga; and use kaupapa Māori methods (wānanga) to research and explore the kaupapa of building pathways together to the future.

The research question was: How do kaupapa Māori processes, tools and models contribute to whānau rangatiratanga?

Key messages

Whānau rangatiratanga

Whānau rangatiratanga is the approach that the Families Commission has adopted to deliver better public services and better public result areas in its work with whānau.[5] [6] Whānau rangatiratanga, or whānau empowerment, is the concept that has framed this project. Whānau sit at the complex nexus between the social configuration of whānau, hapū and iwi, and the philosophical tradition articulated through Māori cultural knowledge, methods and practice. At this nexus 'being Māori' is a lived reality in which whānau negotiate authentic pathways to new futures. As sites of struggle these pathways are less dependent on state intervention than has historically been the case.

Whānau

This project has highlighted the complex position that 'whānau' occupies in public policy research. Whānau is both an instrument and a target of public policy. Shaw and Eichbaum describe two views of policy implementation: 'the top-down approach' and the 'bottom-up perspective'.[7] In the top-down approach whānau are the target of public policy; in the bottom-up perspective whānau are the instrument of public policy.

3 Families Commission *Statement of Intent 2011–2014*. Families Commission, Wellington.
4 Families Commission *Strategic Priorities 2011–2014* (email, Dr Kathie Irwin).
5 Hon John Key (2011) "Speech from the Throne", PM Hon John Key, 21 Dec 2011, at www.beehive.govt.nz; and "Government Wants Better Results from Public Services", 8 Feb 2011, at www.beehive.govt.nz. See also www.ssc.govt.nz.
6 See Hon John Key (2012) "Better Public Services", PM Hon John Key, 15 Mar 2012, at www.beehive.govt.nz.
7 Shaw, R., & Eichbaum, C. (2011). *Public Policy in New Zealand: Institutions, processes and outcomes* (3rd ed, pp. 29–30). Pearson, Auckland.

Kaumātua wisdom

This research was guided by the wisdom of the kaumātua who advise the Families Commission through the Whānau Reference Group. Coupled with the professional and technical expertise of the staff, the insights of the advisory group were invaluable throughout the project. Kaumātua informed this project from a bottom-up perspective,[8] and their current, local knowledge gave the project a relevance borne of organic social action (see Freire, 1974).[9]

Māori Affairs policy

Contemporary Māori Affairs policy is arguably more closely aligned with iwi and Māori aspirations than has been the case in recent social history. The *Māori Potential Framework* and *Māori Succeeding as Māori* have their philosophical roots in the kaupapa Māori paradigm. Three central principles of the *Māori Potential Framework* are Māori potential, being culturally distinct and Māori capability.[10] In comparison with other policy frameworks, Scott and Baehler note that the *Māori Potential Framework* "differs from more conventional approaches in its affirmative focus on potential, capability and contribution, rather than deficits, excesses, harms or problems".[11]

Treaty of Waitangi and the interpretive framework

A braided river approach was used to develop an original Treaty-based framework to interpret the data in this project.[12] Critical theory and kaupapa Māori theory guided the framework, and there were three levels of analysis: structural, institutional and personal/interpersonal.

Kaupapa Māori research

The research was designed using kaupapa Māori, drawing on Māori cultural knowledge, methods and practice to frame, undertake and present the research.[13] One chapter sets the research in its socio-historical context by exploring the history of Māori affairs policy; another explores definitions of whānau, and contemporary demographic and statistical characteristics so that whānau can be more readily understood.

Wānanga as a research tool

Wānanga:[14]

1. (verb) (-hia,-tia) to meet and discuss

2. (noun) seminar, conference, forum

3. (noun) tribal knowledge, lore, learning

This project used *wānanga* as a research tool, taking from the above meanings. The wānanga were positioned as: forums to meet and discuss; seminars; and places where tribal knowledge, lore and learning were valued and constituted as normal.

Promising practice

The project drew on an approach developed in a Families Commission research report on the *Safety of Subsequent Children*, which called together expert practitioners to gather their views on a number of research questions.[15] In *Safety of Subsequent Children* expert practitioners shared knowledge in order to come up with 'promising practices'. In this project, whānau and people working with

8 Shaw, R., & Eichbaum, C. (2011). *Public Policy in New Zealand: Institutions, processes and outcomes* (3rd ed, pp. 29–30). Pearson, Auckland.
9 Freire, P. (1974). *Pedagogy of the Oppressed*. Continuum, New York.
10 Ringold, D. (2005). Accounting for Diversity: Policy design and Māori development in Aotearoa New Zealand. Final report (p. 33), Ian Axford Fellowship in Public Policy. © Fulbright New Zealand 2005.
11 Ibid.
12 Ferguson, D., McNaughton, S., Hayne, H., & Cunningham, C. (2011). 'From evidence to policy, programmes and interventions'. In P. Gluckman (Ed), *Improving the Transition – Reducing Social and Psychological Morbidity During Adolescence* (pp. 287–300). Office of the Prime Minister's Science Advisory Committee, Wellington.
13 Smith, L., & Reid, P. (2000). *Māori Research Development. Kaupapa Māori Principles and Practices – A Literature Review.* A report prepared for Te Puni Kōkiri. University of Auckland, Auckland.
14 http://māoridictionary.co.nz/index.cfm?dictionaryKeywords=w%C4%81nanga&search.x=25&search.y=5&search=search&n=1&idiom=&phrase=&proverb=&loan=
15 Kerslake, A., & Stevens, K. (2012). *Safety of Subsequent Children*. Families Commission, Wellington.

whānau – drawn from a diverse group of government agencies, NGOs, iwi and Māori organisations, and researchers from the tertiary sector – were the participants at the wānanga. Their combined wisdom was carefully gathered and analysed; the analyses comprise the findings of this report.

Findings from the literature scan

The literature scan studied published research about what works with Māori. The scan covers material gathered over a year in searches of Māori development, critical success factors and positive outcomes; it focuses on research on education, health, justice and the social and community sectors, television, tourism and urban development in Christchurch (before and after the earthquakes). The literature ranges from 1995 to the present.

Durie's description of what Māori want is taken as the definition of success: "to live as Māori, to participate actively as citizens of the world and to enjoy good health and a high standard of living".[16] This description guided the scan's assessment of the literature in relation to critical success factors and positive outcomes.

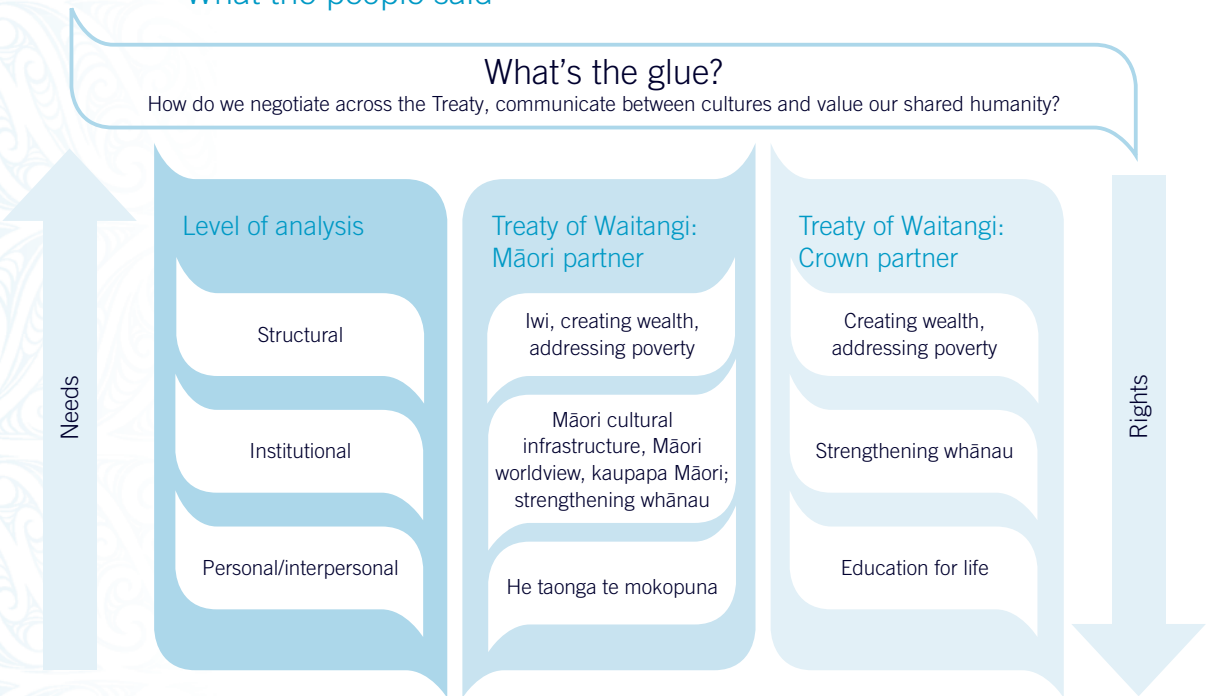
The research was scanned for the critical success factors that were mentioned most often, which were labelled 'variables'. We then organised the variables into a matrix. There were 12 major critical success factors identified: relationships and collaboration; measurement; kaupapa Māori; putting whānau at the centre; the need for good data and research; aspirations and expectations; high-quality services; the need for adequate funding; innovation and transformation; tino rangatiratanga; building capacity and capability; and best practice.

These are the critical success factors the research suggested were most likely to produce positive outcomes for Māori.

Key findings

Figure 1 sets out a summary of the findings of this research, presented at structural, institutional and personal/interpersonal levels of analysis. They are also grouped by Treaty partner.

Figure 1 Nation building in Aotearoa New Zealand – What the people said



16 Durie, M. (2001). *Keynote address.* Hui Taumata Matauranga. Taupo.

Participants in the research spoke openly and freely about what works with Māori.

Detailed advice was gathered about the role of iwi, the Māori partner to the Treaty, as this pertains to the role and status of Māori knowledge and institutions in the health and wellbeing of whānau. Māori knowledge and institutions were described as *puna waiora* – sources of wellbeing.

The most credible sources of this knowledge were seen to be Māori themselves.

At the macro level iwi had a special role to create wealth and address poverty. People spoke about the need for post-Treaty settlements and other iwi-led business initiatives, to be used to resource whānau and hapū development more than is currently the case. Concerns were expressed that the trickle-down from iwi and rūnanga to hapū and whānau was not as apparent as it should be.

At the personal/interpersonal level, a stream of kōrero related to mokopuna as taonga. Issues related to child safety and welfare emerged at every wānanga.

The main cluster of themes found in the data related to the role and status of the Māori cultural infrastructure (including marae); Māori cultural knowledge and the Māori worldview; kaupapa Māori models and methodologies; and the utilisation of this knowledge to strengthen whānau.

The strong links between these findings and the current policy initiatives of the *Māori Potential Framework* and *Māori Succeeding as Māori* bode well for the development of better public services and better public result areas.

The kōrero about the role of the Crown focused at the structural level on the creation of wealth and the concomitant need to address poverty. Whilst wealth was explored in a broad context, which included notions of cultural wealth, there was no escaping the need for growing economic wealth amongst whānau, hapū and iwi.

At the institutional level the work of strengthening whānau was raised as a major area for service or programme development. People willingly shared their expert knowledge on effective ways to work with whānau. Stronger whānau were connected with a broader range of positive whānau outcomes. Education was seen at the individual level as a lifelong pathway to growth and development, and need for continuing education and training was thought to be a long-term issue. Knowledge is changing so fast that maintaining currency in the labour markets of the future will be connected to ongoing upskilling.

This research found that the major opportunity identified by the people, and at this point least invested in by the Crown, lies at the institutional level, in the opportunity for investment in marae-based programmes of social and cultural development.

1. INTRODUCTION

This chapter outlines the background to the research, the research objectives and the research question. It also details the range of resources produced from this research and how they can be accessed.

1.1 Background to the research

On 17 February 2011 the Families Commission Whānau Reference Group (WRG) met in Wellington for a strategic planning wānanga. The WRG is the only standing committee of the Board, advising it directly about matters of strategy. Members in February 2011 included: Chair, Kim Workman; Wharehoka Wano; Dame Dr Iritana Tawhiwhirangi; Tim Rochford; Maxine Rennie QSM; Moe Milne; Dr Catherine Love; the late Meagan Joe; and Barbara Greer.

The members of the WRG were given the opportunity to talk about the issues they were seeing whānau facing. When this kōrero was completed attention turned to the role of the Families Commission. WRG members were asked to share their views on how the Families Commission should respond to the issues raised.[17]

Whānau rangatiratanga, whānau empowerment, was the kaupapa chosen to describe the approach that the Families Commission should take. Bobby Newsom differentiated *whānau rangatiratanga*, empowering whānau, from *whānau ora*, which he described as whānau wellbeing. The contribution the Families Commission could make was researching kaupapa Māori models of intervention that are working, and sharing their stories.

1.2 The research

He Ara Whakamua: Building pathways together to the future was designed as the major work stream in the Whānau Rangatiratanga Outcome Strategy. The approach developed was to hold a number of wānanga throughout the country with whānau and people who work with whānau, addressing major issues currently affecting them.

The Families Commission takes a partnership approach to working with whānau, hapū and iwi to research whānau rangatiratanga using kaupapa Māori research models.

1.3 Research objectives and research question

This project contributes to the Whānau Rangatiratanga Outcome set out in the *Families Commission Statement of Intent 2011–2014*. The outcomes sought were:

- whānau are empowered to achieve rangatiratanga[18]
- whānau have a better understanding of and access to a range of kaupapa Māori-based tools and services, and others' experiences of transformational change.[19]

17 Families Commission, Whānau Reference Group Notes 17 February 2011, morning session.
18 Families Commission *Statement of Intent 2011–2014*. Families Commission, Wellington.
19 Families Commission *Strategic Priorities 2011–2014* (email, Dr Kathie Irwin).

The objectives of this research were to:

- research kaupapa Māori processes, tools and models to contribute to whānau rangatiratanga
- utilise kaupapa Māori methods (wānanga) to research and explore the kaupapa of building pathways together to the future.

The research question was:

- How do kaupapa Māori processes, tools and models contribute to whānau rangatiratanga?

1.4 He Ara Whakamua resources

A range of resources was created from the *He Ara Whakamua: Building pathways together to the future* work programme prior to this final report, and is set out below. All of these resources are available on the Families Commission website.

Wānanga reports

- The wānanga reports are produced as in-house documents and contain:
  - copies of all keynote speeches
  - notes from the wānanga workshops.

Keynotes on YouTube

- Videos of each of the keynote speakers at the wānanga are available on YouTube.

Working with Whānau (DVD)

- A DVD on working with whānau was produced from the Pipitea wānanga in Wellington. Drawing on filming from the wānanga, it also contains interviews with various participants.

Whānau rangatiratanga brochure

- The brochure provides details of some of the main research reports in this work programme, and is available as a PDF.

2. METHODOLOGY

2.1 Overview of the research approach

A qualitative research approach was used to understand and explore the information participants shared with us through the wānanga series. This approach entailed a range of expert keynote addresses, holding facilitated workshops and working in Māori cultural facilities using Māori cultural practices (tikanga, kawa and te reo Māori). The theoretical framework of the study drew from both critical theory and kaupapa Māori.[20] An interpretive framework was developed from the interface between these two paradigms and used in the analysis and discussion of the data.

2.2 Participation in the wānanga

Participation in the wānanga was open to anyone interested. The Families Commission used various methods to let people know about the wānanga and to invite them to attend.

Table 1 sets out the details of the wānanga. Close to 600 people, from a broad range of iwi, government, NGOs and community groups, attended the four wānanga. Registrations for the wānanga reached 540 but 'walk-ins', people who had not registered but turned up on the day, were recorded for each. The people who attended came from diverse sectors of New Zealand society.

Wānanga were run in partnership with mana whenua, including co-facilitation role. This ensured that local kawa and tikanga were integral to the programme. Each of the venues had its own story to tell. Pipitea Marae has developed in a modern urban context as a marae with links to Ngāti Poneke as well as to mana whenua. The image on the invitation to the wananga was of a whare at Pipitea Pa in 1839, highlighting the occupation in the area before the signing of the Treaty of Waitangi and linking the marae today with the occupation patterns of the past. The Hon Mahara Okeroa, Chair Pipitea Marae Trustees, was the local contact and Colleen Tuuta the co-facilitator in Wellington.

The development of Te Māhurehure Marae, where the Auckland wānanga was held, is the realisation of a 40-year-long journey. Te Māhurehure is a hapū hailing from Waima in the Hokianga region. Four decades ago the Te Māhurehure Marae Cultural Society Inc purchased an existing building in Point Chevalier to be used as a meeting place for their hapū and for those who wanted to become part of the society; this building became known as Te Māhurehure Marae. The marae has a rich history as a hub of Māori community activity. Events held at the marae range from hui and socials to educational and theatrical projects.[21] Christine Panapa, Marae Komiti Chair, was the local contact and Naida Glavish, Ngāti Whātua, the local co-facilitator in Auckland.

In Whakatāne we worked with Ngāti Awa at Te Manuka Tutahi. In 1875 the wharenui at this marae was dismantled and shipped around the world; it has stood overseas for periods in England, Germany and Australia, as well as in other parts of New Zealand before returning to its home. The house has only recently returned to Ngāti Awa as part of the Treaty Settlement process. Hinauri Mead-Hetet was the local contact and Rev Wayne Te Kaawa, Tūhoe, Ngāti Awa, Moderator Te Aka Puaho (Māori Synod, Presbyterian Church), was the co-facilitator in Whakatāne.

The Taranaki wānanga was organised, then postponed, several times. Marae had been booked then cancelled. In the end, mana whenua decided to hold the wānanga at a hotel conference facility, in part because it had been so difficult to finalise the wānanga with us. The Families Commission acknowledge this. We accepted and honoured their decision to work in a hotel conference venue. Taranaki kawa, tikanga and manaakitanga were used to organise and manage the wānanga. Of all the wānanga this one had the highest count of kaumātua. Colleen Tuuta, Taranaki, Māori Advisor to the Families Commission Board, Chair Families Commission Whānau Reference Group, was the local contact and the co-facilitator in Taranaki.

20 After Irwin, K.G. (2002). *Māori Education: From wretchedness to hope.* Doctoral thesis, Victoria University of Wellington, Wellington.
21 http://tvnz.co.nz/waka-huia/te-mahurehure-marae-11-jul-2836721

Table 1 He Ara Whakamua Wānanga				
	Wellington	Auckland	Whakatāne	New Plymouth
Kaupapa	Building pathways together to the future	Working with vulnerable children and whānau	Strengthening whānau	Taranaki wealthy again. This time all of us!
Venue	Pipitea Marae	Te Māhurehure Marae	Te Manuka Tutahi Marae	Devon Hotel
Date	4 Aug 2011	1 Dec 2011	26 April 2012	24 July 2012
Participant numbers	191	153	82	114

2.3 Ko te kai a te rangatira he kōrero

The methodology of this research focuses on kōrero, the oral word, as a primary data source. The approach is based on a Māori whakataukī (proverb), which tells us that 'oratory is the food of chiefs'. Oral data were gathered using the following methods:

- Keynote speakers were videoed,[22] professionally edited and made available on YouTube.
- Sound tracks of the speeches were professionally transcribed and included in full in the wānanga reports, available on the Families Commission website.
- Speeches were analysed for inclusion in the final report.
- The workshops were managed as follows:
  - Participants sat in tables of 12.
  - Each table had a facilitator briefed to ensure everyone had a turn to speak and every person's voice was respected.
  - Each table had a note-taker briefed to ensure notes were made of the kōrero, and that these notes were typed up and sent to the Families Commission for analysis.

2.4 Whaia te whānuitanga me te hōhonutanga o te mātauranga

The project team analysed the research data using a grounded theory approach.[23] The analysis was undertaken manually: by wānanga; by thematic analysis; and finally by concepts, which linked a number of themes together. Common themes were identified where they existed; unique features were highlighted, perhaps specific to an issue or region. The analyses were reviewed and discussed internally by team members before being sent to external peer review.

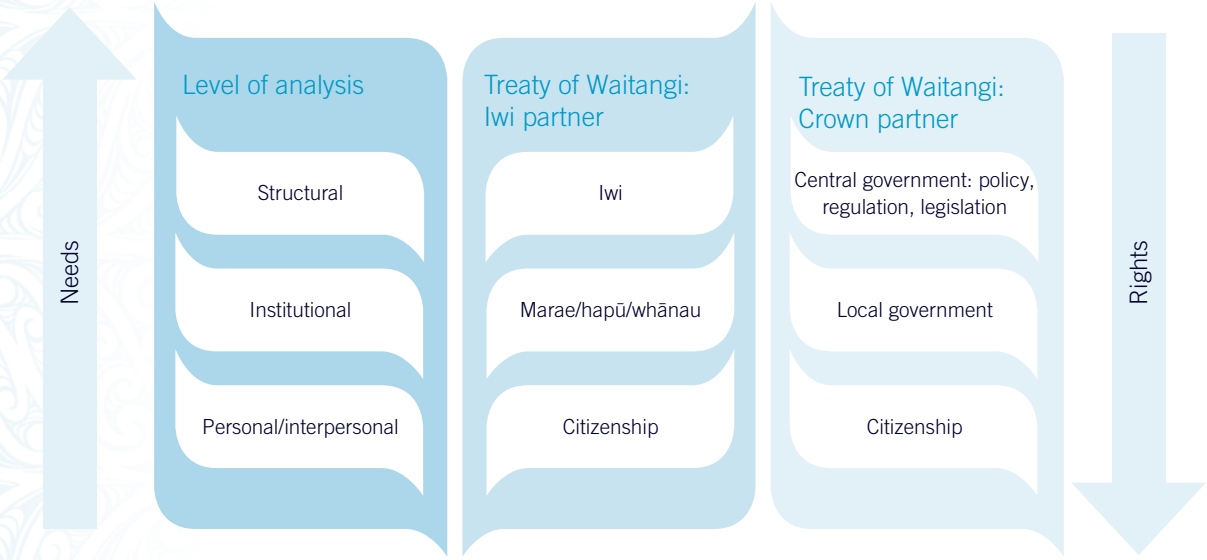
22 The Wellington wānanga was filmed by Maramena Ltd, under the direction of Maramena Roderick. In two of the other regions the technical staff were recommended by Maramena and worked under her technical guidance. In Whakatāne we worked with a crew from the local radio station Sun FM who liaised with technical staff at the Families Commission, and with Maramena Roderick, to ensure that the technical quality of video for the four wānanga was comparable.

23 See Patton, M.Q. (2002). *Qualitative Research and Evaluation Methods* (3rd ed). Sage Publications, Thousand Oaks.

2.5 Kaupapa Māori/critical theory framework

The data in this study were analysed using a kaupapa Māori/critical theory framework informed by significant features of each theory. The framework adopts a 'braided river'[24] approach by reading between theoretical positions derived from Western knowledge codes; in this case critical theory, as it provides for differentiated analyses of major social issues; and kaupapa Māori theory, as it integrates the Treaty of Waitangi in the framework and positions mātauranga Māori centrally.[25]

Figure 2 Nation building in Aotearoa New Zealand – An interpretive framework



The arrow at the left-hand side of the figure describes a needs-based approach to address the diverse realities of New Zealanders.[26] A number of agencies report statistics that reveal disparities between sectors of New Zealand society. The five-yearly census undertaken and reported by Statistics New Zealand is one such report; the Social Report produced by the Ministry of Social Development is another. Monitoring and reporting on the needs of the whole community is a critical policy output.

The first column, level of analysis, provides for differentiated discourses. Public policy may be developed at the structural level, but it is implemented at the institutional or agency level and affects New Zealanders at the personal level. Policy discourses refer to 'trickle-down effects', from the structural to the personal, and also to 'bottom-up' approaches, from local grassroots issues to structural responses.

The model is based on the Treaty of Waitangi and the second and third columns provide for the views of each of the Treaty partners, iwi and the Crown, to be articulated. Treaty settlements, for example, are negotiated at the structural level, iwi by iwi. The settlements are iwi-specific, as are the range of government agencies involved in the settlement packages. The provision in the model for both Treaty partners enables a more sophisticated analysis to be undertaken, rather than a one-size-fits-all approach. At the right-hand side the figure articulates a rights-based approach, highlighting the national and international treaties, conventions and declarations to which New Zealand is a signatory.[27] The rights-based paradigm provides New Zealand with benchmarks and standards against which its progress can be monitored and measured.

24 Gluckman, P. et al. (2011). *Improving the Transition: Reducing social and psychological morbidity during adolescence.* A report from the Prime Minister's Chief Science Advisor. Office of the Prime Minister's Science Advisory Committee, Wellington.

25 The framework is influenced by Irwin, K.G. (2002). 'Chapter Six: Theorising Māori education.' In *Māori Education: From wretchedness to hope.* Doctoral thesis submitted to Victoria University of Wellington, Wellington.

26 See, for example, Department of Māori Affairs (1961). *Report of the Department of Māori Affairs: 1960.* (The Hunn Report). Government Printer, Wellington; Te Puni Kōkiri (1998). *Report on Progress Towards Closing Social and Economic Gaps Between Māori and Non Māori.* Wellington, Te Puni Kōkiri; and Te Puni Kōkiri (2000). *Closing the Gaps.* Te Puni Kōkiri, Wellington.

27 See, for example, The United Nations Declaration of Human Rights, and The United Nations Declaration of the Rights of Indigenous peoples (UNDRIP), both of which New Zealand is a signatory to. (Go to: http://www.un.org)

2.5.1 Critical theory

The critical theory/kaupapa Māori theory interface has been most fully explored in the scholarship found in educational discourses in New Zealand.[28] This scholarship has influenced the following discussion of the model.

In the mid-1970s a new theoretical field was emerging that came to be known as 'the sociology of education'.[29] Prior to this, educational theory had been broadly classified in two schools of thought: traditional educational theory and the emerging conflict/critical theory.[30] Views derived from traditional educational theory were the most influential at this time. Key themes underpinning this school of thought included views of society as just and desirable. Schools were thought to be involved with the social allocation of human beings, rationally distributing individuals into different groups, in preparation for their likely destination in the world beyond school. Educational reforms, in this view, amounted to adjustments of a fundamentally sound system.

Conflict and critical educational theory offered a fundamentally different view of education, society and schooling. This view was critical of society, describing it as exploitative and oppressive. Social change was posited as both possible and necessary in order to challenge the status quo and dismantle what were described as the existing hierarchies of inequality. Rather than being seen as places of equality, schools were seen as the sites of struggle where social inequality was reproduced.

Critical theory argues that inequality can be examined at three distinct levels: the structural; the institutional; and the personal/interpersonal level.[31] This differentiation of analytical levels enables the stories of individuals to be told against the backdrop of the institutional and structural contexts in which they are embedded. Rather than suggesting that inequality as a phenomenon is primarily understood at the individual level, which has traditionally led to victim blaming, critical theory highlights the inter-relatedness of the different levels of analysis. The historical locatedness of social issues, then, is read as the 'natural' context for their analysis.

2.5.2 Kaupapa Māori theory

Kaupapa Māori theory emerged during the 1980s as Māori thinking and planning was being advanced through a movement that has come to be known as the Māori Renaissance.[32] Kaupapa Māori has created a paradigm for Māori to articulate what is authentic about Māori knowledge and how it may offer New Zealand an edge in the highly competitive knowledge economy and knowledge society.

Smith set out a number of principles central to kaupapa Māori-based intervention strategies.[33] Not posited as a definitive list, they frame the kaupapa space: tino rangatiratanga (relative autonomy); taonga tuku iho (cultural aspirations); ako Māori (culturally preferred pedagogy); kia piki ake i nga raruraru o te kainga (mediation of socio-economic and home difficulties); whānau (extended family structure); and kaupapa (collective vision or philosophy).

28 See Bishop, R. (1996). *Collaborative Research Studies: Whakawhanaungatanga.* Dunmore Press, Palmerston North; Irwin, K.G. (2002). *Māori Education: From wretchedness to hope.* Doctoral thesis submitted to Victoria University of Wellington, Wellington; Smith, G. (1997). *The Development of Kaupapa Māori: Theory and praxis.* Unpublished doctoral thesis (Education). University of Auckland, Auckland; Smith, L. (1996). *Ngā Aho o te Kakahu Matauranga.* Unpublished doctoral thesis, University of Auckland, Auckland.

29 Middleton, S. (1993). *Educating Feminists: Life histories and pedagogy.* Teachers College Press, New York.

30 Hurn, C. (1985). *The Limits and Possibilities of Schooling: An introduction to the sociology of education.* Allyn and Bacon, Boston.

31 Gibson, R. (1986). *Critical Theory and Education.* Hodder and Stoughton, London.

32 See Smith, L., & Reid, P. (2000). *Māori Research Development. Kaupapa Māori principles and practices, A literature review.* Te Puni Kōkiri, Wellington; see also Pihama, L., Cram, F., & Walker, S. (IRI, in conjunction with Te Rōpū Rangahau Hauora a Eru Pōmare) (2002). *Kaupapa Māori Principles and Practices: A literature review.* Report to Te Puni Kōkiri. IRI, Auckland.

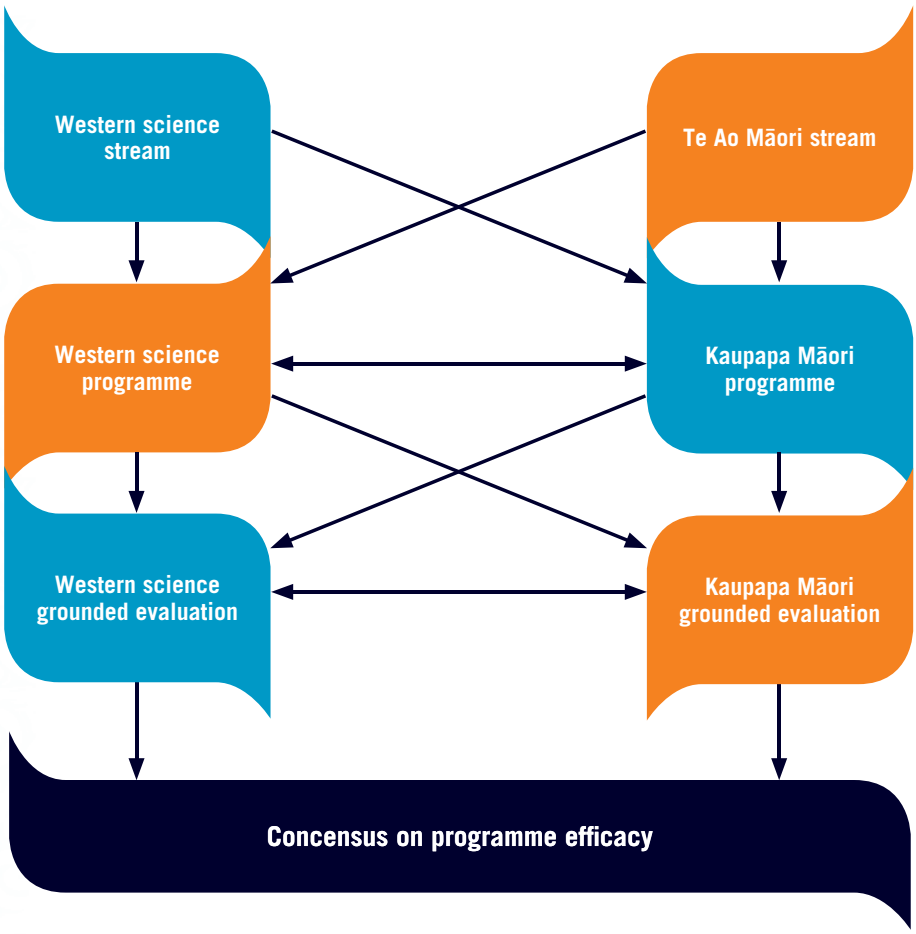
33 Smith, G. (1989). 'Kura Kaupapa Māori: Innovation and policy development in Māori implementation'. *Access.* 8 (1):26–28; Smith, G. (1990). 'The Politics of Reforming Māori Education: The transforming potential of Kura Kaupapa Māori'. In H. Lauder and C. Wylie (Ed), *Towards Successful Schooling* (pp. 73–88). The Falmer Press, Basingstoke.

2.6 He Awa Whiria: The Braided River approach

In *From Evidence to Policy, Programmes and Interventions*,[34] Fergusson, et al consider "issues that arise in the translation of research-based evidence into effective applications: policies, programmes and interventions".[35] A number of different types of application are identified, with particular attention being devoted to the *prevention science approach*. The chapter provides a comparison between the *prevention science approach* and *kaupapa Māori models.*

The *He Awa Whiria, Braided Rivers* model is presented as a model that can be used to reconcile Western science and kaupapa Māori approaches. It creates a constructive 'space' for the two approaches to be located within, sets out a framework for interaction and concludes with a platform that reconciles the evidence produced. The model is informed by: partnership models; validation of the two approaches; cross-cultural communication, interpretation and negotiation; and a value base that is inclusive, integrated and empowering.

Western science and kaupapa Māori perspectives should not be seen in tension, rather an approach which encourages partnership and cooperation between these perspectives should be taken. In order to show that both perspectives are distinct in their own right.



Reproduced from Figure 22.2 Parallel streams model of Western Science and Kaupapa Māori programme development and evaluation proposed by MacFarlane. In Fergusson et al (2011, p. 295).

34 Gluckman, P. et al (2011). *Improving the Transition: Reducing social and psychological morbidity during adolescence.* A report from the Prime Minister's Chief Science Advisor. Office of the Prime Minister's Science Advisory Committee, Wellington.

35 Fergusson, D., McNaughton, S., Hayne, H., & Cunningham, C. (2011: 287). In Chapter 22: 'From evidence to policy, programmes and interventions'. In Gluckman, P. et al (2011), *Improving the Transition: Reducing social and psychological morbidity during adolescence.* A report from the Prime Minister's Chief Science Advisor. Office of the Prime Minister's Science Advisory Committee, Wellington.

The diverse issues that emerge from the programme's implementation are identified and discussed, namely: "staff training; organisational factors, client factors and cultural factors in maintaining programme fidelity and quality".[36]

Table 2 Comparison of culturally appropriate and culturally responsive policies, programmes and applications[37]

Cultural appropriateness	Cultural responsiveness
Refers to programme selection and content, ie do programme values, format and content align with the cultural values and practice of the target group? It includes:	Refers to the delivery of the programme and the ability to respond to fluid, authentic situations in ways that resonate with (and are therefore culturally appropriate) and affirm the culture of clients. It includes:
consultation with key groups in selection process	Māori representation at a governance level
inspection of programme content to determine accuracy	major consultation on the content of programme
client satisfaction surveys	implementation of culture – specific topics
statistical comparison of rates of participation	ecological approaches such as Te Whare Tapa Whā
Māori participation in planning of programmes	a focus on whānau ora
being able to demonstrate whānau-inclusive principles such as whanaungatanga and manaakitanga	integral Māori processes and protocols such as pōwhiri and whakawhiti kōrero
a holistic approach to treatment plans that addresses cultural, clinical and whānau needs	a whānau liaison worker, advocate, therapist
an environment that can help enhance identity and connections, such as classrooms, schools or government departments	an environment that can assist in enhancing identity and connections such as marae or tūrangawaewae, as well as schools etc
a facilitator with the right credentials	a facilitator with the right credentials

36 Ibid.
37 Gluckman, P. et al (2011, p.293) op cit.

3. MĀORI AFFAIRS POLICY

There are strong common elements in the history of indigenous populations, and that is seen in experiences of communities within colonising powers themselves. Language suppression has been a consistent element, along with the loss of autonomy over traditions, practices and community structures, as well as the relationships with the land.[38]

In *The Pluralist Dilemma in Education*, a comparative study of cultural pluralism in Canada, the USA, Britain, Fiji, Australia and Hawaii, Bullivant identified patterns in the impact and response colonisation has had around the globe.[39] What Bullivant termed 'the pluralist dilemma' emerged as a common policy dilemma.[40] The pluralist dilemma, as he saw it, was the problem of reconciling the diverse political claims of groups and individuals with the claims of the country as a whole in plural societies. The policy dilemma was the problem of how to design effective policy to facilitate the reconciliation process. New Zealand has struggled with this dilemma since at least 1840 and the signing of the Treaty of Waitangi.

This chapter aims to provide a brief overview of the history of Māori affairs policy. Rather than focusing on 'policy science', 'specific policy proposals and technical details',[41] it is written as a more critical examination of policy scholarship which "examines fundamental principles and ideologies in struggle".[42] Later chapters in this report address matters of policy science.

3.1 New Zealand and international trends in indigenous policy development

Māori affairs policy in New Zealand has followed the general international trends in indigenous policy development, though it has been positioned slightly ahead of them in some respects. The trend was that the initial policy response to colonisation was one of *assimilation,* then *integration* and more latterly, a range of development options.[43] In terms of timing, New Zealand moved away from the policy of assimilation sooner than the other countries in Bullivant's study. Assimilation was government policy until the late 1950s in this country. Integration was proposed as government policy in the 1960 *Annual Report of the Department of Māori Affairs* (which became known as the Hunn Report)[44] and Māori development was proposed and adopted by Māori as Māori affairs policy in 1984 at the Hui Taumata and subsequent regional hui.[45]

38 Cook, L. (2005). *Political and Methodological Issues in Country Experiences of Measuring Ethnic Communities, Small and Indigenous Populations.* IAOS Conference on the Measurement of Indigenous Populations, Wellington.
39 Bullivant, B. (1981). *The Pluralist Dilemma in Education.* George Allen and Unwin, Sydney.
40 Bullivant (1981), op cit.
41 Grace, G. (1988). *Education: Commodity or Public Good?* (p. 16) Inaugural Address, Victoria University of Wellington, Wellington.
42 Ibid.
43 Irwin, K.G. (1989). 'Multicultural Education: The New Zealand response'. *NZJES.* 24 (1): 3–17; Smith, G., & Smith, L. (1990). 'Ki Te Whai Ao, Ki Te Ao Marama: Crisis and change in Māori education'. In Jones et al. (Eds), *Myths and Realities: Schooling in New Zealand* (pp. 123–155). Dunmore Press, Palmerston North.
44 Hunn, J. (1961). *Report of the Department of Māori Affairs: 1960.* Government Printer, Wellington.
45 Board of Māori Affairs. (1986). *Annual Report.* Government Printer, Wellington.

3.1.1 Assimilation

Assimilation is a policy in which domination of the indigenous peoples by the colonising force is the state objective.[46] In the institutionalised arrangement of societies utilising such an ideology, no concessions are made to non-dominant cultures. Such a policy directive, if not successful in persuading minority group members to abandon their own cultural behaviour and ways of seeing the world, forces people to retain such expressions for use in the privacy of their homes, or the private domains of society.[47] Changes to this policy resulted from a number of factors including resistance from the indigenous people who would not be assimilated, as well as changing international views on human rights following the Second World War.[48]

3.1.2 Integration

Integration, a modified policy which seeks to combine aspects of the local cultures and the colonising culture, was the second major policy response. This policy also met with limited success. Indeed, Mullard describes it as 'assimilation dressed up'.[49] Resistance to integration is related to the issue of who has the power and control in the process of integrating the two cultures.[50] In the 1980s policies more aligned with development models started to appear.

3.1.3 The review and restructuring of Māori Affairs – Tū Tangata

In the mid-1970s Māori Affairs policy, and the Department of Māori Affairs itself, underwent a radical transformation, which was an outcome of the review and restructuring of the Department. The review culminated in a major policy change which positioned Māori cultural knowledge as both the framework for policy development and the organisational change needed for a government department to operationalise it.

Puketapu describes the restructuring as a 'kōkiri process', meaning 'to advance'. The kōkiri process was also designed to "take hold of Māori power" and to facilitate a new approach in which "culture will be the catalyst".[51] This new approach included the creation of a forum for kaumātua (elders) to determine policy for the department. The first of these forums was convened in 1979, at the Hui Whakatauira, and the second in 1980, at the Wānanga Whakatauira.[52] At the first forum, retention of the language was named by the old people as the most urgent issue to be addressed. At the second forum, the language was again placed at the top of the policy agenda, but this time an extra provision was added: the encouragement for Māori to lead the way in the struggle to revitalise their language.

The approach that Puketapu advocated came to be known as 'Tū Tangata' – 'stand tall'. The broad objectives of Tū Tangata were to improve educational attainment; to provide opportunities for self-fulfilment within the community; to raise the socio-economic status of the Māori people; and to kōkiri, or advance.[53] Three salient features of the new approach were: 'tu tangata' – to recognise the stance of the people; 'whaka whaiti' – to harness the resources and strengths of all the people; and 'ko tou rourou' – to increase the contribution each of us can make to the advancement of Māori and to New Zealand as a whole.[54]

The Tū Tangata programmes were designed to enable Māori to stand tall again, by reclaiming Māori knowledge as their theoretical framework and by adopting te reo Māori, tikanga Māori and the rituals and protocols of the marae as the means of operationalising them. It was from the Tū Tangata philosophy and programme of departmental restructuring that the following initiatives of Māori Development emerged: Te Kōhanga Reo, Matua Whangai, Kōkiri Centres and Rapu Mahi.[55]

46 Garcia, R. (1982). *Teaching in a Pluralistic Society*. Harper and Rowe, New York.
47 Bullivant, (1981), op cit.
48 Watson, R. (1979). 'Education Policies in Multicultural Societies'. *Comparative Education*. 15: 17–32.
49 Mullard, C. (1982). *Multiracial Education in Britain*. Holt, Reinhart and Winston, London.
50 Simon, J. (1984). 'Good Intentions, but'. *National Education*, 66 (September): 133–138.
51 Puketapu, K. (1982). *Reform from Within* (pp.1–2). Unpublished paper. Department of Māori Affairs, Wellington.
52 Tawhiwhirangi, I., Sutton, F., Renwick, R., & Irwin, K. (1988). *Government Review of Te Kōhanga Reo*. Government Printer, Wellington.
53 Puketapu, K. (1982: 3), op cit.
54 Puketapu, K. (1982: 10), op cit.
55 Tawhiwhirangi, I., Sutton, F., Renwick, R., & Irwin, K. (1988). *Government Review of Te Kōhanga Reo*. Government Printer, Wellington.

3.1.4 Hui Taumata

Some years after the Tū Tangata process began, the 1984 Hui Taumata, Māori Economic Development Conference, was convened. Here Māori called for a new government policy, which they called 'Māori development'. At the hui, Māori leaders articulated a vision for the future, which was to empower Māoridom, through Māori ways, so that Māori attain parity with members of the wider society in all spheres of life, and to achieve these objectives within the 'Development Decade' from 1984 to 1994.[56] The objectives outlined for Māori development were:

- To strive to achieve parity between the Māori and Pākehā people of New Zealand in the areas of:
  - housing
  - education
  - land development
  - employment
  - business
  - health.
- To strengthen Māoridom's development of identity through:
  - Māori language and the heritage of the ancestors
  - the marae
  - the Māori spiritual pathway and Māori mind
  - tribal identity.[57]

The hui called for a new approach in the area of Māori affairs, and that was to focus on funding positive initiatives and programmes, moving away from what was described as the funding of negative outcomes by Māori participants. People talked about a well-funded Māori failure industry which existed because of the disparities between Māori and the wider society.

> *This Hui Taumata called for … the adoption of Māori objectives on Māori terms and the retargeting of government funding sufficient to ensure a positive outcome.*[58]

From the outset the 'Development Decade' involved Māoridom in a major paradigm shift.[59] Of particular national and international significance was the leadership of the people themselves. Māori development is a policy option offering very different possibilities, some of which accrue from the involvement of Māori people themselves in its development and acceptance.

There are policy lessons here. In matters relating to Māori development, the 'policy-makers' group includes the Māori community as Treaty partners in the policy-making process. This is an approach that *Ka Awatea,* a report of the Ministerial Planning Group on Māori Affairs advised should be the case: that the state alone could not, nor should they, be solely responsible for Māori development.[60] Such an approach was considered to lead too easily to the dependency mode which Māori development seeks to break.

A conference was held at Massey University in 1994 to review the Development Decade and to assess the progress made. Not surprisingly, given the short timeframe, the parity sought between 1984 and 1994 was not reported as having been achieved.[61] It had taken 144 years for New Zealand to reach a point where Māori development had become a policy option. Undoing the impact of the long period in which policy actively undermined Māori development was more than a decade-long task.

56 Board of Māori Affairs. (1986). *Annual Report.* Government Printer, Wellington.
57 Tawhiwhirangi, I., Sutton, F., Renwick, R., & Irwin, K. (1988). *Government Review of Te Kōhanga Reo.* Government Printer, Wellington.
58 Tawhiwhirangi, I., Sutton, F., Renwick, R., & Irwin, K. (1988). *Government Review of Te Kōhanga Reo* (pp. 17–18). Government Printer, Wellington.
59 Kuhn, T. S. (1970). *The Structure of Scientific Revolutions* (2nd ed). University of Chicago Press, Chicago.
60 Henare, D., Thompson, M., & Comer, L. (1991). *Ka Awatea.* Government Printer, Wellington.
61 See Department of Māori Studies (1995). *Kia Pumau Tonu.* Proceedings of the Hui Whakapumau, Māori Development Conference, August 1994. Department of Māori Studies, Massey University, Palmerston North.

3.1.5 *Māori Potential Framework*

The *Māori Potential Framework* is a strengths-based approach, which articulates the nexus between mātauranga Māori (Māori epistemology), tikanga and kawa (Māori methodology) and lived expressions of 'kia Māori' (Māori ontology). The concepts are located at a level of discourse which explores the relationships between cultural theory, practice and praxis. The new approach to Māori development was approved by Cabinet in November 1994.[62]

The *Māori Potential Framework* draws its authentic expression from the narratives of whānau, hapū, iwi and Māori. The *Māori Potential Framework* now informs government policy in a range of sectors, including Māori affairs[63] and education.[64] The Government's view is that it needs an understanding of the role and status of Māori culture in Māori development (social and economic) and what this means for Māori in the next millennium. Such understanding will ensure that it can respond appropriately to Māori initiatives and provide services to Māori citizens that are fit for purpose.

Three central principles of the *Māori Potential Framework*, as described in the Cabinet paper, were: Māori potential; being culturally distinct; and Māori capability.[65] Scott and Baehler (2010) suggest that the *Māori Potential Framework* "encourages Māori to build and capitalise on their collective resources, knowledge, skills and leadership capability".[66] In comparison with other policy frameworks, they note that "this framework differs from more conventional approaches in its affirmative focus on potential, capability and contribution, rather than deficits, excesses, harms or problems".[67] Key features of the *Māori Potential Framework* are set out in Table 3.

Table 3 Key features of the *Māori Potential Framework*

More emphasis on…	Less emphasis on…
Multi-dimensional Māori potential, strengths and opportunities	Single-dimension repair of deficit, disparity and dysfunction
Investing in Māori as an integrated, but culturally distinct, indigenous community	Targeting Māori as a socio-economically disadvantaged ethnic minority
Investment in Māori people	Predominant focus on institutional responses

Realising Māori potential has long been a developmental aspiration of Māori, their Treaty right as Treaty partners, and a human right in terms of international conventions.[68] It is now an economic necessity. New Zealand cannot afford for any major sector of the community to achieve at less than its full potential, including Māori.

3.1.6 Closing the Gaps

The Closing the Gaps policy was a central feature of the Māori development policy platform in 1999. The initiative was managed by the Department of the Prime Minister and Cabinet (DPMC). The policy took disparities as a starting point. In 1998 the *Report on Progress Towards Closing Social and Economic Gaps Between Māori and Non-Māori* [69] "documented the status of Māori across socio-economic indicators and aimed to set a benchmark for measuring future progress".[70]
The approach of Closing the Gaps was to "support a multi-sectoral and multi-pronged strategy for Māori development, including:

› strengthening the monitoring and co-ordination role of Te Puni Kōkiri

62 Ringold, D. (2005). *Accounting for Diversity: Policy design and Māori development in Aotearoa New Zealand* (p. 32). Final report. Ian Axford Fellowship in Public Policy. © Fulbright New Zealand 2005.
63 See www.tpk.govt.nz
64 See www.minedu.govt.nz
65 Ringold, D. (2005). *Accounting for Diversity: Policy design and Māori development in Aotearoa New Zealand* (p. 33). Final report. Ian Axford Fellowship in Public Policy. © Fulbright New Zealand 2005.
66 Scott, C., & Baehler, K. (2010). *Adding Value to Policy Analysis and Advice.* University of New South Wales Press, Sydney.
67 Ibid.
68 See, for example, The United Nations Declaration of Human Rights, and The United Nations Declaration of the Rights of Indigenous peoples (UNDRIP), both of which New Zealand is a signatory to. (Go to: http://www.un.org)
69 Te Puni Kōkiri. (1998). *Report on Progress Towards Closing Social and Economic Gaps Between Māori and Non-Māori.* Te Puni Kōkiri, Wellington.
70 Ringold, D. (2005: 32-33), op cit.

› enhancing mainstream departments' accountability for Māori outcomes; and, building the capacity of Māori iwi, hapū and whānau to manage and participate in policy-making and service delivery".[71]

The 2000 report *Closing the Gaps*[72] presented a snapshot of families and households in New Zealand and highlighted the disparities between Māori and non-Māori at that time. One of the themes from the report is of gains made in the Māori community over time. A second theme, however, is that of the continued, and on some indices increased, disparity between the Māori and non-Māori communities. Of particular concern are the continuing major differences between Māori and non-Māori in levels of income and unemployment and the percentage of those in receipt of some form of income support from the Government.

3.1.7 Māori succeeding as Māori

Te Puni Kōkiri, the Ministry of Māori Development, has led the strengths-based approach which focuses on Māori potential. Under the vision of 'Māori succeeding as Māori' Te Puni Kōkiri has developed a strategic outcome framework with four key features: Te Tiriti o Waitangi; Whānau Ora; Te Ao Hurihuri; and Te Ao Māori.[73]

'Māori succeeding as Māori' is also a theme in the Ministry of Education's *Māori Education Strategy Ka Hikitia*[74] and in the *Tertiary Education Strategy*.[75]

Strategic Outcome Framework – He aha te mea nui o te Ao, he tangata, he tangata, he tangata. Tino Rangatiratanga

Te Tiriti o Waitangi

› Māori position as the Treaty partner is secured and enhanced.

Whānau Ora

› Whānau and Māori achieve enhanced levels of economic and social prosperity.

Te Ao Hurihuri

› Māori prepared for future opportunities.

Te Ao Māori

› Māori succeeding as Māori, more secure, confident and expert in their own future.

Source: Te Puni Kōkori

71 Ibid.
72 Te Puni Kōkiri. (2000), op cit.
73 Bishop, D. (2010). *Data Created Through Measurement: Measuring Māori well being, challenges and opportunities from a policy perspective.* Paper presented on behalf of Te Puni Kōkiri at AIATSIS, Australian Institute of Aboriginal and Torres Strait Islander Studies Seminar Series. Theme: Indigenous Wellbeing. See: http://www.aiatsis.gov.au/research/seminarseries/2010-1.html
74 http://www.minedu.govt.nz/theMinistry/PolicyAndStrategy/KaHikitia.aspx, accessed 29 January 2011.
75 http://www.tec.govt.nz/Tertiary-Sector/Tertiary-Education-Strategy/, accessed 29 January 2011.

Whānau, hapū, iwi and Māori organisations have made significant contributions to nation building in recent decades. Families Commission research has documented accounts of Māori succeeding as Māori on a broad range of social, cultural, economic and environmental indicators, which are creating new platforms for growth.[76]

In *Whānau Yesterday, Today, Tomorrow,* sources from the Ministry of Education are cited to report a new platform of educational achievement in wharekura and Māori boarding schools. New Zealand educationalists – who understand that better prospects result from successful secondary school achievement – have long sought such outcomes.

Wereta and Davies report that "one of the most notable developments in the work domain has been the rapid growth in the number of Māori managers, administrators, legislators, professionals technicians, and associated professionals".[77] Between 1981 and 2006 the number of employees in these jobs increased by 41,000, compared with an increase of 30,500 in employees in jobs requiring little or no skill. They conclude:

> *As a result of these differential rates of growth, the occupational structure of the Māori workforce has been changing. Workers in managerial-, professional- and technical-type jobs are an increasing proportion of the Māori workforce (having risen from 20 percent to nearly 29 percent between 1991 and 2006) and workers in unskilled and semi-skilled jobs are a declining proportion (having fallen from 42 percent to 31 percent during the same period).*[78]

Reporting on median household income for Māori between 1988 and 2008, Wereta and Davies report a strong and consistent growth rate for the greater part of that decade. With the exception of a dip in 2007 the median household income for Māori rose by 56.5 percent between 1994 and 2008, compared with 37.8 percent for the total population.[79]

3.2 Māori public policy: Needs or rights-driven?

> *...the goal of an effective Māori affairs policy is the full participation in the development of a healthy and wealthy New Zealand society. The divergence occurs only on how this is to be achieved. The first point of divergence is the most fundamental: is the basis of a policy to be needs-driven or rights-driven?* [80]

Parata, in 'Mainstreaming a Māori Affairs Policy?', outlines and discusses the needs-driven/rights-driven divergence in approaches to Māori affairs policy development. The needs-driven approach, she argues, is primarily an economic one, which "reduces the role of the state to dealing with issues of income".[81] The focus of the policy milieu in this scenario is on the elimination of barriers that might prevent citizens from reaching an economic level sufficient for people to provide for their own needs. In this context the range of possible barriers is described as including those that are "legislative, regulatory, structural and administrative".[82]

The rights-driven approach takes a broader focus with more comprehensive implications for the role of the state in the policy process and the monitoring of the outcomes that flow from it. In this scenario the state is required "to recognise the status of the indigenous people".[83]

Parata reflected on the policy of mainstreaming, which shaped the work of Te Puni Kōkiri and which has characterised the state's view of Māori affairs policy since the Ministry was established. Two categories of mainstreaming were identified: the minimalist and the optimalist. The minimalist view is described as being driven by the imperatives of *time and orderliness*, the ultimate objective being to *meet pre-set deadlines*. The optimalist view was of a different order. Programme transfer was related to quality indicators, which included:

76 See, for example, Irwin, K.G., Davies, L., Wereta, W., Potae-Rokx, H., Tuuta, C., Potaka, S., McClausand, V., & Bassett, D. (2011). *Whānau Yesterday, Today, Tomorrow* (p. 34). Families Commission, Wellington; and Irwin, K.G., Tuuta, C., & Maclean, S. (Eds). (2011) *Matiro Whakamua*. Families Commission, Wellington.
77 Wereta, W., & Davies, L. (2011: 57). 'A Demographic and Statistical Profile of Whānau from 1975 to the Present'. In Irwin, K.G., Davies, L., Wereta, W., Potae-Rokx, H., Tuuta, C., Potaka, S., McClausand, V. , & Bassett, D. (2011). *Whānau Yesterday, Today, Tomorrow* (p. 34). Families Commission, Wellington.
78 Wereta, W., & Davies, L. (2011: 58). 'A Demographic and Statistical Profile of Whānau from 1975 to the Present'. In K.G. Irwin, L. Davies, W. Wereta, H. Potae-Rokx, C. Tuuta, S. Potaka, V. McClausand, & D. Bassett, (2011). *Whānau Yesterday, Today, Tomorrow* (p. 34). Families Commission, Wellington.
79 Wereta, W. & Davies, L. (2011: 54). 'A Demographic and Statistical Profile of Whānau from 1975 to the Present'. In K.G. Irwin, L. Davies, W. Wereta, H. Potae-Rokx, C. Tuuta, S. Potaka, V. McClausand, & D. Bassett, (2011). *Whānau Yesterday, Today, Tomorrow* (p. 34). Families Commission, Wellington.
80 Parata, H. (1994: 40). 'Mainstreaming a Māori Affairs Policy?' *Social Policy Journal of New Zealand*, 3 (December): 40–51.
81 Ibid.
82 Ibid.
83 Parata, H. (1994: 41).

that a host had a comparably successful programme in operation, that the performance of the department could be lifted to the point that Māori could expect to gain in equal measure to the host department's other clients, and that it would be possible to measure the success of the programme.[84]

Māori continue to hold the state responsible for the resolution of historical grievances. This call is based on a combination of both the needs and rights approach to policy development, and it is directed at the state achieving the optimal position in relation to policy development and service delivery. More than the concerns of the minimalist view of policy development, for time and orderliness, the concern is for justice, and for the success of transformed outcomes for the nation.

3.3 The Waitangi Tribunal

A critical forum for the resolution of historical grievances is the Waitangi Tribunal. The Waitangi Tribunal was established through the Treaty of Waitangi Act 1975; it is "a permanent commission of inquiry charged with making recommendations on claims brought by Māori relating to actions or omissions of the Crown that breach the promises made in the Treaty of Waitangi".[85] The United Nations designated 2009 as the International Year of Reconciliation; by 2009 New Zealand had already amassed over a quarter of a century of praxis in this paradigm of resolution.[86]

3.4 Rangatiratanga

Pathways to rangatiratanga for Māori are many and varied. Critically, they do not have to include policy options that travel through the machinery of government. The capital resources in the private sector of Māori business and tribal development are such that many can and now are taking their own rangatiratanga directly into the global marketplace.

In *The Asset Base, Income, Expenditure and GDP of the 2010 Māori Economy*, a 2011 report prepared for the Māori Economic Taskforce by BERL Economics,[87] the asset base of the Māori economy was estimated at $36.9 billion.[88] This compares with the $16.5 billion estimated in 2006. Nana, Stokes and Molano attribute the growth ($20.4 billion) to a number of factors, including more comprehensive data; the adoption of different and more robust assumptions; a rise in capital good prices; and real growth in the size of the asset base.[89] The estimations break down as follows:

- $5.4 billion attributed to the enterprises of nearly 12,920 Māori self-employed
- $20.8 billion attributable to the enterprises of nearly 5,690 Māori employers
- $10.6 billion of assets of Māori trusts, incorporations, organisations, boards, PGSEs
- MIOs and iwi/rūnanga holding companies.[90]

These developments are innovative and exciting. Some iwi still sit at the table with the state, negotiating outstanding historical grievances in order to move forward in a developmental rather than grievance mode. Effective partnerships with Māori can protect advances in Māori development in the future. Advancement by litigation, case by case, as Māori turn to the courts to achieve the goals they cannot in the policy milieu, is not the only option available. Strategies for more effective integration between the machinery of government and Māori development may emerge from the evaluation of current government initiatives such as Whānau Ora and the direct negotiation used in Treaty settlements. Two key features of these approaches are that they operate at the highest governance levels and that they are developed from an integrated systems approach that cuts across silos.

84 Parata, H. (1994: 42), op cit.
85 Ibid.
86 http://www.unanz.org.nz/TheUN/UNYears/tabid/243/Default.aspx
87 Nana, G., Stokes, F., & Molano, W. (2011). *The Asset Base, Income, Expenditure and GDP of the 2010 Māori Economy*. Te Puni Kōkiri, BERL Economics, Wellington.
88 Nana, G., Stokes, F., & Molano, W. (2011). *The Asset Base, Income, Expenditure and GDP of the 2010 Māori Economy* (p. 4). Te Puni Kōkiri, BERL Economics, Wellington.
89 Ibid.
90 Nana, G., Stokes, F., & Molano, W. (2011). *The Asset Base, Income, Expenditure and GDP of the 2010 Māori Economy* (p. 7). Te Puni Kōkiri, BERL Economics, Wellington.

3.5 Conclusion

In 1943 Sir Apirana Ngata released the paper *The Price of Citizenship*.[91] In it he set out a case that Māori had paid a high price for their citizenship, including through the deeds of the soldiers of the 28th Māori Battalion in the Second World War, in the heat of battle, and with great loss of life. Māori views of what citizenship entails, and of the government policy required to achieve them, are currently being included in government policy in ways that more closely approximate iwi aspirations than has been the case for some decades.[92] The inclusion is vital. Without it kaupapa Māori initiatives, such as kōhanga reo, kura kaupapa Māori, wharekura and wānanga, to cite initiatives in the education sector, are in danger of being marginalised outside what is called 'the mainstream', fighting for their very existence.

The National Party manifesto leading in to the last election cited the following key policy platforms. Under the kaupapa of 'encouraging Māori success', the Treaty of Waitangi was cited as underpinning the Crown-iwi relationship:

> *The Treaty is our country's founding document. It is based on mutual respect and the vision of a more prosperous future for all New Zealanders. The Treaty created a nation based on diversity and shared aspirations for future success, wealth, and prosperity. National is committed to ensuring Māori and all New Zealanders can enjoy a successful and more prosperous future.*

At the affective level the policy articulated the view that 'National's values are Māori values' and that 'National and Māori share important values'. Included in this position was affirmation of the following: 'strong, capable families, whānau, and communities' and 'cultural diversity that is recognised and celebrated'.

Following the election the National Party signed an agreement with the Māori Party which even in its naming set it apart from other agreements signed. The agreement was called a 'Relationship Accord and Confidence and Supply Agreement'. The *relationship* aspect was set out at the beginning as a primary feature. The following high-level agreements were articulated:

> *The National Party and the Māori Party will act in accordance with Te Tiriti o Waitangi, the Treaty of Waitangi. The Treaty is our country's founding document. It created a nation based on diversity and shared aspirations for future success and prosperity. Both National and the Māori Party are committed to working together to ensure Māori and all New Zealanders can enjoy a successful and more prosperous future.*

National agreed to adopt and implement a number of policies advanced by the Māori Party. These included Whānau Ora; the Ministerial Committee on Poverty; initiatives to urgently address the effects of poverty; a review of New Zealand's constitutional arrangements; the refocus of Te Puni Kōkiri; the *Māori Economic Strategy*; and the *Māori Language Strategy*.[93]

Policy research needs to identify what *is* working with and for Māori and what the Māori affairs policy context *is getting right*, and to share the stories and lessons from this. Research in the Māori affairs policy context has for decades focused on disparities, providing statistics that highlight what is not working.

91 Ngata, A.T. (1943). *The Price of Citizenship: Ngarimu V.C.* Whitcomb & Tombs, Wellington.
92 See, for example, Ministry of Māori Development, Māori Potential Framework at www.tpk.govt.nz; and Ministry of Education, Ka Hikitia, www.minedu.govt.nz
93 Irwin, K. (2012). *Confidence and Supply Agreements National-Led Government 2012–2014, Summary.* Unpublished Briefing Paper to CEO, Families Commission, Wellington.

4. WHĀNAU[94]

94 This chapter draws from two published Families Commission reports: *Definitions of Whānau: A review of selected literature* (2010) and *Whānau Yesterday, Today, Tomorrow* (2011).

This chapter defines and explores whānau in traditional and modern contexts.

Whānau is generally described as a collective of people connected through a common ancestor (whakapapa) or as the result of a common purpose (kaupapa).[95] According to Williams, whānau is defined as "offspring, family group used occasionally in tribal designations such as Te Whānau-a-Apanui".[96]

Whānau as the key Māori social and cultural unit has been researched extensively to describe its component parts, roles and relationships in traditional and contemporary Māori society.[97]

4.1 The two pre-eminent models of whānau

The two pre-eminent models of whānau in the literature are whakapapa (kinship) and kaupapa (purpose-driven) whānau. Whakapapa whānau are the more permanent and culturally authentic form of whānau. Whakapapa and kaupapa whānau are not mutually exclusive. Whakapapa whānau will regularly pursue kaupapa or goals, whereas kaupapa whānau may or may not have whakapapa connections.

These two models construct whānau identity differently but the intent of both models is to contribute to the building and strengthening of bonds of kinship and to give effect to the collective practices of whanaungatanga (whānau support). Working together to achieve a common goal creates opportunities for whanaungatanga in action for both kaupapa and whakapapa whānau.[98] The motivating factor for a collective to work together is drawn from different sources. For whakapapa whānau, it is the bonds of kinship that draw them together. For kaupapa whānau, it is the purpose or goal that the collective seeks to achieve that draws them together. The motivating factors in both cases reside inside the collective dynamic as an internal process that can bring strength and resilience to the collective identity and group effort. In summary, when a whānau is strong from the inside out, the need for negative external (outside-in) involvement is reduced.[99]

Traditional conceptualisations of whānau were whakapapa-based. Whakapapa whānau are whānau on the basis of descent or kinship relationships. Whakapapa, according to Kruger et al, describes the relationships between te ao kikokiko (the physical world) and te ao wairua (the spiritual world).[100] The construct of whakapapa extends beyond the physical relationships that give it expression and into the unseen realm of wairua or spirit. This unseen realm is brought into the contemporary lives of whakapapa whānau through the acknowledgement and valuing of kinship ties with those who have passed on.[101]

Whakapapa brings those relationships between the physical and spiritual realms together as one continuous relationship that is described in the recitation and recording of whakapapa.

Kruger et al state that whakapapa is expressed as sets of relationships, conditional obligations and privileges that determine a sense of wellbeing between whānau, hapū and iwi.[102] Whakapapa is broadly defined as the continuum of life that includes kinship and history. The notion of reciprocal

95 Te Puni Kōkiri, (2005). *Whānau Development Action and Research*. Te Puni Kōkiri internal policy document.
96 Williams, H. (1985). *A Dictionary of the Māori Language* (p. 487). Government Printer, Wellington.
97 Best, E. (1952). *The Māori as He Was*. R.E.Owen. Government Printer, Wellington; Buck, P. (1949). *The Coming of the Māori*. The Māori Purposes Fund Board, Wellington; Durie, M.H. (1997). 'Whānau, Whanaungatanga and Healthy Māori Development'. In P. Te Whaiti, M. McCarthy & A. Durie (Eds). *Mai i Rangiatea*. Auckland University Press. Auckland; Durie, M.H. (2003). *Ngā Kahui Pou: Launching Māori futures*. Huia Publishers, Wellington; Durie, M.H. (2003). *Proceedings of Whakapumau Whānau*. Whānau Development National Hui, Otaki, Te Puni Kōkiri, Wellington; Firth, R. (1959). *Economics of the New Zealand Māori*. R.E.Owen. Government Printer, Wellington; Hohepa. P. (1970). *A Māori Community in Northland*. A.H. and A.W. Reed Ltd, Auckland; Kawharu, I.H. (1975). *Orakei*. New Zealand Council for Educational Research, Wellington; Metge, J. (1995). *New Growth from Old: The whānau in the modern world*. Victoria University Press, Wellington; Metge, J. (2001). *Family and Whānau in a Changing World*. Social Policy Forum 2001, Centre for Public Policy Evaluation, Palmerston North.
98 Durie, M.H. (2003a). *Ngā Kahui Pou: Launching Māori futures*. Huia Publishers, Wellington; Durie, M.H. (2003b). *Proceedings of Whakapumau Whānau*. Whānau Development National Hui, Otaki, Te Puni Kōkiri, Wellington; Taiapa, J. (1995). 'Ta Te Whānau Ohanga: The economics of whānau: Cultural survival at fiscal expense'. *He Pukenga Kōrero*, Spring: 10–17; Kahu, M., & Wakefield, B. (2008). *Haumanu Taiao O Ihumanea: A collaborative study with Te Tai o Marokura Kaitiaki Group*. Unpublished doctoral thesis, Lincoln University.
99 Kahu, M. & Wakefield, B. (2008). *Haumanu Taiao O Ihumanea: A collaborative study with Te Tai o Marokura Kaitiaki Group*. Unpublished doctoral thesis, Lincoln University.
100 Kruger, T., Pitman, M., Grennell, D., McDonald, T., Mariu, D., Pomare, A., Mita, T., Maihi, M., & Lawson-Te Aho, K. (2004). *Transforming Whānau Violence – A Conceptual Framework*. An updated version of the report from the former Second Māori Taskforce on Whānau Violence. Te Puni Kōkiri, Wellington.
101 Pere, R. (1991). *Te Wheke. A Celebration of Infinite Wisdom*. Ao Ako. Global Learning. Gisborne.
102 Kruger et al. (2004: 18), op cit.

and mutual obligations means that whakapapa also becomes a potent form of accountability for individual whānau members and for the whānau collective. As Kruger et al also note "whakapapa makes you accountable".[103]

Kaupapa whānau are bound together in relationships to fulfill a common purpose or goal. Kaupapa whānau may or may not share whakapapa. However, whakapapa is the glue that holds whānau together. With kaupapa whānau, there is nothing to bind people together beyond the achievement of the goal or purpose unless they choose to continue to have a whānau type of relationship.[104]

4.2 Whakapapa and traditional whānau

Kruger et al state that, without whakapapa, Māori identity is non-existent.[105] It is the cultural construct that defines Māori or the glue that holds Māori together culturally and sets them apart. Whakapapa whānau align with discourses around entitlement and the rights of whānau, hapū and iwi to define their own development priorities and pursue them.

The extended whānau has been described as the smallest of the Māori social structures, usually consisting of three or four generations of extended family.[106] The traditional whānau was integrally and inextricably linked to the larger cultural institutions of hapū, iwi and waka. Keeping within the confines of their tribal affiliations, each whānau "mixed, divided, rekindled, migrated and formed fresh relationships".[107]

Papakura noted that it was commonplace for individuals to belong to a number of different whānau and to be able to connect with other whānau, hapū and iwi through the process of reciting whakapapa and as a result of intermarriage.[108]

Moreover, in traditional times, whānau organised themselves in clusters to form hapū. The whānau environment, according to Moeke-Pickering, acculturated whānau into a sense of collective affiliation, obligatory roles and responsibilities, and the unification of people was of primary importance.[109] In traditional times, the whānau was the place where the initial teaching and socialisation of things Māori took place.[110] The whānau was more than a social unit – it was based on kinship ties, shared a common ancestor and provided an environment within which certain obligations and responsibilities were maintained.

Smith defines the primary role of whānau as nurturing and supporting its members, observing that the nurturing and supportive role of whānau has survived in a modified form despite the "historical pressures of assimilation and the presence of the dominant Pākehā family model in society".[111]

Moeke-Pickering found that Māori identity was conceptualised as a result of tribal structure, descent (whakapapa) and cultural practices.[112] Descent provided the basis on which tribal structures and relationships were organised and maintained, whereas cultural practices are based on the shared understanding of practices that a group deems to be important to them. There is a difference between the factors that contribute to a sense of identity and belonging and those that contribute to the fulfilment of a role.

Metge noted five contemporary uses of the term whānau that stem from pre-European Māori uses of the term:[113]

1. A set of siblings or brothers and sisters born to the same parents.
2. All of the descendents of a relatively recent named ancestor traced through both male and female links, regardless of where they are living, whether they know about each other or whether they interact with each other.

103 Kruger et al. (2004: 10), op cit.
104 Kruger et al. (2004), op cit.
105 Kruger et al. (2004), op cit.
106 Moeke-Pickering, T. (1996). *Māori Identity within Whānau: A review of the literature*. Unpublished research report. School of Psychology. Waikato University.
107 Moeke-Pickering, T. (1996: 2), op cit.
108 Papakura. M. (1986). *Life of the Old Time Māori*. New Women's Press, Auckland.
109 Moeke-Pickering, T. (1996), op cit.
110 Durie, M. (1994). 'Whānau Development and Māori Survival: The challenge of time'. In *Proceedings of Te Hua o Te Whānau: Whānau Health and Development Conference*, Ministry of Health, Wellington/School of Māori Studies, Massey University, Palmerston North.
111 Smith, G. H. (1995: 28). 'Whakaoho Whānau: New formations of whānau: An Innovative Intervention into Māori cultural and educational crises'. In *He Pukenga Kōrero*, Spring: 18–36.
112 Moeke-Pickering, T. (1996: 2), op cit.
113 Metge, J. (1995). *New Growth from Old: The whānau in the modern world* (p. 53). Victoria University Press, Wellington.

3. Descendents of a relatively recent ancestor who act and interact together on an ongoing basis and identify themselves as a group by symbols such as the ancestor's name. The criteria for membership are descent plus active participation in group activities. These groups exist independently of individual members who move in and out of active participation. Where in classical times members of a whānau of this kind lived and worked together as one household for much of the year, nowadays they are commonly distributed among several households.
4. A group consisting of a descent group core with the addition of members' spouses and children adopted from outside, a collection of parent-child families who act and interact together on an ongoing basis under a common name. The criteria for membership are descent or connection by marriage, adoption and active participation in group activities.
5. Descent groups of greater genealogical depth, to hapū and iwi.

McNatty reminds us that it is necessary to understand the context of language usage in order to understand the intent and meaning of a Māori word fully.[114] Te Rangihiroa stated that "much error already has been handed on in ethnological writings through inexact translations of Māori words".[115] The language used to describe cultural constructs is potentially changed in a cross-cultural interpretation. It is useful to consider the meaning and intent of Māori words when trying to arrive at a definition of whānau. Metge's categories are all based on the validation of whakapapa relationships and this would have been the primary rationale for whānau organisation in pre-colonised times.

4.3 Kaupapa whānau

Kaupapa whānau are bound together in relationships to fulfill a common purpose or goal, and may or may not share whakapapa. Kaupapa whānau is defined according to the role that the whānau performs in the lives of individual whānau members. This model recognises both the traditional and contemporary roles that whānau perform in the lives of whānau members and does not exclude a traditional model in preference of a more contemporary approach. It recognises that the collective of whānau is vital for the individual functioning of whānau members. It gives room, however, for whānau to include those with whom individual Māori affiliate and identify without the need for kinship or genealogical relations. Kaupapa whānau usually share a common mission and act towards each other as if they were whānau.[116]

Durie et al also describe whānau as groups who share a common mission or kaupapa rather than a common heritage.[117] Examples are kindergarten whānau, church whānau, whānau support groups and team mates. Smith states that Māori who share an association based on some common interests, such as an urban marae or a workplace, may be considered to be whānau.[118]

According to Taiapa, Māori recognise two types of family – the nuclear family (not to be confused with the definition of a nuclear family that encompasses mother, father and children) and whānau, or extended family.[119] The role of the Māori nuclear family is to provide resources for the meeting of cultural obligations to the wider network of extended family or whānau. Further, Taiapa states that there is an interaction between the Māori nuclear family who may be living away from other whānau and the whānau (extended family), through the meeting of culturally prescribed commitments and obligations. Thus, according to Taiapa, the two types of Māori family are intertwined and part of the same process of whanaungatanga. She also proposes that without whānau, the foundations of Māoridom would not be sustainable. Whānau is the vehicle for the transmission and active practice of a Māori identity.

Whānau participants in the national and regional whānau development conferences concluded that "whānau is who whānau says it is".[120] In other words, the boundaries around whānau are defined by whānau through their daily interactions with each other. Further, there is no singularly consistent

114 McNatty, W. (2001). *Whanaungatanga.* Unpublished Research Report. School of Psychology, Waikato University, Hamilton.
115 Buck, P. (1949). *The Coming of the Māori* (p. 101). The Māori Purposes Fund Board, Wellington.
116 Te Puni Kōkiri, (2005). *Whānau Development Action and Research.* Te Puni Kōkiri Internal Policy Document.
117 Durie, M., Fitzgerald, E, Kingi, Te K., McKinley, S., Stevenson, B. (2002). *Māori Specific Outcomes and Indicators.* A report prepared for Te Puni Kōkiri, the Ministry of Māori Development. School of Māori Studies, Massey University, Palmerston North.
118 Smith, G.H. (1995). 'Whakaoho Whānau: New formations of whānau as an innovative intervention into Māori cultural and educational crises'. In *He Pukenga Kōrero*, Spring: 18–36.
119 Taiapa, J. (1995). 'Ta Te Whānau Ohanga: The economics of whānau: Cultural survival at fiscal expense'. In *He Pukenga Kōrero*, Spring: 10–17.
120 Te Puni Kōkiri, (2005). *Whānau Development Action and Research* (p. 3). Te Puni Kōkiri Internal Policy Document.

and universal definition of whānau.[121] Whānau is shaped by context and intent. Whakapapa whānau, however, are who their whakapapa says they are, so the definition developed by the participants at the whānau development hui represents the views of a discrete group of hui participants. When viewed alongside the construct of whakapapa, whānau really do not have the freedom to define themselves. Their identity is encapsulated in who they are as whakapapa whether they are aware of it or not.

There is no universal, generic definition of whānau when dealing with Māori. Whānau development involves the entire whānau. It is not individualised activity but is best understood as a collective enterprise. Whakapapa whānau and kaupapa whānau are social constructs and as such can be located along a continuum depending on function and intent.

4.4 Changing whānau dynamics – historical processes and contemporary outcomes

Whakapapa whānau have gone through massive upheaval and change through the impact of colonisation and urbanisation, the net effect of which has been to break down Māori cultural value and knowledge systems and denigrate Māori cultural practices, including those of whānau. Many government social policies have served to undermine, reinterpret and redefine whānau.[122]

Colonisation, urbanisation and history have affected the ability of whānau, hapū and iwi to maintain and sustain certain key cultural practices such as whanaungatanga (supportive practices within whānau).[123]

Urbanisation led to the massive relocation of 80 percent of rural Māori into the cities in search of employment and with the hope of creating a better life for themselves.[124] This was a direct consequence of colonisation, as was the widespread alienation of Māori land and removal of a Māori economic base. Whānau had little choice but to leave home, those places where they had lived for generations, in order to search for paid work. This contributed to a breakdown in traditional and familiar ways of whānau interaction and relationship as distance, the demands of work and social isolation took their toll.

Smith describes the impact of technological changes on the capacity of whānau to engage in whanaungatanga.[125] One such example is refrigeration, which meant that whānau living in the city and away from the traditional rural housing groupings could freeze food rather than distribute it to the whānau members as traditional cultural practice would determine.[126]

Smith also discusses the role of the telephone in removing opportunities for the practice of kanohi kitea, or face-to-face interaction between whānau members.[127] This had major implications in terms of the frequency with which whānau living in the cities reconnected with whānau living out of the cities or in different parts of the same city. Access to new technology shaped and changed specific cultural practices, removing opportunities to retain close and active relationships with whānau.

McCarthy argues that there has been a fracturing of the whānau unit as a result of the long-term effects of assimilative policies and practices.[128] Deliberate contrived social policies such as assimilation through education, the legal system and various other state institutions further undermine and devalue Māori cultural practices.[129] Dispossession, disease and warfare in the early colonisation of New Zealand resulted in the rapid decline of the Māori population.[130]

121 Ibid.
122 Walker, T (2006). *Whānau is whānau.* Blue Skies Report No 8/06. Families Commission, Wellington.
123 Hohepa. P. (1970). *A Māori Community in Northland.* A.H. and A.W. Reed Ltd, Auckland; Kruger, T., Pitman, M., Grennell, D., McDonald, T., Mariu, D., Pomare, A., Mita, T., Maihi, M., & Lawson-Te Aho, K. (2004). *Transforming Whānau Violence – A Conceptual Framework.* An updated version of the report from the former Second Māori Taskforce on Whānau Violence. Te Puni Kōkiri: Wellington; McCarthy, M. (1996). 'Raising a Māori Child Under the New Right State'. In Pania Te Whaiti, Marie McCarthy & Arohia Durie (Eds), *Mai I Rangiatea: Māori wellbeing and development.* Auckland University Press, Auckland; Durie, M.H. (2003b). *Proceedings of Whakapumau Whānau.* Whānau Development National Hui, Otaki, Te Puni Kōkiri, Wellington; Walker, T (2006). *Whānau is Whānau.* Blue Skies Report No 8/06. Families Commission, Wellington.
124 Smith, G.H. (1997). *The Development of Kaupapa Māori: Theory and praxis.* IRI PhD thesis Series Number 3, University of Auckland, Auckland.
125 Smith, G. (1995), op cit.
126 Ibid.
127 Ibid.
128 McCarthy, M. (1996), op cit.
129 Bishop, R. (1996). *Collaborative Research Stories – Whakawhanaungatanga.* Dunmore Press, Palmerston North.
130 Poole, I. (1991). *Te Iwi Māori: A New Zealand population past, present and projected.* Auckland University Press. Auckland.

The circumstances and events of history have taken a major toll on whānau survival and their capacity to retain traditional cultural practices in the face of the extensive trauma birthed in New Zealand's colonial past.

According to Te Rito, urbanisation can erode whakapapa on the basis that if Māori people living in the cities lose their whakapapa links with their traditional papakainga they can be left in a state of suspension.[131] Moreover, the loss of whakapapa connections by urban Māori can be seen as contributing to over-representation by Māori in negative mental health and other statistics.[132] It is important to note, however, that whakapapa cannot be lost, although knowledge of it can be misplaced for a time. Whakapapa is permanent and stable, and knowledge of it is an inalienable cultural right.

Whānau is a critical cultural entity, although the need to change for survival has altered the shape and some of the roles of whānau in the contemporary context. Cultural practices such as whanaungatanga, manaakitanga and tuakana-teina are still evident in contemporary whānau despite the challenges to these practices. Certain cultural values have new applications but the essence of these practices remains relatively intact for many whānau.[133] The financial cost of returning home for tangi and hui is prohibitive for many urban Māori, but the cultural costs of not returning home for important whānau events are more substantial.

The composition of whānau has become more liberally interpreted, driven by the demands of urbanisation and social changes in the post-war era.[134] The capacity to change with the context and times indicates that the whānau as a key cultural institution is highly adaptable, although this has been by necessity rather than choice.[135]

Durie concluded that under all definitions and meanings, whānau are brought together for a specific purpose.[136] Members of a whānau are usually but not always Māori and generally their relationship is beneficial, although this is not always the case. Te Puni Kōkiri found that most whānau interactions and relationships are mutually beneficial.[137] It is important, however, to understand the impact of history and the massive changes that whānau have undergone over generations during the process of colonisation, the effects of which are relevant to the present day. Despite extensive attempts to assimiliate whānau out of being Māori, whānau have survived over generations and have continued to practise key cultural values such as whanaungatanga and manaakitianga, although these have been severely challenged as a result of colonisation.

Marsden observed that:[138]

> *The route to Māoritanga through abstract interpretation is a dead end. The way can only lie through the passionate, subjective approach… Māoritanga is a thing of the heart rather than the head … analysis is necessary only to make explicit what Māori understands implicitly in daily living, feeling, acting and deciding ... from within the culture. For what is Māoritanga? Briefly it is the view that Māori hold about ultimate reality and meaning.*

Marsden articulates the view that Māori culture cannot be understood through abstract theories and ideas. Whānau continue to enrich New Zealand society by keeping Māori cultural practices alive and vibrant. Though this is of inestimable value to the economics of New Zealand, Taiapa notes that it often goes by unnoticed and unaccounted for in economic policy-making.[139]

131 Te Rito, J.S. (2007a). 'Whakapapa and Whenua: An insider's view'. *MAI Review, 3: 1–8.*
132 Te Rito, J.S. (2007b). 'Whakapapa: A framework for understanding identity'. *MAI Review, 3: 1–10.*
133 Smith, G. H. (1995). 'Whakaoho Whānau: New formations of whānau as an innovative intervention into Māori cultural and educational crises'. In *He Pukenga Kōrero*, Spring: *18–36.*
134 Te Puni Kōkiri. (2005), op cit; Moeke-Pickering, T. (1996), op cit; Smith, G.H. (1995), op cit; McNatty, W. (2001), op cit.
135 Smith, G. (1997), op cit.
136 Durie, M.H. (2003: 13), op cit.
137 Te Puni Kōkiri (2005), op cit.
138 Marsden, M (1981). 'God, Man and Universe: A Māori worldview' (p. 1). In M. King (Ed), *Te Ao Hurihuri.* Longman Paul Ltd, Auckland.
139 Taiapa, J. (1995), op cit.

4.5 Conclusion

Whakapapa whānau is a culturally authentic form of whānau. The Families Commission is legislatively required to pay attention to the cultural values of Māori as tangata whenua, including definitions of whānau that lie within the Māori worldview. The Commission recognises that whānau are a key site for change and a critical place to focus efforts to improve social outcomes for Māori. This is reflected in the overarching vision of the Commission's *Whānau Strategic Framework 2009–2012*, that whānau received support to be the best that they can be.

This discussion of literature on whānau speaks to the placement of whānau in the context of the larger cultural structures that shape and define Māori identity. Whakapapa whānau is an integral part of hapū and hapū an integral part of iwi; this creates both an imperative and an opportunity for agencies to build relationships with iwi as the cultural collective representing whakapapa whānau. Kaupapa whānau, or Māori collectives who are united to achieve a common purpose or goal, offer another portal to work with whānau. Strategic responses to the two types of whānau may differ and lead to different pathways.

5. KEY NOTE SPEECHES: IWI AND MĀORI LEADERS

5.1 Introduction

At each wānanga a series of leaders addressed the people who had gathered before the afternoon workshops. Table 4 shows the full set of speakers and topics. These speeches are available to view on YouTube, and full transcripts are available in individual reports of each wānanga on the Families Commission website. Whilst it is not possible to reproduce all the speeches here, a selection has been included to help provide a context for the analysis of the workshops that follows, including those by Kim Workman, Dr Api Mahuika, Naida Glavish, the Hon John Tamihere, Jeremy Gardiner and Dr Manuka Henare.

Table 4 Speaker titles by wānanga

Wānanga	Speaker	Title
Wellington: Building Pathways Together to the Future	Dr Apirana Mahuika	The Role of Iwi in Building Pathways Together to the Future
	Naida Glavish	The Role of Whānau in Building Pathways Together to the Future
	Toni Waho	The Role of te Reo Māori in Building Pathways Together to the Future
	Bronwyn Yates	The Role of Literacy in Building Pathways Together to the Future
	Kim Workman	Working for Change in the Public Sector
Auckland: Vulnerable Whānau and Children	Hon John Tamihere	The Waipareira Trust
	Dr Leonie Pihama	Māori Wordviews and Parenting
	Associate Professor Manuka Henare	The Good Life and Poverty – From Welfarism to a Capabilities Approach – Wellbeing and Measurability
	Ann Milne	Colouring in the White Spaces: Reclaiming Cultural Identity in Whitestream Schools
Whakatāne: Strengthening Whānau	Jeremy Gardiner	The Role of Iwi in Strengthening Whānau
	Enid Ratahi-Pryor	The Role of Ngāti Awa Social and Health Services in Strengthening Whānau
	Te Rau-o-te-Huia Chapman	Toku Whānau, My Whānau
New Plymouth: Taranaki Wealthy Again, This Time All Of Us	Harry Duynhoven	The Vibrant Possibilities of the Future
	Associate Professor Manuka Henare	The Good Life and Poverty
	Dr Kathie Irwin	Whānau Yesterday, Today, Tomorrow
	Fiona Emberton	Puke Ariki Library Museum
	Richard Handley	Western Institute of Technology at Taranaki
	Rodney Baker	Te Rūnanga o Ngāti Mutunga
	Wharehoka Wano	Taranaki Futures
	Ngaropi Cameron	Tū Tama Wāhine o Taranaki

5.2 Kim Workman

Ngāti Kahungunu, Rangitane

Working for change in the public sector
Hei kororia ki te Atua i runga
Hei maunga-ronga ki runga ki te whenua
Hei whakaaro pai ki te tangata

I want first to acknowledge and then to congratulate the Hon Hekia Parata for achieving ministerial status. It was well overdue and a just reward for years of hard political graft, determination and effort. More importantly, your leadership in developing the *Māori Potential Framework*, while Policy Manager with Te Puni Kōkiri, was foundational in promoting a whole new way of thinking about Māori and about whānau – moving from a deficit analysis which inevitably led government agencies toward a narrow focus on Māori need, to one which focused on Māori strengths, both present and future. I would like to think that Te Kōmihana ā Whānau has been diligent in pursuing that kaupapa, and that this report builds on your earlier work.

This has been a difficult day for me. I find myself looking around for my Kahungunu mate, Meagan Joe, who was not only a member of the Commission's Whānau Reference Group, but also a dear friend. On my last visit to her house, we sat on the verandah, eating her home cooking, and admiring the wisteria vine. I recalled the words of John Milton as we talked – "Grace was in all her steps, Heav'n in her eye, in every gesture dignity and love". Haere ra, e hine, kua ngaro i te po.

But this has also been a good day. The shared stories that underpinned ideas, opinions, attitudes and vision, traversed a range of human experience – stories of struggle and sacrifice, bitterness and belittlement, of revelation and reward. Each story was unique – they had their own historical period, their own tribal and cultural foundation, and each was underpinned by their own set of values and social expectation. But there were also common themes that emerged. On the positive side, the opportunity to develop social constructs and ways of doing things that validate who we are as Māori. That was accompanied by the struggle for legitimacy, for empowerment and for recognition. I am well aware of the significant personal sacrifices that many of you have made over many years, in the struggle for social equality, and for the right of Māori to function within a Māori construct.

Looking back over 50 years of public service, it seems to me that the same challenges, the same constraints, the same bureaucratic impediments presented themselves time and time again. In my early career as a police officer, attitudes toward Māori certainly contributed to a 50 percent rise in offending by Māori youth between 1954 and 1958. I remember, with great affection, a feisty Māori community officer by the name of Iritana Tawhiwhirangi working tirelessly with whānau who came to the Wellington region to work in our factories and freezing works. The Tū Tangata programme, introduced in the 1970s under the leadership of Kara Puketapu, was a welcome expression of Māori self-determination. Matua Whangai – a programme that encouraged whānau to take responsibility for their own children – kindled passion among Māori to discourage welfare officers and the judiciary from placing neglected and delinquent children into institutional care. As a police youth aid officer in the early 1970s I spent three days a month at Kohitere Child Welfare Institution and saw, at first hand, the dreadful conditions under which upward of 120 children were ostensibly cared for by the state. The Confidential Listening Service, led by Judge Carol Henwood, is currently recording the stories of historical abuse from some very damaged individuals.

By 1985, the situation had reached a critical point, and in 1985 Puao-te Ata-tu, the Ministerial Advisory Committee on a Māori Perspective for the Department of Social Welfare, under the chairmanship of the late John Rangihau, set out to address the lack of cultural understanding within the system. Its final recommendations talked about the need to attack cultural racism, to eliminate deprivation and alienation through the reallocation of resources, and the sharing of power and authority. I was privileged to be an advisor to that Committee and sat at the feet of John Rangihau, Lena Manual and others, understanding for the first time the extent of institutionalised racism in this nation, especially in regard to our children. The 1991 Child and Young Persons Act was a major step forward in the de-institutionalisation of our children, and an outcome of Te Rangihau's work.

By that time, as Head of Prisons I was confronting the realities of racism within the prisons. Māori prison officers were forbidden to speak Māori to prisoners, or to their colleagues, and any prisoner who wrote a letter in Māori had it destroyed.

I could go on. Suffice to say that over the last 50 years, regardless of the period, regardless of situation or circumstance, the cycle of non-acceptance, resistance and undermining of Māori manifests itself in an array of different situations and in different forms. The recommendations from the 1986 Ministerial Advisory Committee on a Māori Perspective for the Department of Social Welfare should be framed on the wall of every minister of the Crown and every public servant. I can only hope that the consultation process that will accompany the Green Paper on Vulnerable Children includes an historical analysis and considers why the promises of Puao-te–Ata tu were not fully realised.

Let me be upfront. Almost every positive Māori initiative since the Māori Council Act of 1900 has been scuttled and almost without exception it has had something to with a reluctance to share resources, power and authority. In recent days, the spectre of the Te Kōhanga Reo movement being forced to lodge a claim with the Waitangi Tribunal serves as a reminder than nothing much has changed.

On the positive side, my last three years with the Families Commission was an entirely different experience. For the first time in a lengthy career it became possible to do kaupapa Māori policy and research within a mainstream organisation. What sets this experience apart from the earlier struggles? Let me tell you why I think this experience has been different.

Firstly, there was a collective recognition within the Commission that it had failed its legislative requirement to meet the needs of Māori as tangata whenua. It took very little persuasion for the Commissioners to mandate a body of work toward that direction.

Secondly, the Commission was undergoing at that time constant criticism from the media, the public and across the political spectrum. That experience served to closely unite the Commissioners and staff and their solidarity resulted in widespread internal support to pursue a kaupapa Māori agenda. It bordered on an act of defiance. While non-Māori staff acknowledged that they had neither the confidence nor the capability to do that work, they were mostly supportive and, with the support of our Chief Commissioner and Chief Executive, we developed the capacity to deliver. There were fights, and standoffs, and the occasional minor volcanic eruption – but the kaupapa was our navigating star.

Thirdly, the Commission was not in competition with any other government agency – we saw our role as one of adding value to the efforts of others. Whānau Ora would be led by Te Puni Kōkiri. Family violence issues were the primary responsibility of the Ministry of Social Development. We were not in the race – instead, our role was to stand on the sideline, cheer the others on and ensure that our policy and research advice served as intellectual nourishment for the journey ahead.

Fourthly, we introduced storytelling into the policy process – recognising that our advocacy role was not only about engaging minds, but engaging hearts. I learnt that when I told a story which made Christine Rankin cry, I was on a winner. I would urge you all to share your stories with anyone who is willing to listen – they have the potential to change the attitudes of those who might otherwise feel obliged to restrain our initiative and innovation.

Fifthly, we engaged with the power of positivity. Focusing on the deficits of our situation is ultimately debilitating and depressing. We have instead focused on success, innovation and enterprise, and what it takes to replicate that across the Māori population.

Most of all, I learnt to rely on the superior intellectual and analytical skills of others. The Māori staff at the Commission have made me look good and, in particular, the passion and rigour of Dr Kathie Irwin, who has driven our kaupapa.

There are more good days to come. The report *Whānau – Yesterday, Today, Tomorrow* will, I believe, surprise many. While it sits comfortably on a foundation, and within a scaffolding of academic rigour, the stories contain within them a great deal of wisdom and insight about the nature of whānau, both

in the distant past, the pivotal present and the uncertain future. This report is for me the culmination of two years' work and I am proud to be part of it.

5.3 Dr Apirana Tuahae Kaukapakapa Mahuika

Chair, Te Rūnanga o Ngāti Porou;
Chair, Te Whare Wānanga o Ngāti Porou

The Role of Iwi in Building Pathways Together to the Future

During the prayer this morning I was trying to find what it is I was going to say that would augment and complement this session. I thought of a prayer that I learnt 56 years ago when I was a theological student training for the Anglican ministry at St John's Theological College in Auckland and the prayer goes: Lord give me the courage to endure that that I cannot change and to change that which I can and the wisdom to know the difference.

I'm also reminded when I was a 16-year-old attending the Ngāti Porou Cathedral in Tikitiki St Mary's Church and our old vicar Canon Kohere looked around from his pulpit at us and said from the book of Isaiah: A people who do not have a vision is lost: Ko te iwi kaore ana te moemoe ana, he iwi ngaro.

So when I looked at the pathways together, I wonder who we are going down that pathway with. Is building the pathway forward between Māori iwi and Māori iwi, or is it between iwi and the Crown policies that have made us reactionary rather than proactive?

If you look back in our history there are breaches in terms of whānau in those early formative years in 1840 when the Treaty was signed. The first article of that Treaty was a breach of who you are in the sense that it assumed that other iwi had the right to make a determination for other iwi.

Because in that article it says that the federation of iwi gathered here binds all other iwi who are not here to this particular treaty. That right never belonged to an iwi except the iwi who is making that proclamation itself. I have always been grieved by that because we as Māori have a propensity to look at those things and say one size fits all. And in saying one size fits all we have taken on board ourselves to say that in the 1960s when the Social Welfare Act was created post-war, the only way Māori people and whānau can actually address their needs is by a pan-Māori approach.

If you look historically, the pan-Māori approach has failed our people over and over and over again. The Māori Council, with due respect to those who are part and parcel to that body, has run its race. The resonance is no longer with pan and Māori, the resonance is with iwi. The mana does not belong to pan-Māori, it belongs to iwi. The mana of Ngāti Porou doesn't belong to Naida's people nor the mana of her people belong to Ngāti Porou.

Ko te kōrero he mana tuturu to tēnā iwi, to tena iwi, to tena iwi and the sooner we recognise that fact, in my view at least, we will grow. I have said that Crown policies are our worst enemy in terms of trying to develop who we are. We have been the most studied people in the universe. Every time there are Māori studies about Māori this and Māori that. We have been studied, studied, studied. Research, research, research and what's that telling us? That we are good scapegoats for research and studies, ad nauseum.

Crown policies, as I said, are our worst enemy. Our worst enemy because the Crown says to us here is a policy that you Māori people have to follow and so religiously we look at the Act and we have meetings and say there's a policy. So we react to that policy but the number of the whole process is this: if we fail to address the parameters of the policy, then we as Māori are the ones who have failed, not the policy that was conceived for us.

All you have to do is look at history. Let me tell you about Ngāti Porou stories of development and Crown policy. In the 1950s there was a deliberate migration policy or immigration policy, call it what you like, taking our people out of Ngāti Porou and putting them into Stokes Valley, Wainuiomata so that the land would be cleared for what later became Part Two/Four development schemes under the 1953 Act.

The Part Two/Four development schemes were conceived as a way of developing resources so that these so-called Ngāti Porou could live on their land. But after many years relocated living elsewhere we no longer had an interest in the land, we were taken away from it, that's Crown policy. I'm chairman of one of the blocks that ended up a 1,700-acre block with a debt of $480,000 put on it and the banks would only give us $1,000 for seasonal finance to run a stock unit of 4,000. How can you run a farm with $1,000?

And then of course Crown policy affected you and affects me as whānau. Part of the amendments of the 1953 Act was the 1967 Amendment Act. In that particular Act again there was great harm done to us as whānau, as owners of the land. We were told that the new policy was now 'live buying and live selling'.

I was teaching here in the 70s and there was a mild recession. The railways downsized, Ford went out, Todd Motors and General went out but Ngāti Porou people had a new animal they had to deal with which was called 'hire purchase'. They had no assets except their shares in land at home. But the policy allowed them to sell the only asset they had in response to Crown policy of 'live buying and selling'. So when you went for a lease of a block which you thought was family land under the policy, the family had sold. It was the only way the family could survive in their new environment. There are heaps and heaps of stories people can tell you.

When the Kōhanga Reo movement began, for example, every member of the whānau had the right to be there. So the teaching of the reo and tikanga was built around the fluent speakers: the nannies, the fathers, uncles and the aunties. However, when we went for further funding we were told the only way you can get funding is to go get trained. So they put together a training programme and if you weren't trained you didn't get the money. Now that we've got the money for kōhanga reo today they are saying to us you're nothing more than a child. He aha te kōrero mo tērā te mahi? – Early Childhood.

And if we are objecting to that, then this is why Crown policy (and I don't care who government is) – they create these policies so that we fail. By being proactive, however, we will be in command, in control of what was ours and where we want to go to. Tainui, Ngāti Whātua, are looking at the renaissance as a way forward. They are developing themselves as a way forward. It is great to be humble, especially if you are humble where you are the determinant of your way forward. And so where are we today? The prayer stands: Lord give me the courage to sustain that which I cannot change.

We cannot change that government is here and government will continue to make policies for us. We cannot change the ambiguity of who's my partner in terms of this pathway. We cannot impact and change the whole political scene. Those are the things we cannot change but there are things we can change. The things we can change are – how do we apply tikanga as a driver to take us into the Western economy on the one hand and increase the educational opportunities available to our people so that their intellectual attainment is second to none?

If you look at education, that's certainly the case. When I was a graduate at Te Aute many moons ago and then when I taught at St Stephen's, many moons after that, you had all these European-based tests to determine your IQ level and then your IQ level places you in the A stream and if you were like me you were in the low stream. But you see that has been unfair to Māori educationally. Once you are in the B or C stream in these schools that is where you will be for the rest of your school years. And that is where you will be in your adult life. And yet we were successful in terms of trade training schemes after the war. And for those of you who care to do some research on that, now that's a positive research story. You will find that the passes of our men in those trade training schemes was above the national average.

So, why for God's sake did they make changes? Now we are scrambling around and saying we have trade training in the different tertiary institutions but it's a one-year course. That doesn't make you an expert in one year. I had a carpenter who worked for me for a year. He graduated in 1974. He could do everything a carpenter can but today, kaore taea. I don't want to bore you with my view, and my views are consistent views because in my life experience very little has changed.

In terms of the WAI262 claim, we talked about the Māori language and the necessity for the Māori language to be determined by iwi whose own dialect and tribal variations are unique to them. But we are still told by that report we need more funding to go to the Taura Whiri. I've got every respect for Te Taura Whiri. It's not their fault they're called the Taura Whiri. Its not their fault they're standardising Māori. It's not their fault we're getting this new language of which 40 percent I understand and not the other 60 percent. It's not their fault that I want to throw stones at the television when I'm listening to Te Karere because I don't understand a word they're talking about.

But imagine for a moment, I heard the Hon Tariana Turia and the Hon Mahara Okeroa dropping their H's – why? It is their dialect. You see dialect is significant. Dialect is about you, whānau and hapū. Dialect will tell us as you come onto a marae – ko wai koutou? In the same way when I get annoyed with a lot of Ngāti Porou people coming to these universities and they get home and I say 'kei te aha' and they say 'kei te tu tonu', now that's insulting to a Ngāti Porou person. Why? Because it is universities now telling you how to be Māori. We need to set up iwi schools of excellence so we can teach our people our own dialect. So when Horiana comes home I will say 'kei te aha?' Horiana will say 'kei te pai'. And remember my cousin Koro Dewes who is no longer with us; some students and guests came to the Rahui Marae in Tikitiki and they come along shaking hands. Koro would say 'kei te aha', the student will say 'pehea ana' and Koro would say 'no, you in kei te aha country now'. It's interesting if you look at the way we say 'kei te aha' and then look at the way other people say it, 'e pehea ana'. It's interesting from a Pākehā grammatical point of view but from a Māori point of view we are not grammarians, we speak our language, it is ours.

So every time you think of the pathway forward it's only you who can make a difference. It's only you and us together who can ignore policy and develop our people the way they should be developed. And if we don't do that development, knowing too well that the opportunities are in our hands to do it? Then you do not have the courage to change the things that you can, nor will you have the wisdom to know the difference.

5.4 Naida Glavish

Chair, Te Rūnanga o Ngāti Whātua, General Manager of Māori Health and Chief Advisor, Tikanga, for the Auckland District Health Board

The Role of Whānau in Building Pathways Together to the Future

The part to do with my father, well my grandfather, came from a place in Croatia behind the Biokovo ranges called Osijek and my grandmother came from the coast of Croatia from a place called Dubrovnik, and so one side of me: box head to the max and the other side of me: to toa Māori.

I must tell the story about my father. I was born in the front seat of my father's Studebaker car – well, you know how long ago that was; there aren't any Studebaker cars anymore. I said to my father one day, 'I suppose I was conceived in the back seat of it.' And he went 'hehehe'. Well he's 99 today and he will be 100 next year and I still wouldn't trust a woman near him. Well, that's the Croatian side – reserved only for the Croatian men.

I want to say thank you to the Chief Commissioner Carl, to you and your team for making this happen, and I am a fundamentalist mokopuna. The thing that worries me about that is the thing called 'mental' that's in there. My mokopuna: I have 19 mokopuna, 13 grandsons and six granddaughters; by the end of this year I'll have eight greats. Presently I have four great grandsons and one queen bee named Hineamaru. I tell them they are the centre of my whole universe, but the centre, not the whole world: I have a life. I do have a life. Kia ora tatou. My name is Rangimarie Naida Glavish and you can call me Naida.

I want to start by saying the world is on a cusp. Whatever your spiritual beliefs, doctrine or philosophy we are experiencing changes of such magnitude; we are deeply uncertain whether humanity has the capacity to cope. The economic pillars of civilisation are crumbling – financial institutions, media institutions, political institutions – natural disasters are occurring at a rate that has us spinning. The internet has totally refined the way we communicate and the way we do business.

Our communities and our revolutions are increasingly occurring in cyber space and I wonder about that. I was raised by a grandmother. When I was born in the front seat of that car she arrived and wrapped up the whenua first, took the whenua and went back home with it and buried it and then came back and wrapped up the baby, and I am glad they didn't bury it with the whenua.

And you need to wonder, what they would say. I remember my grandmother the first time black and white TV came. She was watching this film called *Diver Dan*, a kids' programme. The next thing I hear her say: 'Ai! Te morikarika ka hoki' and so I come in to see what's the matter and there was this huge barracuda with a pipe hanging out of its mouth talking to a tuna, which was her favourite meal. She says 'Ai! Te morikarika ka hoki' and she never ate eel again after that day.

So you have to wonder: this kuia who raised me to understand the pull of the Kaipara Harbour, to understand that the Kaipara Harbour is a food table – it's not a playground, it's a food table. We need to listen to the cry of the birds: the kereru telling us to go and cut korari and make your kete because harvest time is coming. To read the bush and know that when the kowhai is in full bloom the kai under the sea that has a yellow roe is ready. The understanding of nature is in its process of ngahere and all that knowledge in there. Today we are occurring in cyber space.

The top 10 jobs in 2010 didn't exist in 2004. The amount of technology is doubling every two years. For a student beginning a four-year degree today means that half of what they learn will be out-of-date in their third year. We currently prepare jobs for students that do not exist, using technologies that haven't been invented to solve problems when we do not know yet what the problems are.

There have been magnificent gains in the past 200 years in technology and in the industry but they were underpinned by a deeply flawed methodology called colonisation. It doesn't take an academic to work out that the devastation of societies and environments across the world is a result of colonisation.

But Western society as we know it is on the way out. As a flawed model it has been effective for a very few for a comparatively short period in human history. Several hundred years is a blip when you compare it to our own ancient culture. For Māori and indigenous people of Australia or America, I believe the world is desperate for new models as Western ones fail. While the first world has developed a plethora of toys and smart intellects, it has left behind some essential elements of being a human being.

The human hinengaro is swollen out of proportion, often to the detriment of the tinana and most importantly the wairua. We have been waiting a long time for a piece of work such as that which we celebrate today. Our success stories as Māori largely go untold in the mainstream world. As Mark Twain said, there are 'lies, damned lies and statistics'. We get a very jaundiced view portrayed in the mainstream of our people. But the time has come for us to take up the opportunity to demonstrate the brilliance, the beauty, the bounty our culture can offer the world.

For those of us blessed to be brought up immersed in our tikanga, we adhere without pause, without question, to the concepts of manaakitanga and whanaungatanga. For they have never been and never will be simply words. They are deep, whole and many layered ways of being. They are always about the whole and not the individual, except for the individual within the collective. They are about sacred connections and the sacred order that aligns with the laws – law and the lore – of the universe.

Reverend Māori Marsden told of returning from the Second World War when kaumātua at his wānanga said to him, 'We see that tauiwi have learnt to rip the fabric of the universe.' They referred of course to Hiroshima. Their knowledge and their understanding of nuclear physics far outweighed the narrow understanding held by Western science. And so today, as the world is in a state of wholesome reinvention, the beautiful models our culture offers can provide a framework for the world.

As Māori we are so deeply connected to each other and our planet: it is one. I am the Kaipara and the Kaipara is me. We talk about whenua as land and it nurtures us, and we talk about whenua that nurtures a foetus. Is that not an exceptionally beautiful way to live? A beautiful way to view the world and humanity? The Western world has been playing around for a few years now with the concept of sustainability of models that consider economic, social, environmental development as one.

Well hello, what a no-brainer that is for us. For thousands of years we have integrated thinking and being around mana, manaakitanga and kaitiakitanga. It is a natural system, it is nature and our own nature as people that nurtures us. Isaac Newton said, 'If I have been seen to see further it is because I stand on the shoulders of giants.'

And the first giant in my life was my grandmother.

Whatever I say today is to honour my tūpuna, my iwi, my hapū, my whānau. It is an honour to the best mokopuna in the world. They never do anything wrong, my mokopuna. Those before and those to come are my first consideration. I was told by a principal when I was in the third form at a particular high school, as it was known then, 'I'm not quite sure how you qualify to be in a 3A grade class, Naida Glavish. What languages would you like to consider?' 'Well, te reo Māori…' – 'Oh, but there is no te reo Māori, would you be interested in French?' Why the hell would I want to learn French? 'Well, how about Latin?' Where's Latin? Neither of those look like me. So he looked back at me and said to me, 'You will never get anywhere in this world, I'm telling you now, if you think you're going to rely on your Māori language and your culture. You will get nowhere in this world.' So I was expelled from one school and suspended from two. As a result of standing up for myself. So when my mokopuna do things, they are not naughty, they are standing up for themselves. They have a brilliant teacher.

I went back to the 75th anniversary of that school to meet up with the principal. Just to say I thought you might like to know that I am Chief Advisory Tikanga to the largest health board in the country. That's very good. Anyhow, time moves on. We all make a part of a whole. A whānau by definition is always the past, the present and the future. And we as Māori do not separate these out in time, linear fashion, they are one. To be one requires integrity.

The individual requires something far more than themselves and their own needs. In generations past it was clear that our parents or elders would lay down their lives on our behalf, and some did. Today it is interesting to lay down this wero: Who would you die for? How far or to what degree of adverse circumstances would you stand by your whānau, your colleagues, your friends?

Do they see or hear your commitment to that level? How far are you willing to put them ahead of yourself? And in your profession and past times. How far would you go for another? I get a sense that our society today needs to ponder deeply how much it cares ahead of the individual or the self. To see lasting change for the better will require a mindset shift.

Which reminds me of this prophet who hails from the shores of the Kaipara Harbour, of course. His name is Albert Einstein. He said that no problem will be solved in the same consciousness that created it. So what is happening today is a creation of a shift in consciousness. I believe our beautiful tikanga offer a clear path to a change in this mindset. Manaaki, mana, whanaungatanga, kaitiakitanga. We have done so much for so long with so little, we are now highly qualified to do anything with nothing.

And I want to quote the prophet Kahlil Gibran who said:

> *'Your children are not your children, they are the sons and daughters of life's longing for itself. They come through you but not from you and though they are with you they belong not to you. You may give them your love but not your thoughts. You may house their bodies but not their souls, for their souls dwell in the house of tomorrow, which you cannot visit, not even in your dreams. You may strive to be like them but not make them be like you for life goes not backwards nor tarries with yesterday. You are the bows of which your children are arrows which are sent forth. The archer sees the mark upon the path of the infinite and he bends you with his might so that his arrows may go forth swift and far. Let your bending in the archer's hand be for gladness, for even his love for the arrow that flies and so he loves also the bow that is stable.'*

I'm reminded with that of our kaumātua Sir James Henare, who said: 'Tawhiti rawa to tatou haerenga te kore haere tonu maha rawa o tatou mahi te kore mahi tonu.'

We have come too far to not go further, we have done too much to not do more. For me, if I wish to be in the memory of my mokopuna tomorrow, then I must be in their lives today.

5.5 Hon John Tamihere

Ngāti Porou, Whakatōhea and Tainui
Chief Executive Officer, Te Whānau o Waipareira

The Waipareira Trust

Auckland City Council runs at a ratio of around 4:1 whānau with urban-based kaupapa, so we don't need to have a discussion about whether it's iwitanga or whether it's urban Māoritanga. What we need to do is have a discussion about what works for those families in those communities. For a lot of them, their Māori-ness, for want of a better term, comes out of the rugby league club. It comes out of the netball club. It comes out of the touch club, it comes out. So wherever it comes from is not a problem. Whatever gets them giddy and spins their wheels is where we're going to have to connect as we build ourselves.

Out in West Auckland, we know exactly where the Māori families are. If you were to take Hoani Waititi Marae as a sort of centre point of Māori engagement out there, all the whānau are known, whether they are in Te Atatu, Ranui and the like. We know exactly where our problems are. I'll reflect on the model that we're looking to build out west here. We've built a whānau ora centre, not because of the building; it's not about the building. It's about building a destination situation where our people are comfortable; where they own it; where the service provision that runs through it is accountable to them, by them, for them.

It's not about bringing a co-location together in terms of a whole bunch of providers. That's easy. We can all do that. It's about ensuring that each one of those providers that services one of our people, whether they be an individual or they be a whānau, have a responsibility, an obligation and a duty to follow through on whatever the care process or plan is on their behalf. When you go to a destination centre, you have to sign people up to what we call our whānau ora clause in our contractual leases. And so we have, apart from the privacy issues, an ability to explore the volume that is going through there and we have an ability to connect. I'll come to the intellectual property and the IT systemic that drives that because that's quite an important issue.

Basically that's it. It's a 25-year journey. I'm merely a spokesperson at this given point in time for Whānau Waipareira, the subject of meeting my key performance indicators. Everything we do has to be linked to some form of positive outcome for our people. Otherwise we will become just another brown bureaucracy that just does the business rather than makes positive change on an annualised basis.

There are two things. There's the annual report of Whānau Waipareira. We had our AGM at Wadestown Marae last Wednesday. It is available at Waiparera.com (our website). Intellectual property that we develop is posted to that straight away. It goes through our National Urban Māori Authority grouping – we are Whānau-Ora-collective mandated in that regard. All our information is up there, from our balance sheet, and everything else. If you wanted to ask any questions, you can Facebook us or Twitter us. It's all there.

What we've had to do is build our own kaupapa in terms of the delivery of integrated service mechanisms. What I wanted to talk to you more about today is the business of doing the business of what we do. Rather than talk about how bad it is, vulnerability, the numbers of it, but rather to look at a business-centric model of how we developed. We've become providers that can be accountable, not just to the funder but to ourselves in our own management methodologies. We identify our own productivity capacities or lack of them and where our issues are. We identify whether the interventions we are making (individually or with family) are actually making a definite shift in behaviours. Our service-delivery mechanism is called 'whānau tahi' but the actual operationalisation model is called 'mataura'. It's in an urban area and has a population delivery mechanism for 120,000 people in the Henderson hub. New Lynn has around 120,000 and Westgate has about 85,000. Those are our three urban delivery hubs. Transport to our centre is public transport: double rail link; our bus system; and taxis, if we need them. Our people can get to the centre pretty easily, pretty quickly and we're looking at extending hours. Soon it will be from 7.30am. It is now up to 8.30pm.

We have 83 primary schools in our area. Eighty percent are decile 5 or below. We are sick and tired of hearing that it is our solo mothers who are failing, that it is our low-income families who are failing the schools. We know that a number of those schools are failing those families. We have to turn that conversation around, where if those schools need further resourcing, let's have that conversation. But we can't have our babies hitting secondary school and not being able to participate in the secondary school curricula because at no time in primary school were our parents advised we have major problems.

That's one reason why we support National Standards. It's not an issue about whether it's a National Party programme or not. We don't care anymore who's in power. We just care that we're out on the streets to make a difference. We've had to enter the market and we've had to buy the Kip McGrath programme for the whole of the west. We've had to start to target our babies predominantly in the primary school area. We are finding a number of things where they have small issues, things like a small variant in dyslexia or autism and so on. They're not completely write-offs. They just don't get it the way it's pitched. It doesn't mean to say they're stupid. But then they start to become excluded, and then it just rolls on and next minute we've got some problems, some more providers in the Youth Justice system. So basically we've had a go at that. That doesn't enamour us to the principals' associations in our area. They see us as being judgemental on them but we have to be, because we can't allow what's going to happen in 2011 to go in to 2016. We can't allow the spike of Māori boys, particularly, to fall out of secondary schools NCEA Level 1 or less. Otherwise, there's only one place for them to go and it's the criminal justice system.

Now, if we know that they're on the way there we have to start to be quite vigorous in our interventions further down the food chain that makes that happen. We no longer talk to our principals' associations in the West Auckland region, because they just want us to be adopted and assimilated as a Māori co-committee. Sub-committee, trying to advance issues on behalf of our people. We go nowhere with that conversation. So we have to enter the market to make it honest, to lift the evidence and the integrity and the credibility of that to demonstrate that a decile 2 school in Ranui, under a wonderful principal called Stephanie Tawha, can make a difference, can make a difference, regardless of the socio-economic status of the babies on that campus. So if she can do it, why is it such a tough role for all the others out there? We have to. When we're talking about vulnerable families, this is what we're talking about. We're talking about moving them away from a range of issues that can tip them so easily into what you would determine to be impoverished, deprived, dysfunctional or vulnerable, whatever you like to call it.

We have to have an entry vehicle available to change behaviours of mainstream providers across the whole framework. We can't work across the whole of the Auckland region at this stage (although we will have a build-out within the next five years).

Now how did we get our money? Well, we made some when Naida was on our board. We made some major investments in the Westgate Centre. It takes time, 10 years actually, before that investment started to build. The money came from a lack of conditions actually, amongst our staff who invested and the elders at the time who didn't believe in meeting fees.

What we've got now is a system where we'll drive a whole range of things. Tomorrow I will have the lease from our DHB in terms of the devolution into our centres. That's predominantly community health nursing, but a whole bunch of other things will be coming out and they'll be geared to our communities, by our communities, for our communities.

Our community link centre will be driven through here. The net result of that is that no person should leave our pharmacy without the ability to pick up a script. The pharmacy will email across to the WINZ office. You can't have a GP intervention that doesn't work because of a lack of an ability to pick up a script. See, it's the hundreds of little things that we've got to do that work. There's no big silver bullet for this difficult task we have. It's making each post a winning post.

Dental is another issue where we struggle in our communities. Once again we've got that systemic involvement and we've got a very good provider. They're in our building. What I'm saying is that there's all sorts of ways of achieving our goals. Their clinical or service model fits quite nicely with where we're heading. As you know, a number of our people go to the dentist for critical care requirements and the conversation is often 'How much to fix it? That's a lot of money.

How much to pull it? Pull it.' So it just comes down to the basic impoverishment issues where they don't get a choice. The choice is the major invasive one.

We anticipate by 2014 to have 20,000 patients percolating, for want of a better term, percolating through that centre. We will be able to identify very quickly whether we are making a major change in the uplift of health and the like.

What I would put to you is that out of the 21 district health boards, Māori living in the western region of Auckland are doing better than most Māori in the other 20. Now that says: we are the best of the worst because it's still not good, it's still not great at all. Does Waipareira claim responsibility for that? No, we don't, but you'd be hard pressed to say that if we weren't there it wasn't working.

Obviously we have to develop. We had to enter the market again with our private training establishment, LearningPost.com. LearningPost.com has to deliver levels one to five before we can pathway people into tertiary. A lot of the babies we pick up who have so-called failed the mainstream system can be turned around within 18 months.

Our biggest seller in Learning Post is the certificate in computer essentials. It's a 24-week programme. Because we're a charity, Microsoft has done a deal with us so we get Microsoft 2010 at $80 per person. We can outfit a whole family. So it's opening vistas of opportunity to that family, growing our database and our connectivity with that family, using that particular enrichment tool.

What we've also had to design is in the area of our workforce development capability. It's no good. You can have a Māori social worker, a Māori well-qualified health worker and a Māori well-qualified educationalist, and they actually talk past one another. They actually all agree but they're all talking past one another because they've been taught in different languages. So what we've had to do is design what we call a Diploma in Whānau Ora that is going through NZQA right now for accreditation. We anticipate the tick-off just before Christmas in that regard, and we will roll it through the National Urban Māori Authority workforce.

It's an at-work, in-work qualification. It's about a third welfare, it's about a third education, it's about a third health. That then upgrades our workforce where they become far more workforce-efficient in where we're heading, which is a whānau navigator that navigates our people. We look at a person in terms of where they are going, what they have got going well for them. We are not a regulator. We are not a policeman. We must look at our people, where their strengths are, and then we'll have a conversation about how we can lift them off a strength base rather than regulate them as they are so used to.

So our navigators have to navigate through that process. And a number of them have fallen from grace themselves. I'm not suggesting that everybody employed at Waipareira hasn't. You know my foibles. I had to say that, just in case you're all thinking it. But anyway, look, the point is – it comes down to the system. The system's quite important.

You've got to have a systemic that keeps you honest as a provider to your people. Where we don't become just a big provider that exists for the provider to shop numbers through and count them. So every person who comes to us has to be meaningful, you know, we've got to know that at the GP service they have a service that they did pick up their script, that it was a successful connection, that when they took the script home it was used appropriately and prudently and didn't go down the pub and be sold.

We've got to go through that whole process with a person because tracking interventions is quite important when you're looking for any value-for-dollar intervention. We've got to know that when our Family Start workers are in the houses that we don't have another two Waipareira cars arriving, which is a waste of space and waste of time. Which is why we've got to ensure that our workers have a greater comprehensive skill set in regard to what they deliver.

What we've had to do is stop thinking about the way 'the man' has always told us how to think and how to operate and how to do it. Going back to our own communities to engineer our own results for us; having the ability to break away from their tertiary institutes and break away from their IT programs and systems, and licensing fees, is very important for us.

If you have a look at our whānau tahi IT model, it is being monitorised because Waipareira doesn't get any fish thrown at it, money, or forestry money or all the rest of all the Treaty money. So we have to do it off different things. Everything we've got that we've invested in we will continue to plough back into investment and building up the capacity and capability of our community.

Within five years you will see our key performance indicators will be one of the most connected Māori communities to the internet in terms of the concentration of numbers. Our numbers in terms of reported to tertiary facilities called hospitals and/or prisons will drop. Our numeracy and literacy rates will lift.

We've got about nine, out of the 35 mandated Whānau Ora providers. About nine of the faster runners are out there with us combining this tool. Our tool will be sold for the first time to the Gandagara people in the western side of Sydney and will be in Perth and the like shortly.

Money-torising our IP? Okay, because we give a lot away and we have to buy a lot in. So we don't understand our true value. That's the other thing that I wanted to say to the providers that are here today. You have to understand your true value.

To our Pacific Island providers, we're going to have to work closely together as we did in the past. That's how we won Family Start and Parents as First Teachers in the west. The fact that the whānau out there chose to separate itself as its job, its business, it no longer has those contacts, despite the fact that it lined up with Plunket.

To the ethnic groups, we are the tangata whenua and so, like at the Supercity, if you arrive at the Supercity and demand the same rights as Māori over our heads without any consultation, we say: work with us. Let's work together on this thing because we're very clear about our rights constitutionally and what must flow from that. Whether it's in the Supercity, whether it's in health, whether it's in welfare or whether it's in education. We will fix up our people – and in our way. We've got enough people feasting off their failure right now.

I just want to slow down and say: are we getting the right result out of insulation and installation? No, we're not. Are we getting the right result in terms of Housing New Zealand allocations to Māori? The Mahurehure people from here who actually advanced and bought this land in the 60s were doing quite well out of state housing in this area, right? They no longer do. That's unacceptable. They must have preferential rights to state houses that are around here. That's a conversation we haven't had. That's why these things are pretty cool when we get together. We did the same for Orakei in 1992. I just wanted to tell you that. That's free consultation advice to the Mahurehure Marae. But I remember coming here with Dr Pat Hohepa when it was a dump. It's beautiful now.

I see Kim, Kim Workman; he used to be one of my employers as well when he was the regional manager for Māori Affairs up here. Kia ora Kim, you've been a good soldier.

I just want to conclude there. Do visit the National Urban Māori Authority website for more information on our work.

Like all things, it's no good walking into a clinic and having nice Māori carvings but not a kaupapa Māori delivery mechanism.

5.6 Jeremy Gardiner

Ngāti Awa

The Role of Iwi in Strengthening Whānau

There are three things I've learned since being a father: I'm not half as smart as I thought I was. 'Dad, why is the sky blue?' Ummm. 'Dad, how big is the sun?' Ummm. 'Dad, where do babies come from?' 'Ask your mother.' Secondly, kids are a great leveller.

I carry the suitably grand title of Chief Executive of Te Rūnanga O Ngāti Awa. There are 20,000 members of Ngāti Awa; we've got a massive asset base. I do all sorts of interesting and important things during the day but when I get home I'm the fifth most important person in my house after the dog. The third thing, kids are much more insightful than we think. They understand the simple things and they can ask the difficult questions.

I thought in my last official engagement as Chief Executive Te Rūnanga O Ngāti Awa I would provide a bit of an overview from a Ngāti Awa perspective, an iwi rūnanga perspective, on strengthening our whānau and parenting education.

When I saw the kaupapa of the hui, parenting education, it took me a while to get my head around. Now, are we talking about teaching parents, or parents learning? The kōrero I'm going to give today is about empowerment and people: parents empowering themselves to be better parents and therefore creating hopefully stronger whānau.

There are about 20,000 registered members in Ngāti Awa. As of last census about 81 percent of us live in an urban area. Urban area is anything bigger than 1,000 people, so it's not really urban in a real sense. About 50 percent of those live in a very large urban area – so anything greater than 30,000 people. So over half our people do not live here. About a third of Ngāti Awa live in the rohe and that's about it. Another third live in the wider Bay of Plenty, another third in other places in the country. So we are no longer bound by geography, and that really reinforces the importance of being bound by something else. Bound by whakapapa, bound by our culture, bound by our reo, bound by something other than living closely together because the reality is we are getting further and further apart. Thirty-six percent of us are under the age of 15, 24 percent are under 29, so more than half of us are under the age of 30. Now, I don't know about you, but my decision-making processes prior to 30 were not that robust. I tended to do things and make decisions at the drop of a hat. The reality is for most of us, that's where we are living. So when I look around today, where are those 60 percent of us? How do we reach them? How do we engage them? Because they are our whānau, and they are the parents of the future. And if they're not engaged then we have a real problem.

I did try to set out not to be too deficit-focused in this kōrero. I want to really focus on the positive. It's very easy to slip into the negatives: how bad our whānau are and how drugs and alcohol and violence affect us, but we're going to focus on the positive today.

Our median age is 22. The median age of the population is around 30. We are about 10 years younger than the rest of the population. Policy is being created in Wellington for the median. Policy is being created for the 30-something-year-old general population. Policy is not being created for the 22-year-old Māori, or the 15-year-old Māori, and that's an issue for us. Interestingly, and something that I was quite surprised with, 77 percent of us live in a one-family household. Again, I think if you go back some time that would have been much lower. So we are tending to group ourselves in the Western nuclear family unit. We are not living as extended whānau groups. And that's challenging us. That's challenging our culture. Who looks after the kids when there's a tangi and the parents have to go to the marae? Kids go to the marae. Who looks after the kids when the parents are sick? Those family traditions, those family connections are breaking down.

Thirty-two percent of our kids live in a one-parent family, and that's the pressure that goes on single parents. And here's another one, only 50 percent of our households connect to the internet. If we're living further apart, if technology is becoming a human right, a basic human right, and if the only easy way of connecting is via Skype, the internet, email, then only 50 percent of our households are connecting through that. So already we're reinforcing ourselves as a technological underclass and

worsening the ability of our families to reach out to each other. So what do we do about it? Well, I've got three ideas. I'm going to play a video of Ngāti Awa soon because Ngāti Awa say things much better than I say things but here are three things that I think we can do. I'm going to give you one deficit-based one and two positive ones.

First of all, most of our boards, our iwi structures, have some criteria that you must meet in order to be a board member. You can't be bankrupt. You have to be of sound mind. There's a whole lot of things you can't be if you want to stand. I think our boards have to take a zero-tolerance approach to violence in the family. If you are in that space you need help, but you shouldn't be able to participate in the workings of our iwi boards until you've got that help. So that's my only deficit-based one, but I think it's both a reaching out and a zero-tolerance state. You cannot participate in our boards if you are convicted of that sort of crime.

A much more positive idea, and something I think I'd like the Commission to think about is this. We rely on the system. We rely on the education system. We rely on the health system. We rely on the welfare system. We rely, sort of, on the justice system. Systems by their nature are not designed to take account of individuals. They are not there to help you as an individual. They are there to create a process by which the majority of the people can get through the system. And if the majority of the people are not Māori and are aged 36, what does that mean for the rest of us? That means the system is not designed for us. So I think this over-reliance on the system is causing some of the issues that we've got as a culture. We're relying on somebody else to make our decisions for us, so we need to change that. We rely on the system to take care of our kids. We rely on the schooling system to take them from the age of one, three, five, through to 16, 17, 18 and give them a good education and a start in life. Well, clearly, clearly that's not happening. The system's not designed to allow tracking of our kids, to allow a progress report upon an annual basis for our kids.

There are something like 10,000 children and young people in Ngāti Awa under the age of about 18. It is possible for Ngāti Awa to track every single one of those, year by year. It would be possible. It's a matter of a number of people employed to liaise with whānau, to build in a system where the whānau are reporting school reports, tracking immunisations, tracking health and creating a database to hold the system to account. To say to the system 'We're tracking this five-year-old, this group of five-year-olds who were born in 2005, who are now seven. We've tracked them. Half of them have never been to a dentist. Half of them are already struggling with learning difficulties, so what do we need to do about that?' We could do that, it's 10,000 people. It's not hard to create something. So iwi by iwi we could track the kids, the young people, as they work their way through the system. This would allow us greater ability to interact with the system, to interrupt the system, to engage with the whānau to help them work their way through that process. It's sort of the Whānau Ora idea, but starting much earlier.

So you've all seen those TV programmes like Seven Up, where they take a group of kids from birth and they track their development paths. So we won't be just watching, we want to engage. We want to be able to track.

There's a very alarming statistic I heard recently that Ministry of Education is talking about. If we don't capture Māori boys by the age of about eight to 10 we lose them. Eight to 10! So the third big idea sort of revolves around that Māori boy. I look around the room, conspicuous in their absence – where are our Māori men? How do we engage them? How do we bring them into this discussion? What are the triggers that engage our Māori men? Because if they're not involved, then what's the process for bringing our kids through that with strong role models? In some cases we have got the grandparents to provide that strong role model – the uncles, the older brothers. Whoever they are, that's missing in a lot of cases. So I think we should have a Rawhānau each year and the purpose of that is father-and-children day. They go and do things together – go to sport or go to events – events around the country celebrating Māori men and their kids. I think that's something that maybe the Commission can pick up on. The Māori men are struggling. There are high rates of depression and suicide. They are struggling to understand the role they play. So I think we need to give them some leads.

Hopefully all of those things lead to a strengthening of our whānau. There are ways to strengthen the individual bits of our whānau, but as parents, as whānau members, we need to strengthen

ourselves. We need to empower ourselves. We need to strengthen ourselves, we need to strengthen our own identities, we need to understand who we are, where we come from and have a strong identity. If you know who you are and where you're from, that strong identity will help.

There's a growing urban underclass of Māori youth who look Māori, sound Māori, but don't know who they are, where they're from. They're scared to go onto a marae because they look Māori and they sound Māori, but they don't know anything about it. So it's an alien place. More alien in fact than for most Pākehā, and that's a challenge. So we need to strengthen our identity. We need to strengthen our resources. The assets of our whānau, not just money, but knowledge, community; strengthen ourselves, our resources, so we are able to spend time identifying, working out who we are and celebrating that. We need to strengthen our wellbeing. We need to get healthier. We need to improve the rates of our smoking cessation and weight loss and diabetes. So whānau need to be healthy before they can be wealthy, and they need to be wealthy and healthy and identify themselves as Māori.

And finally, we need to stand up and celebrate, which is why hui are important. Celebrate the positive aspects of being Māori and being Māori whānau.

Before I finish, Ngāti Awa has recently completed a vision, and part of the vision is that turangawaewae, knowing who we are, knowing where we're from. Māori Ora, having the resources available and the education and knowledge to be able to support ourselves.

5.7 Dr Manuka Henare

Te Rarawa, Te Aupōuri, Ngāti Kuri

Māori and Pasifika Poverty – The good life and poverty

To the Mayor and Deputy Mayor also my greetings. Greetings to us all. I always get nervous when I'm in the presence of Taranaki people largely because in the 1820s a substantial number of Taranaki came to live in the Hokianga. My aunty Whina Cooper of course connects directly to Taranaki, and so I always have the sense of kind of being home, and at the same time being part of the Hokianga where I'm from, of course. So when I get this little twitch I don't know which is the Hokianga or the Taranaki, that's the twitch.

Well, what we're going to cover today is quite a lot of Māori philosophy, trying to explore this idea of what is the good life in Māori terms. I need to say that when we talk about such ideas as this, then our ideas are not solely Māori because they're also Polynesian, and if we go back further enough they become East Polynesian.

If we go back five or six thousand years then we are the descendants of one of the greatest trading blocks in human history, called the Austronesians. Five or six thousand years, we are the end result of five or six thousand years of economic and political endeavour. Our language, our dialects, can all be traced back towards Java, Taiwan, parts of India, across to Madagascar. That is our heritage.

Yet it is a side of our history that we tend not to place too much focus on, but in a world that's globalising it's important now that we look past the arrival of the canoe. We look to the departure of the canoes and we look to a past that's led our people to come into East Polynesia 2,000, 3,000, 5,000 years ago.

Three weeks ago a group of Māori from basically the Bay of Islands went to a conference in Malaysia funded by the Sultan of Brunei, and that conference gave focus to this endeavour. Can we imagine a resurgence of an Austronesian economy which currently would embody about 300 million or 400 million people and look at that economy that would range from Madagascar right through Southeast Asia, up towards Taiwan, right through the Pacific? It is possible in today's globalising world to imagine and then plan for such a way of thinking. So this is something of the context on which I'm going to offer some thoughts.

Our focus is on Taranaki and in particular some work that a group of us did at the University of Auckland Business School which looked at the extent of poverty in Aotearoa New Zealand.

At the Mira Szászy Centre, we took the research done by other colleagues and looked at the Māori-Pasifika concept of poverty. It's the first major piece of research done on the nature of poverty among Māori and Pacific Islanders and is not good news, as we will see.

So what we're going to look at then is Taranaki as a starting point, of course. What's our understanding of the good life and what's our understanding of poverty? I want to discuss the need to shift in our mindset from welfarism to what is called a new political way of looking at the quality of life that's a capabilities approach.

The capabilities approach offers us a way of measuring wellbeing in Māori terms. This means that we must no longer compare ourselves to someone else. We compare ourselves to ourselves. We are the ones who define the quality of life and what constitutes a good life. Not trying to live someone else's good life, which usually is a nightmare. So that's what we'll try to explore this morning. The question that was raised is how is it that Taranaki whānau will regain itself over the next 60 years? So it's the next 60 years that we'll also be giving focus to. Most of what I'm trying to offer today is a way of looking at the next 60 years, and then we'll talk a little more about this stuff called 'Māori capability' and how we define the quality of life in Māori terms. The recent history of Taranaki, it's not for me to traverse this, but it's been well documented. In my years of working in Taranaki and visiting many, many of the marae in the region, there's a lot of history that one soaks up simply by being here and the Mayor has alluded to that.

But in preparation for the wānanga today I thought I'd better just read parts of the Taranaki report, because it seems to nicely sum up the tragedy of the story. So we know that the 21 claims involved the whole of the Taranaki district, canvassed the land wars, confiscations and ended up with the story of Parihaka.

A point I'd like to make here, though: if we take the Taranaki economy, say from the 1800s to the 1860s, as part of the then Māori economy of the same period and we look at it from a macro point of view, which is to say let's look at it from an Asia-Pacific point of view, then our ancestors' economic activity is linked together with the endeavours of China, Indonesia, Malaysia, Korea, Japan. This is the part of the world that for nearly 1,000 years produced 50 to 60 percent of global gross domestic product.

So the wealth of the world has, historically speaking, been generated in our part of the world. The tragedy of our part of the world is that the colonisation experience we experienced, you have experienced, led to the decline of our capabilities to produce wealth, and we became the underclass, the poor ones, the poverty-stricken ones, as has China, Indonesia, Japan, Korea, Malaysia. So for the last 200 years the global gross domestic product shifted to Europe and North America.

But in today's world with the re-emergence of China, India, Indonesia and the Pacific, and, I would argue, the Māori economy, we are returning back to where we have always historically belonged: to be part of the world that produces over 50 to 60 percent of global gross domestic product.

Currently Japan and the Asian countries are now generating just over 50 percent of gross domestic product on a global scale. Countries like India are doing phenomenal work. Every year for the last 20 years India has been able to take 1 percent of its total population up over the poverty line. They've been doing that for 20 years. One percent over the last 20 years. China has been doing something similar. So we are watching the rebirth of an ancient way of running economies.

That is a good context for Taranaki Māori and the Pacific to consider what we are doing. Put it into the big picture and then we can see where the momentum is. So our struggle is no longer a struggle solely in terms of Aotearoa, it is the struggle of Asia to reassert its rightful place historically speaking, and the Pacific.

So that's just an extract from the Taranaki report and I won't read it out because it's well known. But the Waitangi Tribunal talked of the tragedy of what happened in the 1860s, 1870, 1880s and so on, and the fact that the tragedy to a certain extent continues. I guess this is the point of today's wānanga: to see what to do for the next 60 years.

Now I want to quickly discuss this particular issue, which is called the paradox of wealth creation, and the paradox of wealth creation is not necessarily a popular concept here because since I've been talking a lot about it I've had some most interesting comments, particularly from senior politicians. The paradox is simply this: in any given society the more wealth that is created by that society the more poverty is created also. And that's the paradox. Because the intention is to create wealth for the good of everybody but the reality is that not everybody benefits from wealth creation. Historically that's the nature of economic activities.

Some people have a theory called the trickle-down theory – well, that works for some people. It does trickle down to them. But there's a lot of people, including Māori in New Zealand's history, we're lucky if we get a mist, let alone a trickle. So it's dealing with how to get out of the mist – part of the economic endeavour to maybe running our own economy for our own purposes. That's one of the most wonderful reasons to be alive today, because the opportunity now exists to make it possible.

So that's the paradox and New Zealand, despite our economic difficulties today, is producing more wealth than we've ever done in the last 150 to 200 years. Yet, as we will see, Māori poverty has risen dramatically and poverty among Pacific Islanders has risen dramatically. Poverty among poor Pākehā people has risen dramatically. Yet all this at a time of extraordinary wealth creation over the last 20 or 30 years. So something is systemically wrong somewhere.

So the answer to the paradox is for modern societies to have what is referred to as a double strategy. To be conscious that one needs to create wealth for the common good of all the citizens, but make sure that poverty does not exist. So you need a poverty removal strategy. Most of the European countries, despite their predicament, have a double strategy. Most of the Asian countries have double strategies. I've given you the example of India and China. We don't.

I think it's for Māori to develop a double strategy, and this applies to our use of all the returning assets in a way that our various trust boards and Māori companies and so on plan their business and economic activities. It's not enough to create more wealth for Māori, because there will be Māori poverty created this time by Māori wealth creators. So where is the double strategy? The challenge I put to all iwi and all hapū planning is to plan also to remove your poverty, because if you don't the gap will widen and then it gets so wide it's no longer possible to close. Then you learn to live with the reality that some will never enjoy the benefits of economic endeavour.

So I put at the bottom of the slide this thought. He Tangata wellbeing is the fundamental good of economic development. That has to be the purpose for which we do Māori business and economic activity. He Tangata wellbeing is the fundamental good of our economic endeavour. And this assumption is linked to the idea that the central ill that economic development should be designed to address is human poverty. The reason we create wealth is to remove poverty. This way of thinking constitutes a Māori theory of economic development, and we're all going to need to explore it at greater depth as to what we mean by it, and that wealth-poverty question is the way of doing it.

Tikanga-wise it's clear that the history of all our whānau, hapū and iwi was based around the need to ensure that any Māori in any generation had all they needed to be a Māori. That was the fundamental, philosophical proposition of our culture, which traces back into the Pacific and into Southeast Asia. Nothing has changed today. The difference today is we actually do have some opportunities to control, to manage economic activity on our terms with our worldview.

So a Māori philosophical theory, I think we should explore, explains the importance of both growth and equity. If our theory does not have that notion of growth and equity at the same time then we have a theory that we should throw away. Thus it is a principal basis for making choices that policy formulation always requires a He Tangata wellbeing as its fundamental value.

Now to a certain extent I guess I am challenging the notion that the fundamental purpose of economic development is iwi development. He Tangata preceded the iwi. That is our fundamental proposition. You were born He Tangata first, and you enter a whānau, hapū, iwi in that order. It's not the other way around. So I want to just nicely challenge the notion that iwi development is the driver. It's He Tangata development that should be the driver. So this philosophical way of thinking is actually quite important. It is the basis of a Māori notion of the good life.

Now let's have a look then at what's happening, what the future can look like in terms of a He Tangata wellbeing approach. The BERL study, which came out last year, looked at the Māori economy from 2001 to 2006 and then looked at what the Māori economy will look like in 2060, 50 years on.

It is extraordinary. We see that in 2006 our total wealth created was $16.4 billion. By 2010 it's $36.9 billion. Now, a lot of the growth was simply through the fact we got better statistics but a lot of it actually is real growth and it's important to remember that. The increase of $20.5 billion is significant. The wider carriage and more robust assumptions are necessary, taking into account price inflation and real growth.

The Māori economy has had a real growth from 2006 to 2010 of 18 percent. New Zealand's economy has not had such a growth rate. And on an annual basis the New Zealand economy is not growing at 4.3 percent. The only economy that's growing at 4.3 percent in New Zealand is the Māori one. When we look at the next 60 years, then we can see that we have the potential to be growing at an annual rate of $12 billion extra per annum in gross domestic product. That is the potential.

If we follow a strategy of the status quo we will not reach that target. As well as the growth in terms of the $12 billion, 150,000 additional jobs can be created by Māori for Māori purposes. If we carry on the way we are, there will be 35,000 less jobs. We have no option but to use innovation, new technologies, new ideas, to grow the wealth and grow the jobs.

So my conclusion here, ladies and gentlemen, is that in wealth-creation terms, Māori are a sustainable community now. The question is how sustainable are we going to be in 50 or 60 years' time? We currently pay our way. The irony of life is, the public perception is, that we're a tax burden. We're a burden on the New Zealand taxpayer and that's because of this incessant looking at Māori on welfare benefits. But in fact we pay our taxes and the irony is that we as a group pay more taxes than we need to. It's not that I don't think we're extra-generous, I think it's that we haven't learnt the art of not paying taxes. Maybe that's something to be developed. The point is that we are currently a self-sustaining community, and we can be in the future.

But, as I said, there at the bottom, poverty will also be created and there is a scenario already. What I've suggested is that a spectre is already on the horizon, which is that we will have asset-rich tribes and more poor Māori people. And that is something for us to look at. Thus I think we need to put not the iwi as the focus of our economic development, but He Tangata wellbeing as the focus.

Now here's some data on the poverty levels at the moment. There are currently in New Zealand 200,000 New Zealand children living in poverty. Many of them in abject poverty – not just poverty, abject poverty. And of that 200,000, 100,000 are Māori and Pacific Islanders. And of the 100,000, 60,000 Māori children under 14 live in poverty. That is one-third. This is the way the poverty equation goes. This is what concerns me, because it is not a matter of a gap between rich and poor. It is now a chasm and this is a gap, economically speaking, that cannot be closed on current practices.

And so just paint this picture because these are the young ones who are suffering the most. If you take a one-year-old child, a three-year-old child and a five-year-old child who are living in poverty, that can only mean that the two parents are also living in poverty. They're not earning enough to pay their way.

In an extended family system one would assume that if a couple, the parents, don't have enough to live a good life, then other members of the kinship group would be supporting them. So if the parents are in poverty it must mean that the kinship group around the parents are also in poverty. Their uncles, the grandparents, are not earning enough to look after the parents. See the picture? That means in the wider community something terrible has happened.

Now to change that, we've got nearly four generations of people all living in poverty. This makes it a systemic problem in my mind. So it's not a matter of a three-year intervention programme by any particular government. All that's going to do is just take a little bit of pain away, the pain of poverty. So this is very, very dramatic and some of my economic colleagues in the Business School think I'm pessimistic. They argue that with massive state intervention we can remove the poverty in New Zealand in 10 or 15 years. I'm not as optimistic as that. I put it into a 30-year cycle.

In the next 50 years we need to create more wealth, but we also need to attack the poverty of our people and that calls for a lot of strategic planning and a lot of new thinking.

Okay, I painted a picture now, therefore some more philosophy. This is an attempt to describe our code of ethics, traditionally speaking. And define in our terms what constitutes a good life philosophically speaking, and how we might apply it to wellbeing. The definition of Māoritanga that we're used to needs to be changed.

My proposition is that today Māoritanga consists of four wellbeings. There's spiritual wellbeing; environmental wellbeing, Mother Earth; there's family kinship wellbeing, we love our kinship system; and then there's economic wellbeing. Those four wellbeings need to be considered all at once and planned for. And if we look then at our moral codes then we have something like 13 or 14 virtues. Some cultures are happy with seven, but not us. We must be picky or something, but anyway.

Here are some of them: the virtue of te ao marama, the virtue of te ao hurihuri, the virtue of wairuatanga, mauri, tapu, mana, hau and tikanga tangata, the virtue of the human person, the virtue of the whānau, of the whanaungatanga, the manaaki, kotahitanga, tiakitanga, hohou rongo. All of these are our virtues and this is where we will find our understanding of the good life. When a Māori is able to live all these things, there's the measure of the good life. Anything less means you're not living the life that we would aspire to.

Now what we haven't been able to do is develop some measures. How do you measure those things? Well, we'll discuss those things. A quick reference to the Treaty of Waitangi here. In the Treaty of Waitangi, particularly in the preamble, we will find a notion of the good life that Queen Victoria guaranteed, that the good life as Māori defined it would be protected. It's in the preamble that the most important principles are found, not in the articles. So look to the preamble, to the lasting peace and good life, the notion of whenua rangatira and the āta noho principle.

I've made reference to He Wakaputanga o te Rangatiratanga o Nu Tireni. I don't know the Taranaki position on the Declaration of Independence of 1835, but this is a fundamental part of the Ngāpuhi claim today. Ngāpuhi is saying to the Tribunal 'We did not seek sovereignty. We never intended it. It was taken.' That's what the Tribunal is hearing in the Ngāpuhi claim and they're basing it on He Wakaputanga, the Declaration of Independence.

So the Treaty in the context of the Declaration of Independence is a treaty of trade, not a treaty of cession. That's quite a fundamental change.

In the preamble, Queen Victoria promised the world that Māori life as Māori values decided it would be guaranteed. There's the wording. 'Kia tohungia ki a ratou o ratou rangatiratanga me to ratou whenua, a kia mau tonu hoki te Rongo ki a ratou me te atanoho hoki.' It's a beautiful little expression. This is my translation of it. The English versions don't say this, but the translation of it is 'to preserve to them their full authority as leaders and their country and that lasting peace may always be kept with them and continued life as Māori people'. Continued life, that's what the Queen guaranteed.

I won't dwell too much longer on this, but here's some thoughts on wellbeing. It's taken from the *Stanford University Encyclopaedia of Philosophy*, just to give you something to think about. Wellbeing is most commonly used in philosophy to describe what is good for a person. In our case we would say a person and their group. The question of what wellbeing consists of is of great importance in moral philosophy. We know the term wellbeing is used, but it's narrowed down to health, mainly. But our notion of Māoritanga says it's more than health. It has to be spiritual wellbeing, our kinship wellbeing, our economic wellbeing and our environmental wellbeing. Is that fair enough?

So we come at it from a broader base. In this case health, as we talk about it today, is a part of one's total wellbeing. I'm trying to be a bit sensitive here, but if we look at the early descriptions of Māoritanga, from our early leaders, political leaders, Tā Apirana Ngata, Tā Turi Carroll and Tā Te Rangihīroa and so on, you'll find that they tended to talk of Māoritanga strictly in cultural terms covering the first three: spiritual, kinship and Mother Earth. They never included economics. The assumption was our purpose was to work on someone else's economy and make do.

But if we go back to pre-Treaty times then the economy is definitely part of our definition of Māoritanga. We need to recapture that early understanding that the economy consists of the four as an important part of our Māoritanga today.

How do we measure this Māoritanga? Well, that's a very good question. I don't yet have the answers to it. But again, in terms of some thinking about economy, if we were to describe our economy as an economy of mana, then underneath that word mana are all those virtues. All those 13 virtues add up to mana.

We can then use some economic language and talk of spiritual wellbeing as a form of spiritual capital. Spiritual capital is simply the spirituality of economics. All the research shows that most entrepreneurs, most innovators, are driven by something outside of themselves. Call it God if you wish; you could call it something else. That is where the inspiration for innovation and entrepreneurship comes from. The environmental capital, because we're very good at this today, we know how to measure it; social, cultural capital – Māori are strong in this. Now we're on the fourth one, economic capital, gaining new strengths with materials, land and resources.

Kawiti made a prophecy for North Aucklanders in 1847, just after he fought the British Army to a standstill, and he said to his people 'We are going to become poor white Pākehā.' Poor white Pākehā is a translation of the word 'boys'. He said 'We will be the boys of the Pākehā.' He was predicting we would become the cheap labour force of the Pākehā settlers, and that is where we've been.

Where we are historically at the moment is in transition from being a cheap labour force for someone else to being a labour force for our own economic activity. This mental shift is very, very important to behold and grab onto. Right? And as well as those other things.

Now in brief terms this kind of economy of perfection, the Nobel Prize winners of the last five, six years, have been in economics, have been developing this idea of identity economics. And identity economics is evident today. All the dynamic economies of the world today are the economies where the culture is clear, their values are clear, and they now link values, vision and productivity together. Islamic economies are clear where they're going. The halal economy, as they call it, is now worth $2.3 trillion. The Chinese economy is on the rise. The two areas of the world where identity is unclear are Europe and North America. That may explain why they're under-performing economically, why they're in chaos. They're absolutely confused about their identities and the values that go with it.

Now I'll just leave these 10 capabilities for you to consider. These are the suggestions, the new political philosophy that we could take on board. These capabilities are culturally neutral. They apply to all cultures. Martha Nussbaum has them, there's 10 of them. These are the measurables.[140]

So you look at life, being able to live to the end of a human life, a normal length. There's no reason why we should die before anybody else. There's no reason why our people should be dying prematurely. There is no reason why our people should be living in poverty. Bodily health is another one of the measurements. The other one is bodily integrity, the next one is our senses. These are all the measurements of good human life. About developing imagination, your thought, thinking and so on. The full use of one's emotions: to be able to reason, to think independently for oneself and for others that you serve. The capability of affiliation. The capability – are we capable of aligning with other species, our trees, our mountains, other species on the earth? Are we able to play and then have control over our environment – both the political environment and the material environment? All these capabilities are now possible for Māori.

But these are the new ways of measuring progress in contrast to, say, the gross domestic one, which is a statistical way of measuring. See, statistically we're not supposed to be poor. But we know the reality of it. So I'd like to just then finish on those, and you've got other thoughts there such as capability approach, and leave you to ponder on those things and understand the differences between the different ways of measuring our wellbeing and finish up on this. How do you get there? How do you create wealth?

140 Nussbaum, M. (2011). *Creating Capabilities*. Belknap Press of Harvard University.

Well, this is some of the latest stuff out of the Harvard Business School. First of all you need to build a culture of trust and innovation and then collaborate. Māori wealth will not be grown if we stay fragmented. What we'll have is small pockets of wealth and large pockets of poverty.

So how to build a culture of trust and innovation within Māoritanga and then collaborate on a scale we're not used to doing? How to build communities and bring minds together, communities of trust, and then how do we convince people that we need to work together, even though they don't want to? Right? So inspire them with a vision, convince them that other collaborators are vital, and prevent any one party from benefiting so much that others feel their contributions are exploited. I get the same reaction when I'm speaking like this at home, I tell you. Building collaborative enterprises, creating cultural trust, we've done all those, and the four organisational efforts need to be attained.

So I'll leave you with all those thoughts and then finally some thoughts on developing measures for the human development index. Our government is supposed to be doing this but they're not capable yet of doing it. No government in the last 20 years has been able to do this. Yet it is the major commitment of the World Bank, the UN system and so on. New Zealand is lagging behind.

6. BUILDING PATHWAYS TOGETHER TO THE FUTURE

PIPITEA MARAE, WELLINGTON, 4 AUGUST 2012

6.1 Introduction

The photo at the beginning of this report is of the whare at Pipitea Pa in 1839, before the signing of the Treaty of Waitangi. This was the location of the first wānanga. It spoke to us of relationships, of connection and of place as important ideas. However far forward our series would take us in our visioning, thinking and planning, this was a statement about the narratives from our past. As the series was opened we joined mana whenua in a place they have known and occupied for a long time.

The wānanga was planned with a full programme. In reality it was an adaption of what a wānanga may have been in days gone by. Some may say it was more like a workshop than a wānanga. We opened in the ways of our tūpuna, with a pōwhiri led by mana whenua. Following Taranaki tikanga, this means locals and visitors meeting and greeting, through hongi and haruru, at the outset. This is then followed by speeches (whaikōrero) and waiata. This practice stands out as one of the major differences in marae-based kawa today.

The Hon Tariana Turia opened the day with a keynote address on whānau, which was followed by two keynote addresses by iwi leaders: Dr Api Mahuika, Ngāti Porou, and Naida Glavish, Ngāti Whātua. Api spoke about the role of iwi, and Naida the role of whānau, in building pathways to the future.

A workshop followed these two speakers which addressed the focus questions:

- What is the role of iwi in building pathways to the future?
- What is the role of whānau in building pathways together?

In the afternoon, leaders from a younger generation addressed the wānanga. Toni Waho, trustee of Te Kōhanga Reo National Trust, and Bronwyn Yates, CEO of Literacy Aotearoa, spoke on the role of te reo and literacy in building pathways together to the future. Following these addresses people took part in workshops to discus the following focus questions:

- How does te reo Māori contribute to building pathways to the future?
- How does literacy contribute to building pathways together?

6.2 Launch of *Whānau Yesterday, Today, Tomorrow*

At the end of the wānanga the Hon Hekia Parata launched a new Families Commission report, *Whānau Yesterday, Today, Tomorrow*. This report draws on Māori knowledge, cultural practices and methods to document contemporary narrative accounts of whānau, hapū, iwi and Māori success. It explores Māori women as advocates of whānau development; whānau as custodians of culture; whānau as kaitiaki of the environment; and the role and status of Māori language and knowledge in economic transformation.

The project was designed as kaupapa Māori research[141] and positioned as endogenous development, an approach known as 'inside-out research'.[142] A team of experienced researchers undertook the fieldwork for this report and completed its writing: Lisa Davies, Whetu Wereta, Colleen Tuuta, Huhana Potae-Rokx, Dave Bassett, Sandra Potaka, Vervies McCausland and Dr Kathie Irwin.

6.3 Analysis of Wellington wānanga workshop discussions

The workshop participants focused on four questions:

- What is the role of iwi in building pathways to the future?
- What is the role of whānau in building pathways together?

141 Smith, L., & Reid, P. (2000). *Māori Research Development. Kaupapa Māori principles and practices: A literature review.* Te Puni Kōkiri, Wellington; and Pihama, L., Cram, F., & Walker, S. (IRI, in conjunction with Te Rōpū Rangahau Hauora a Eru Pōmare) (2002). *Kaupapa Māori Principles and Practices: A literature review.* Report to Te Puni Kōkiri. IRI, Auckland.

142 Haverkort, B., van te Hooft, K., & Hiemstra, W. (2002). *Ancient Roots, New Shoots: Endogenous development in practice.* Zed Books, London.

- How does te reo Māori contribute to building pathways to the future?
- How does literacy contribute to building pathways to the future?

The responses collated from each of the 10 groups highlighted the collective view that building successful pathways for whānau, especially those most vulnerable, is a tri-partite endeavour. It requires whānau and whānau members to develop a self-directed vision and with the support, if required, of hapū, iwi and iwi organisations in partnership with government agencies, to create a way forward for themselves.

The key messages that emerged regarding building pathways were that:

- Māori people are diverse in terms of whānau, hapū and iwi and should not be treated as if there is one model that suits all.
- There are individuals and families who need extra support to face socio-economic challenges.
- Tikanga Māori and te reo Māori can bolster the resilience and potential success of a person and their whānau.
- Not all Māori people are connected to whānau, hapū or iwi, and they may not be in a position to access the support that these structures offer.
- Iwi and hapū must work effectively with government agencies to support vulnerable whānau and help to create pathways that foster independence.
- Leadership and succession planning are critical to the ongoing success of whānau.
- Better and more effective communication is required between iwi, hapū and whānau as well as between iwi, iwi organisations (such as trusts and rūnanga) and government.
- Technology that can enhance whānau pathways is a key factor.
- Literacy in te reo brings benefits to the individual.
- Te reo must become mainstream in order to flourish in the long term, and this will require a concerted and committed effort on the part of whānau Māori, government and other New Zealanders to ensure the continuity of the language.

6.3.1 The role of iwi in building pathways

> *Iwi is about identity. It is a touchstone for whānau and the links between iwi and whānau need to be strengthened.*

Whānau was widely considered by workshop participants as the foundation of traditional and contemporary Māori society, playing a significant role in the overall functioning of iwi and contributing to upholding the mana of hapū and iwi.

There was an expectation that iwi should build capacity and work with government to shape policy, taking the lead in Māori development and a 'policy role in the partnerships of this country and policy-making as it applies to iwi'. There was, however, a strong opinion that government holding a pan-tribal view has been counter-productive because it does not recognise the individual nature of each iwi; the diversity of iwi Māori has therefore been limited.

There was also a view that 'government perceives iwi leaders as agents for government', and it was suggested that 'ministers need to respond to iwi' and that Crown policies are often 'ambiguous' with people 'sick of manipulating a system that isn't designed for Māori'. Better communication was desired between government agents and iwi to improve relationships.

> *Legal, historical and policy experts work with iwi claimants – but these experts need to be able to articulate and communicate how what they are doing will help iwi.*

While whānau and iwi were described as inextricably linked, the question was repeatedly raised as to why the focus was on iwi when hapū play such an important role: 'the importance of hapū also needs to be acknowledged, and its relationship with whānau'; 'iwi is sometimes pitched against hapū'; 'legislation has forced Māori to operate at iwi level – because it's been expedient for government'.

Some participants also thought that it was important to distinguish between iwi and iwi organisations such as rūnanga and trust boards. The role of iwi was seen as being one of making things better for whānau by supporting whānau and hapū in carrying out policy work, providing a rich environment and enabling whānau and hapū to be good leaders. Many believed that the role of iwi organisations should be to provide resources to finance initiatives that might be of assistance to whānau and hapū, while the business functions of rūnanga and trusts were quite distinct and separate from the socio-cultural function of iwi.

The idea that iwi should support Māori development means 'recognising all three structures need to be resourced – whānau, hapū and iwi. Iwi need to have these discussions at government level … resourcing not just policies.'

Some participants thought that there was 'a lack of knowledge amongst iwi about securing funding and how to secure funding', while others believed that 'iwi and whānau should be able to survive regardless of external financial input'.

There was a desire expressed by most groups for better and more effective communication between iwi and whānau, bridging the gap between people, keeping people informed and helping to influence policy.

6.3.2 The role of whānau in building pathways together

> *There are multiple solutions, not just one pathway. Whānau live in a range of ways – they are not all in the same place.*

In keeping with the research report by Keri Te Aho Lawson, there was general acceptance that in contemporary society whānau Māori are diverse, with varying configurations possible based on both whakapapa and kaupapa models. Whānau can play a critical role in anchoring an individual and supporting them to succeed while at the same time creating a desire for the individual to give back for the greater good.

> *Māori should reclaim the mutual accountability that whānau provides – individuals are accountable to the whānau and the whānau is accountable to the individual. This is a strong model and one of its positive features is that it allows for diversity because whānau is 'bigger' than households.*

According to workshop participants, accountability meant whānau taking responsibility to:

- 'learn about their iwi if they are living outside their rohe'
- 'contribute to hapū, which is an ongoing commitment'
- 'be bearers of hope' and have 'a vision for themselves, setting their own path', allowing whānau the 'choice to reorient themselves through modern circumstance'.

Recognising that Māori are a global people with many now living in countries other than Aotearoa New Zealand was raised by some as another important consideration in mapping the path forward for whānau. At the same time it was acknowledged by most that 'some whānau are disconnected, and the behaviour changes required to create positive whānau connections are going to take time and perseverance in some whānau'.

The need to grow good leadership and to ensure succession planning were two further areas of concern – 'for example, when a matriarch passes away there needs to be a contingency plan to replace them'.

Suggestions for growing leaders included defining roles and coaching and supporting natural leaders as well as encouraging parents to develop leadership within whānau: 'strong parents are needed to develop leadership skills and to ensure a contribution to iwi'.

Participants raised the importance of technology to enable whānau members to stay connected to each other, to keep in touch, to foster whanaungatanga and enhance opportunities.

New technologies are changing whakawhanaungatanga in positive ways, providing new opportunities for connection and the building of whānau networks. These technologies are a pathway.

For example, tangi are changing – more are coming for a short time, turn up one day and there was an example of Skyping a grandson into grandfather's tangi.

6.3.3 How does te reo Māori contribute to building pathways in the future?

When discussing building pathways to the future, participants strongly believed te reo Māori to be:

- an essential part of what it means to be Māori
- a cultural marker that is key to Māori identity
- a sacred thread that connects Māori people
- a pathway to success
- a source of individual mana and self-esteem.

Similarly, there was a sense that the values and worldview that flow from tikanga Māori and that are expressed through te reo are essential for the pathway forward, but there was concern about how tikanga is variably applied and how it might be utilised to drive Māori into economic and educational success. Some questioned whether graduates of kōhanga reo who do not want to speak the language are reluctant because they believe te reo would disadvantage them from higher learning and a good career. Most, however, expressed the view that the ability to speak te reo makes a person more 'marketable', giving the individual confidence and a strong foundation to build on. Overall, the value of te reo to provide direction and act as a catalyst for positive development was evident in the discussions: 'those kids that go through kōhanga to kura – they go on to achieve and be successful'.

The need to acknowledge the status of te reo as a national language and to normalise te reo so that it is accepted and spoken in everyday life was an issue felt widely amongst workshop groups. Specifically, discussion focused on the need to encourage the mainstream use of te reo in the workplace and to model its everyday use by taking personal responsibility to speak it around and on marae, in the home and elsewhere.

Having a common values system – a framework for reo to be encouraged and used frequently and fluently, for example in our workplaces. How many of us here speak te reo in our workplace?

It was suggested that any strategy would require individual commitment coupled with whānau valuing and supporting the reo, which could then extend to the wider community, kōhanga, kura and adult learning environments.

Identifying the barriers to speaking te reo and the best ways of teaching and learning te reo was also a focus of discussion. Issues raised included a lack of confidence, fear and, for some kōhanga graduates, an unwillingness to speak te reo because of associated identity issues.

6.3.4 Literacy and building pathways to the future

Participants briefly discussed the question of how literacy contributes to pathways and acknowledged the critical role that parents and whānau play in the literacy of children.

We become literate through our whānau.

Literacy in English is vital in the 21st century. Illiteracy has devastating personal consequences.

For te reo, whānau need to support others who are not literate. There is often a shame or embarrassment about not being a te reo speaker, particular in formal situations such as pōwhiri. This is counterproductive and whānau need to build bridges between the two.

If parents are not literate, they may not be involved with children's education – avoid it because they don't understand, and then they're not confident to ask questions or have an influence.

Several strategies were tabled, including examples of local initiatives that have had positive outcomes.

> *…developing a healthy connection to the land through getting your kai from your own land is a positive way of reconnecting. Some of the traditional practices can be nurtured through iwi … people need to experience the joy of harvesting. How often do iwi come together for a common purpose?*
>
> *Return to planting ceremonies, plant whenua … getting back to whenua in whānau rohe, encourages whānau to keep going home.*

Ideas were aimed at utilising te reo, tikanga and the power of the collective to strengthen cultural identity and catalyse success for whānau members.

Strategies to work more effectively alongside government agencies were also talked about.

> *Funding, knowledge and removing barriers that may exist, such as legislation – the Education Act requires schools to co-construct their curriculum with their community as part of developing the school charter. The core principles that underpin the relationship are the protection of iwi identity and culture. Ngāti Porou and Tūhoe are the most developed… Tūhoe approached all schools in their rohe and encouraged them to develop their own Tūhoe-tanga curricula.*

6.3.5 Challenges facing whānau in building pathways forward

There was considerable concern amongst discussion groups about the challenges facing whānau, in particular the socio-economic issues that many are dealing with.

> *We need to address the big issues but we also need to deal with the immediate issues first such as getting food on the table.*
>
> *It's all about relevance. Māori need to have something in their lives that makes being Māori positive. But for many Māori merely surviving and getting by is the only relevant thing in their lives. Policies for supporting Māori need to be shaped around supporting whānau to respond to problems.*

Issues raised by participants included:

- children suffering 'as a result of colonisation'
- the need to replace dependence with self-dependence
- the dislocation of people from mana whenua
- the geographic spread of whānau members
- a lack of mobility
- the need to place resources at the prevention end.

> *…not all whānau are doing well, and some will need extensive support to take control of their destiny. However, we must always look at the 'big picture' of whānau – not just the immediate situation affecting the whānau but also the capacities and resources of whānau. Whānau regeneration and development is a long-term project.*

Working with vulnerable whānau was the specific focus of the second wānanga held in Auckland.

7. WORKING WITH VULNERABLE WHĀNAU AND VULNERABLE CHILDREN

TE MĀHUREHURE MARAE, AUCKLAND

Maha rawa wā tātou mahi te kore mahi tonu,
tawhiti rawa to tātou haerenga te kore haere tonu.
We have come too far to stop now,
we have done too much to not do more.

Sir James Henare
(Translation by Naida Glavish)

7.1 Introduction

It's good to get together to get nourishment – taonga falls on the ears of the people to take back to the decision-makers.

The second wānanga in the He Ara Whakamua series was held at Te Māhurehure Marae, in Auckland, on 1 December 2011. Approximately 120 people attended, representing more than 60 organisations.

Carl Davidson, Chief Commissioner of the Families Commission, shared the MC role with Naida Glavish (Ngāti Whātua), General Manager of Māori Health and Chief Advisor, Tikanga, for the Auckland District Health Board.

7.2 Analysis of Auckland wānanga workshop discussions

7.2.1 Effective ways of working with whānau

There were 11 groups discussing the question: 'What are the effective ways of working with whānau?' Each group was very different but similar themes arose from the discussions. These have been summarised below, with many comments presented verbatim.

Best practice

The major theme that emerged from the group discussions was the importance of both individuals and organisations employing best practice.[143] People talked about what best practice means, particularly in terms of kaupapa Māori and tino rangatiratanga and how traditional values and practices form the foundation of best practice. It was also recognised that:

> *…whānau also means different things to different people – it may include people we work with and kaupapa whānau such as touch rugby and waka ama teams. We need to be clear about who the whānau are, not just the immediate whānau, but the wider community, who the hapū and iwi are connected to. We take a broad approach about what whānau is.*

One of the key messages was the need for new approaches. Fundamental to this is the importance of putting whānau and children at the centre of everything, with the services on the fringes working together to support them.

When discussing how best to work with whānau, several key strategies were highlighted:

- a process of engagement with whānau
- good communication skills
- working with the whole whānau
- building on whānau strengths

143 Best practice here refers to what people find most effective in their experience.

- acknowledging that change is difficult and takes time
- enabling whānau to take control of their own destiny
- whānau-centred service providers
- schools with a family-friendly approach.

> *Our work is to find solutions with whānau as we travel with them. Good communication underlies everything we do; we must first develop sound relationships, based on trust, caring, honesty and respect. This is most effective when workers understand the culture of the whānau, know the community and are part of it.*

Importance of tikanga

The importance of promoting tikanga and te reo as a way to restore health and wellbeing to a whānau was also emphasised by workshop groups.

> *Go forward with what our tūpuna gave us.*

> *The kaupapa is universal. It is about the restoration of our tikanga. Tikanga is intrinsic. We can explain Māori historical parenting practices, for example, that rangatira and tūpuna didn't hit children. History provides our model of success – whānau, hapū and iwi.*

People referred to Mason Durie's whare tapa whā model of health, because it underlies effective work with whānau.[144]

> *The tapa whā model of health [incorporates] the four domains of wairua, hinengaro, tinana and whānau … taha wairua requires some exploration of cultural identity; taha hinengaro is about knowledge, information and control of behaviour; taha tinana calls for attention to physical health; and taha whānau links the individual with family and with wider social and environmental institutions.*

Kaupapa Māori ways of working

It was the view of many present at the wānanga that kaupapa Māori ways of working with whānau are particularly effective for all families. Furthermore, it was thought by some that Māori needed to be treated specifically and that this meant involving iwi, hapū and marae rather than mainstream services.

> *Creating an environment that is driven by kaupapa Māori is therefore the key to engaging the whole whānau and contributing to their wellbeing as a collective. Māori ways of working put time into relationships and working closely with whānau, therefore [presenting] opportunities to build a kaupapa Māori approach over time.*

It was the view of some that a 'for Māori by Māori' approach is also preferable, providing ease of access and engagement with whānau.

> *When Māori are working with Māori, we have ways of being with each other. You don't need a Western framework in order for whānau support to succeed. Some systems and approaches to helping whānau appear new, but they have been in place for years. The Māori approach means that people will open their doors to service providers.*

Other traditional values mentioned by participants as essential to working with vulnerable whānau were aroha, manaakitanga and tinorangatiratanga.

144 Durie, M. (2003a). *Ngā Kāhui Pou: Launching Māori futures* (p. 51). Huia Publishers, Wellington.

Effectiveness depends on multi-skilled staff within organisations, academically and through experience. They must be able to find the right solutions for whānau. Recognise whānau identity in your staffing as people often work well with those from their own culture but not as easily with others. Having Māori, Pasifika and refugee workers means the service can work effectively with lots of whānau.

Some participants spoke of the importance of knowing one's own identity; others said it doesn't matter which cultural group a child identifies with as long as it is positive. Some cited children who face difficulties if they're not accepted by either Māori or Pākehā cultures and feel disenfranchised in both spaces. One participant said that identity is not about being a statistic: 'My son's crime doesn't define who he is – he's a son and a father too.'

There are many whānau who don't have access to or understand the link with their tūpuna, so it becomes a part of the role of the worker to assist them in understanding and connecting if it is helpful to the whānau: 'We can help whānau to get their own family stories and hold on to the ones that resonate with them.'

7.2.2 Effective engagement with whānau

To try to help is not the right or first thing. The first thing is to get to know them, otherwise what makes you think you can help?

A process for effective engagement was identified as the first crucial step when working with vulnerable whānau. The process included establishing kinship links, building rapport and creating a sense of trust, offering support without judgement.

…'for whānau' means finding out when it suits the whānau for a visit. Always be on time, or let them know. We must be 150 percent perfect in communicating or keeping appointments. For example, leave a letter in the letterbox if they don't answer the phone. Introduce yourself. Take your shoes off. Ask, 'Is it convenient to come and have a kōrero now?'

There's a skill in introducing yourself – engage in kinship links. I tell who I am, where I come from, so they feel safe to talk with me. Also I emphasise confidentiality so they know I won't talk about them.

Engaging properly with whānau, instead of just rocking up, will lead to better outcomes.

You break down a barrier by going into their home – it is a privilege. It is similar to going onto the marae, so use the pōwhiri approach. The wharenui gave everyone space and time to feel valued.

Sharing pēpeha and whakapapa often opens connections. For the first few visits, talk about iwi and maunga, not issues or take.

This process of engagement needs to be part of the plan. Once a worker has built rapport and trust with whānau then the continuity of the relationship becomes important.

When you first engage with them, longer-term other stuff will come out, barriers come down and they will start talking about other issues. If they trust you, they will change – if you can light a spark within that person, there's hope for a change.

The biggest thing is laying a very good foundation where whānau feel they can trust, so we must develop relationships first, based on foundations of caring, honesty and respect.

7.2.3 Effective communication

Good communication is essential when working with vulnerable whānau; the practice of kanohi kitea will always be vital. This extends to 'being present in the community' and being 'seen in a range of places, such as hospitals'.

The tone of conversation and good listening skills also make a big difference. Encouraging the telling of the journey a whānau has taken and hearing their story is affirming and validating.

Deep conversations often reveal more than just the surface issues or take. Whānau will come out of their shells, they connect.

Listening to what's unsaid, that tells the story. Good communicators are good listeners. You are building strengths through communication – kōrero, kōrero, kōrero – build those relationships first.

7.2.4 Work with the whole whānau

Working with the whānau to address the issues as a whānau is an important strategy for whānau who are vulnerable.

Working with whole whānau, we assess the situation and get the full story. We try to include all family members – this has better and more sustainable results than if it is just a men's programme, or children's programme, for example. We try to help whānau to work as one despite their differences.

We try to identify support systems within the wider whānau. We can bring in other whānau members if they can help and if whānau are happy to have them involved.

An access point to the whānau working as a whole was identified by some as the babies and children, because this necessitates the involvement of the adults. If kaumātua and kuia can be involved then this too can be helpful in bringing together the whole whānau.

This approach was thought to be 'very effective, particularly for those who are gang-affiliated'.

There is a respect for elders, particularly kuia, in the community and they hold a lot of sway. Their caring approach is always accepted, though sometimes personal contact is all that whānau need.

People gave two good examples of the 'nannies' approach. One was in Tokoroa, where nannies at the 'Nanny at Every Corner' programme teach and awhi young mothers. The other was the 'Manurewa Nannies', who work successfully with families who will not deal with social service agencies. Kaumātua also work with offenders in prison. They connect with whānau on the outside and provide input into what's happening. They also show offenders a different way after they have made bad choices.

A worker said, 'If you are not experiencing positive reactions to change, then hand the control over to Māori, nannies, kaumātua – because this works.'

Working with parents

It was agreed that Māori models of positive parenting practice were needed as 'young people often don't know about relationships, child development or that you have to be with a baby 24 hours a day'. One participant spoke about how she talked to a young woman from a family involved in gangs.

I told her that when you talk to a baby, you use a high tone. She said 'I'd feel like a dick if I spoke to my baby like that.' I said, 'Yes, but the baby will like it.' She said next time, 'That talk you taught me – it works. My three-year-old said, 'Mum, you sound like a dick' and I said, 'but baby likes it.'

I talk to young fathers, using evidence-based research and Māori pedagogy. Whakapapa contextualises it when you show through a Māori lens about how our rangatira treated women and children well. Rangatahi can do that too.

Working with children and rangatahi

Māori concepts and paradigms are needed in order to work with rangatahi. 'If our young people could re-connect and participate with their marae, their whānau, hapū, they would be strong and resilient.'

We must nurture tamariki and mokopuna because they belong to us all. The key issue is to keep the children safe from harm. To do this, let us look at whānau as many generations working together, recognising that family dynamics are different for every family.

It was evident that what whānau expected of rangatahi was 'a future!' Students at the workshop were studying towards business and professional careers. One said, 'My Nana thought I was dumb because I was silly and making trouble. But I passed my level one and two, I'm getting credits – look at me now!'

7.2.5 Build on whānau strengths

There is a huge talent in the whānau, huge unrealised potential.

Whānau is about a strengths-based approach. It is important to work at the level that the family is at, focusing on their needs and the strengths they can build. This builds self-esteem and self-worth. Often the family doesn't realise they have strengths because they are looking at the negative.

Another suggestion was that strong areas could translate to weaker areas – for example, teaching budgeting in relation to money and translating this into managing time, and then to teaching children.

Travel with the whānau and help them find solutions

Whānau expect us to walk alongside, building relationships of trust as you travel with them. Help them solve issues and then disengage so they can move on, letting them know they can always come back to you if they need to.

One aspect of our journey with whānau is to follow up on what has been planned with them. Make sure that an anger course is completed or a prescription is picked up. Go the extra mile if you need to, eg help when a doctor won't prescribe to a whānau because of an unpaid account.

We're setting up a practical partnership with each whānau – that is the only way to have success. Don't behave as if you are 'above' whānau. Treat whānau as you would your own whānau – keep it real.

To own being Māori can sometimes be seen as a disadvantage. Some whānau are adamant that the 'white way is the right way' and they 'don't want to be more Māori'. This should be respected.

Whānau can become isolated when dealing with complex issues. We can therefore make links to others to help with issues that whānau identify and use the same pōwhiri process for each. 'If we can't help, we get someone in a kaupapa relationship to help.' One participant said, 'Mātauranga whakamua – destinations and journeys are interchangeable.'

7.2.6 Acknowledge that change is difficult and takes time

Whānau often need a long time to heal and are restricted by limits placed on them by service providers, such as numbers of hours or courses. We should be aware of an individual's ability to shift or change their life and that it may take time, in small steps, not big movements. Whānau can also challenge service providers, who must change behaviours and processes in the future.

We can hold up a lens to people, showing them they have choices. But we must understand where they come from, especially where there is addiction and abuse. It is important that they feel 'someone sees me as a worthwhile person'. A worker said that 'Resilience is a process, not a personal quality – it's about moving through time.'

Some people thought that sometimes whānau need to be told what to do. Others disagreed: 'If you tell whānau what to do – they will do it for a while then revert to what they want to do anyway. It's about planting a seed.'

7.2.7 Enable whānau to take charge of their own destiny: Whakamana

Several groups discussed enabling whānau to lead and to keep their own mana intact, even if they have big issues. Whānau often don't realise they have a choice or aren't sure they can say something, but they can be encouraged to find their voice. Most of them want to take control of their own issues. 'Whānau-based models create stronger effects and are sustainable.'

Tino rangatiratanga was discussed by several groups as another key concept.

Tino rangatiratanga is about enabling every Māori and their whānau to have a purpose and dignity, and to define that for themselves.

Some said that we must acknowledge the leaders of whānau as rangatira.

> *We should assume sovereignty. This works with all people – regardless of whether they have criminal convictions, mental health issues etc. It means treating whānau with respect, not judgement, working with them, not to them. Success with the 'hard to's can be achieved through this approach.*
>
> *Empowering whānau to take charge of their own lives – to take back the control of issues that have spiralled out of control. Listen and educate, remembering that not every family defines success the same way. The solutions reside within whānau and they need to lead the change. Whānau know what's best for them, so we should treat people as the experts of their own whānau. There must be a balance of power between professionals and the whānau.*
>
> *We should be able to make changes without looking back. We as Māori have to fix up our own stuff – look at ourselves. We have the same opportunities, whether poor or rich.*
>
> *We have to stop blaming other people – we have to move on. Let's stop looking at ourselves as the underdog.*

7.2.8 Build a whānau-focused organisation

Participants described several aspects of best practice for organisations, including building a positive, whānau-focused organisational culture with competent staff. Providers must deliver pathways to whānau over the long term, and collaborate with other agencies and groups to be effective.

Strategies include:

- recruitment of Māori workers to work with whānau Māori
- promoting and extending the use of Māori initiatives like whangai care
- ensuring that whānau are involved in research and policy analysis
- staff training specific to working with whānau Māori
- finding local approaches to deal with local issues, rather than a one-size-fits-all national approach.

7.2.9 Work with other agencies and groups

Maintaining connections between agencies, services and groups is important. This enables stronger and better communication and less duplication. A participant said that credibility is important when supporting; people should therefore think about aligning their organisations only with credible partners.

> *The best results for whānau are created when you use and support each other, so they're not bounced from one agency to another. Working with those who are already based in the community opens doors and channels to offer help. We must share information and talk to one another – who is doing what where an issue crosses boundaries (for example, in relation to youth suicide). Someone must take the lead at agency and departmental level.*

7.2.10 Schools need a family-friendly approach

One group focused on education, particularly on the relationships between schools, whānau and communities. Participants said that education is not just about a piece of paper, but a way for people to contribute to whānau by providing a healthy, happy quality of life with a higher standard of living and a lifestyle that enriches the whānau. Education must be an aspiration of whānau. The goals are to be socially accepted, economically viable, environmentally friendly and culturally appropriate.

The key message from this group was that schools need to be inclusive and welcoming for whānau. They must find ways to engage with the community and involve it in the school, and should welcome Māori as Māori. It doesn't matter how many or how few Māori and Pasifika students a school has – all schools need to work in whānau-friendly ways.

People pointed out that 'if teachers talk to us [health or social workers] about children or whānau we must insist they talk to the parents first'.

Whānau should be and feel part of the school, which should be a safe and trusted place. 'Why would kids want to go to school when their parents have to make appointments to meet with the teachers?' asked the students. They liked meetings with whānau, particularly 'barbeques, food and a long-as talk' and 'working as a whānau'.

Students at Kia Aroha College have strong relationships with their teachers: 'We see teachers as our aunties and uncles,' they said.

> *There are always some teachers that you can talk to about whatever, like stuff from home. Teachers give us lots of chances. They are onto us and don't want us to get behind… We're able to ask questions, no wrong questions. Everything's honest, they tell the truth. They don't diss you and talk behind your back.*

Older students can be role models, encouraging other students and showing them the right way. A student told the group that role modelling in the whare kai is doing your job, knowing your role. 'I work differently in there, using my hands, setting a good pathway for my brother and sister to follow. Going to be the next chef Ramsay – without the swearing!'

A set of shared values and principles would look different in each school, and many schools have a mihi which includes their kaupapa. People are working in schools to develop leadership and make a difference for students. By working together they ease the difficulties of doing it alone. The message was that the school culture should be collaborative.

7.2.11 Recognise cultural and whānau-led approaches

Many participants said that current thinking is not making a difference and that policy must recognise cultural and whānau-led approaches.

> *People are fed up with the old ways and need to be empowered to make changes. We also need to embrace technology and social media to support whānau.*

A new frame that is based on kaupapa Māori is needed. Participants sought effective ways of working with whānau that recognise culture and identity. They expressed the need for policy-makers who are open to the work and to kaupapa Māori approaches.

> *We also need long-term research into what whānau want and need and all of it must begin by consulting with Māori. We also need more investment into kaumātua for research and meeting their needs and expectations.*

7.2.12 Deliver pathways to whānau over the long term

Short-term pilot projects and intermittent or insecure funding and support were thought to be destructive. A one-year trial of support or a service, for example, is not enough time to make long-lasting positive change for whānau. On the other hand, longer-term funding may provide more stability and the opportunity to develop and improve service provision.

Advocacy was seen as having an important role in improving the status quo.

> *You can't influence change if you don't understand how to. Māori need to be creative and innovative to get the point across. Many people don't know that it is free to send letters to MPs and make direct contact with government. This can effect changes quickly and influence policy, even if you feel whakamā. Whānau can also contact the ombudsmen. We should also encourage voting.*

People described Whānau Ora as a breakthrough, because it recognises the value of cultural and whānau-led approaches, the value of families and the importance of working with the whole whānau. Whānau Ora can work for everyone because it's about strengthening families.

> *Good services deliver pathways to their whānau. Don't take whānau off your books – build a lasting relationship and, as the whānau grow stronger, they can participate and contribute to the work in ways that support other whānau. Sometimes we get out of the way and let the whānau do the mahi.*

The third wānanga focused on ways to strengthen whānau.

8. WHAKAPAKARI I TE WHĀNAU/PARENTING EDUCATION

TE MĀNUKA TUTAHI MARAE, WHAKATĀNE, 26 APRIL 2012

This chapter is dedicated to the memory of Doreen McCorkindale, who led a contingent of Māori Women's Welfare Branches to this wānanga. Read the dedication for Doreen on page 91.

8.1 Introduction

When Mātaatua Wharenui was re-opened in Whakatāne on 17 September 2011, it not only proclaimed the resilient strength, unity and mana of Ngāti Awa, but it also stood as a vivid example of a successful post-settlement outcome and how positive futures can be built through the correction of past injustices.

It was at this magnificent venue where traditional and modern technologies combine, hosted by Ngāti Awa, that the Families Commission brought together participants from a wide range of organisations throughout the Bay of Plenty region to discuss strengthening whānau through education.

The kaupapa of the hui was whākapakari i te whānau – strenthening whānau.

In the first of three keynote speeches, the then Chief Executive Officer for Te Runanganui o Ngāti Awa, Jeremy Gardiner, highlighted the need for government policy to reflect the Māori population, which is younger than the general population. He encouraged Māori communities to take a no-tolerance stance on violence and expressed concern about whānau without positive male role models, stressing the need to challenge and support Māori men in taking a lead, especially for Māori boys.

The second speaker, Enid Ratahi Pryor, General Manager, Ngāti Awa Social Service, outlined the model of service delivery which centrally locates social, health and educational services from a single base, with a key feature being the employment of highly qualified Māori staff. This model has proven to be an effective way of delivering services to whānau Māori in the Ngāti Awa rohe.

The third speaker, Te Rauotehuia Chapman, talked about being raised in a whānau that was tradition-based, and then compared her experience with that of raising her own children first in Australia and later returning to Whakatāne to parent them.

8.2 Analysis of wānanga workshop

Five groups discussed ways to strengthen whānau, with a particular focus on parenting education. A resounding theme among all groups was the belief that the strength of whānau Māori can be sourced in the practice of traditional concepts such as whanaungatanga and manaakitanga, and that these cultural strengths can bolster whānau facing social and economic challenges.

The ideal of the child being raised by the village was a firmly held aspiration. Many present at the wānanga also believed parenting to be a shared responsibility between parents, grandparents and other relatives including aunts, uncles, cousins and siblings. The marae was also seen as a key site of potential support and strength for whānau.

Both whakapapa and kaupapa-based whānau were acknowledged as powerful and positive contexts within which people could experience family and develop to their full potential. There was a strongly held view that, despite the varying configurations of whānau in contemporary New Zealand society, Māori cultural values, such as whānaungatanga and manaakitanga, which underpin the caregiving and caretaking aspects of cultural practices such as whāngai, are still valid and remain viable alternatives.

It is evident, however, that whānau face their own challenges and not all are engaged culturally or attached to marae or a wider whānau. Irrespective of cultural strengths or access to wider whānau support, many are dealing with serious issues that require other support mechanisms and strategies to fulfil their potential.

Support networks and agencies must work to access whānau and engage them in a way that is appropriate and empowering. Education and upskilling were viewed as critical to the process of strengthening whānau. Effective communication was also seen as essential to ensuring success.

8.3 Key issues

The hui acknowledged that many whānau Māori are dealing with difficult circumstances including financial hardship, lack of family support and the effects of abuse as well as alcohol and drug-related issues. In particular, concern was expressed about the negative impact that a lack of money can have, especially for children and older family members.

> *When we talk whānau, my mother is close to 80 and is struggling to survive on a pension. I'm trying to support my family, my mother, sister's children and my brother's children because my brother is in jail. I find a lot of Māori in that situation where one salary has to feed about four different whānau. I would like to see that being addressed somehow.*

It was felt that the younger generation have higher and unrealistic expectations and that they are dissatisfied because they are coming from a place of want instead of need.

> *I think nowadays whānau expectations are greater. My daughters say 'Mum there's nothing to eat', but there's plenty of kai, it's just not what they want. Our young people today, their expectations are high. Also the whole IT environment has created an 'I want' instead of an 'I need'. To a degree it's about: are the wants or needs of our whānau realistic in terms of affordability and the reality? I don't think anything the Government is going to do will change the way our whānau think. It's a lot to do with jobs and economics. My kids would never go out and pick puha. They know how to but they never will.*

While some felt that families 'need a lot of help' especially 'raising mokopuna' others believed that whānau Māori don't need 'fixing'. It was acknowledged, however, that there are whānau without contact with marae or other hapū or iwi connections as well as whānau who are dysfunctional, which makes it difficult to access those in need with resources that are based on marae, whānau, hapū or iwi structures.

8.4 Culture as a strength

It was evident that while there are 'different value systems' there is also a belief that cultural empowerment can strengthen even those who are economically weak. These cultural values play an important and foundational role for many whānau Māori.

> *Our group has agreed that the strength of whānau is based on these fundamentals. By taking care of your own whānau first and having realistic goals in terms of lifestyle and affordability. Promoting whakapapa, whakapono, whanaungatanga within our tamariki, hapū and iwi. To see positive policies implemented within government for whānau. Giving our tamariki something to believe in, filling a void that was once there with our rangatahi and celebrating all the positives surrounding whānau.*

8.5 The importance of traditional values

The traditional values of whanaungatanga and manaakitanga as expressed through cultural practices such as whāngai were held by many at the hui as foundational keys to strengthening whānau.

> *I hold firm with promotion of whakapapa, whanaungatanga. For our own whānau and iwi. Whakapono and whāngai nga mokopuna i roto I te reo. We try to promote this in our parenting lifestyle programmes.*

It was felt that these traditional values and the sense of belonging and self-worth they can engender in a person can be promoted amongst whānau, regardless of their configuration. Whether whakapapa or kaupapa-based, members of whānau can experience that same sense of kinship and relationship and enjoy the benefits of those connections.

> *Everyone is whānau – as a person with special needs I get labelled a lot. I have adopted my neighbour as my mum although I have parents who live in Australia. I am in constant contact with my parents. I started 'People First'. We protested to get a home for special needs people to be shut down. This was an institution where we were isolated. We were successful and we are out as active participants in the community.*

> *My whānau always look immediate. Help our own first. We always took whānau in, fed them and clothed them. That to me is what whānau is about. I learnt that from my mother, she had 12 young people in our home. We as children had that in our lives; we were always caring for people. My daughters know through observation that when they leave home they will always, no matter what, be responsible for me at some point in their lives. If you can, entrench it into your tamariki that it is important to care for people.*

Although te reo was mentioned, it did not appear in these discussions to play as significant a role in strengthening whānau as the maintenance and promotion of traditional concepts and cultural practices.

8.6 Parenting as a key

Participants believed that parenting is one aspect of strengthening whānau that can draw from traditional concepts in an empowering way.

> *Strengthening whānau is about effective role-modelling. When we look at the nuclear, mainstream family structure, we normally identify the roles and responsibilities of mother and father. Through the Māori world view, we see the layers of conceptual thinking, philosophy, principles, values and beliefs that are embedded in our cultural understandings and wider application of parenting. Parenting is a function that is carried out by the wider whānau. If we are talking about the importance of whānau support, then we need it put into context to understand it.*

All members of the whānau are employed in the task of raising a child, including grandparents, aunts, uncles, older cousins and siblings.

> *Grandparents – tūpuna – play an important grandparenting role to their mokopuna. Some kuia and koroua whāngai their mokopuna and therefore assume the role of parenting as well as grandparenting.*

The role of parenting and whānau support is extended to include the marae and members of the wider whānau and hapū.

> *The marae provides the platform for our tamariki to have their own unique experiences and realities that enable them to grow and develop as confident young Māori who truly understand the power and strength of whānau.*

In addition to the social and cultural wellbeing of the person, it was held that spiritual welfare is also bolstered and nourished within this traditional setting.

8.7 Education

Participants put forward a range of strategies with a particular focus on education.

> *Teaching our whānau what is right and wrong… It's not one answer it's a lot of others. On my father's side, my koro, he was a great believer in education whereas my koro on my mother's side, my grandfather, was mahi kai all the time. They were both right in the end and I reaped the benefits of both.*
>
> *Teach our parents to love their tamariki.*
>
> *Introduce new skills to whānau.*
>
> *Use alternative methods of learning – using nature, instruments/music in schools.*
>
> *Expose whānau to ensure they get educated – life experience.*

There was also an emphasis on the importance of expressing aroha and other values that reassure and empower tamariki. Being actively involved in their lives and role-modelling these core values were believed to be critical to their welfare and development.

> *Love, having clear expectations, value systems, walking your talk, knowing your child, service, unconditional giving, trusting yourself and others.*

8.8 Effective communication

Communication was highlighted as a key to strengthening whānau from both within and outside of the whānau network. Participants felt it important for outside agencies to listen to whānau in order to understand their needs and aspirations.

Technology associated with communication, such as Facebook and Skype, were seen as positive tools for whānau members to keep in touch. The growing importance and place of communication technology in the lives of youth was acknowledged as another critical factor by those present. The challenge for the older generations is to embrace this technology and use it to strengthen the whānau.

> *Texting, Skype – keeps you in touch with the rest of the world, no matter where your whānau are.*
>
> *We need to understand the kids' world, which is a technology and cyberspace world.*

8.9 Role models

The role of men and women within the whānau were two areas of concern. It was felt that the 'positioning of Māori women is very important' and that there are not enough strong male role models for children, especially Māori boys.

> *Celebrate us as people instead of 'everything is bad' all the time. Positive affirmation and celebrate the small things. At the moment our boys and our men are lost. Our role models, there's not enough of them. We have to find a role for our boys.*

8.10 Empowering whānau

There was a sense that whānau Māori would do what is necessary to strengthen themselves utilising the tools, networks and resources at their disposal.

> *Whānau make sacrifices for the pursuit of success.*

There was also a strong desire to empower those whānau and individuals who need extra support to become strong and experience their fullest potential. Several heart-warming stories were shared about those who work voluntarily within their communities in enabling roles.

8.11 Support services to strengthen whānau

Some of the key messages for support services and agencies seeking to work with whānau Māori were:

Go to the community and observe and engage.

Support whānau to identify their own futures.

Have a solution-focused approach – whānau have their own focus in the future.

Empower whānau to make them feel valuable.

Look at providing respite care for grandparents who look after their mokopuna.

Offer support for caregivers.

Get those high-risk whānau to engage in community activities.

Link to other services.

It was clear from the Whakatāne wānanga that there is much to be done to support whānau, particularly in the areas of parenting, positive role-modelling and the provision of support services in ways that are appropriate and most useful to those in need.

Doreen Herehere McCorkindale

26 May 1935 – 8 August 2012
Deputy President of the National Māori Women's Welfare League

The Families Commission honours the life of a wonderful Kuia who was passionate about improving the lives of whānau and all people everywhere. Her daughter Hinehou Faithe McCorkindale and her eldest mokopuna, Shannon McCorkindale spoke of her life in a beautiful eulogy for their mum and Kuia:

> *Doreen Herehere McCorkindale (nee Pouwhare), was born 26 May 1935 to Kahu and Tom Pouwhare. Doreen was one of 18 children from this marriage, and was raised by her Koroua Joseph and Kuia Maryanne or Pani. Her grandfather, a lay minister for the Anglican Church, helped set a foundation for a relationship with God and her identity. Te Reo Rangatira was learnt from spending time reading, writing and learning verse and chapter from the Māori bible.*
>
> *While Doreen was a trained teacher working in both mainstream and bilingual education she was also involved in Te Taura Whiri, the Kōhanga Reo movement, the initial Mātua Whāngai initiative, a representative on the National Hepatitis Foundation Board, a court interpreter, and had over the years worked with Strengthening Families, youth justice and assisted with periodic detention.*
>
> *Doreen met Derrick McCorkindale, fell in love and married at 21 in Whakatāne. Faithe, Hope, Cherry, Adele, Janet, Honor and Donald were to follow.*
>
> *Mum was an intrepid defender of many an underdog and would often bring them home to feed and clothe. Her life of dedicated giving without expecting anything in return is a reflection of this and is what filled her life through her work with the League. The League meant everything to her and is so in line with her belief that she was born to serve – God and Wairua first and then everything else would fall into place.*
>
> *Mum was also an integral part of our collective whānau's Mahi Wairua. Her role was to intercede on our behalf when messages were delivered in Te Reo – not the modern day Reo we hear today, but the Reo that comes as visions of inspired thought.*
>
> *Critical to much of this mahi is Whakapapa – the core of who we are – our inter-connectedness that takes us back to the stars. One of her first translations from Wairua was a reminder from our tīpuna to us to 'remember the forgotten for the forgotten have not forgotten you. When you call we hear, when we call you hear – for we are all one.' This was our mother's gift as a quietly unacknowledged Matakite.*
>
> *One of her last Wairua translations was about hope. It mentioned the changes that needed to take place within ourselves – within our ira/our DNA to bring about the changes of a more positive future. We were reminded that we are all aspects of God that needed to find our way home and we needed to do the hard yards ourselves by asking ourselves 'Kō wai au?' This very question will start the process of searching and finding our way home.*

9. TARANAKI WEALTHY AGAIN, THIS TIME ALL OF US

DEVON HOTEL, NEW PLYMOUTH, 24 JULY 2012

9.1 Introduction

We are moving forward with our faces to the past; we are unleashing potential.

A hundred people attended the final He Ara Whakamua wānanga, held in New Plymouth. The co-facilitators for the day were Colleen Tuuta (Ngāti Mutunga, Taranaki, Te Ātiawa and Ngāti Mahuta, Scottish and Irish), Chair of the Whānau Reference Group of the Families Commission and Carl Davidson, Chief Commissioner of the Families Commission.

The morning's programme consisted of three keynote speakers followed by a panel of five local leaders. In the afternoon, the participants divided into groups to discuss the detail of how Taranaki will regain its wealth.

Carl Davidson

Carl talked about the day's topic in terms of change and transformation, quoting psychologist William James who said 'If you want to make a change, start immediately, act flamboyantly, no exceptions.'

Carl described the He Ara Whakamua wānanga series as a pathway to the future with a focus on wellbeing, not wealth, with a shift in emphasis from 'resilience' to 'whānau thriving'. The discussion at this wānanga drew these themes together with reference to the question: How do we build a sustainably wealthy Taranaki?

Colleen Tuuta

Colleen outlined the way the Families Commission works, championing a kaupapa Māori strengths-based research approach and building relationships with Māori. She described how in the 1860s Māori were the primary landowners, leading business partners, exporters, contributors and innovators in a developing and flourishing agricultural environment with a substantial impact on the Taranaki economy and the national economy. The land wars and subsequent land confiscations stole the life force from the following five generations. The vision is to have Taranaki wealthy again with relationships and collaboration as strengths and mokopuna at the heart of the communities, with the dream and vision to be the peace capital.

9.2 Analysis of Taranaki wānanga workshop

In the afternoon, eight workshop groups discussed these questions:

- How will Taranaki whānau regain their wealth by 2060?
- What are the opportunities?
- What are the challenges?

The major themes to emerge were:

- the role of whānau and iwi
- the importance of education
- the need for consensus
- concepts of wealth and its creation.

These were amplified by themes of working from strengths and the essential contribution of tikanga, alongside the need to remember and plan for mokopuna, technology and leadership.

9.2.1 Tikanga

The theme of tikanga ran through many topics of discussion, particularly the need to ensure that it is acknowledged, used and passed on because of the belief that tikanga enriches culture. One person said that it will be great when 'the depiction of Māori values becomes the norm rather than the exception'. Another participant believed that 'tikanga enables tāngata to honour who they really are, spiritually'.

Manaakitanga, koha and the reciprocity of resources and knowledge were seen as vital along with 'wairua coming through'. Tikanga was seen as the foundation as well as the reconnection back to culture, and the retention of culture.

9.2.2 The role of iwi

There are 14 tribes in Taranaki; the focus is different for each iwi, and each one has different starting points.

> *We must encourage iwi to work together despite the power struggles and their differences. The iwi can lead us to embrace how we create our own opportunities and fill cultural gaps.*

It was felt that iwi must develop structures and procedures to manage their resources, while reflecting traditional Māori values. This will mean developing plans with clear outcomes and clear directions so that goals can be put into action. It was suggested that iwi should share templates that have been successful and that the Government needs to support mentoring between iwi.

9.2.3 The role of whānau

A key role of whānau was seen as providing whanaungatanga.

> *It's important to engage with whānau and for whānau to work together, just as with more skills in the kitchen we can feed a thousand people. Māori people are active in the community. Strengthening the iwi and community is essential to keep the land and use it well – that's whānaungatanga.*

People suggested having wānanga of self-discovery to develop whanaungatanga, as well as picnics and iwi gatherings. 'These could include whakapapa days for sharing where and how we fit in and teaching kids culture, remembering to focus on our identity.'

Supporting whānau was also a focus.

> *Many people in our whānau need support; for example, whāngai caregivers and our kaumātua, some of whom are isolated, living alone and relying on strangers to take care of them.*

Our mokopuna, our rangatahi

The need to include and nurture young people was mentioned frequently, along with the need for positive attitudes and experiences. Examples included 'inviting mokopuna to hui to teach them' – 'academically, spiritually and economically, let's teach them tikanga'.

Specific suggestions included ensuring children are educated in whakapapa and developing positive ideas of where Māori children want to be in the future. People wanted rangatahi to have positive guidance with mentoring by kaumātua, and at the same time have an opportunity to feel listened to.

Participants wanted a 'good environment for our tamariki' and reiterated that the land should be used for the benefit of mokopuna.

People also wanted to see opportunities for rangatahi, such as a sports academy or kapa haka and performing arts academies, with an acknowledgement that technology has an important place but a concern that Māori values be maintained.

Our tamariki are excellent at sport and this must be nurtured. We need to encourage our kids in sport and appeal to iwi organisations to fund sporting opportunities. We also need sport centres/colleges.

It's great that our tamariki are excelling at technology – we must make sure they don't also lose their tikanga.

The feeling that whānau must become bi-cultural and keep their own identity whilst acknowledging the wider world within which whānau live was summarised by one participant:

We must bridge the gap of walking in two worlds. Pākehā are broken too and we can heal together.

9.2.4 Education

Participants valued education and wanted whānau to gain more from it because they believed it could bring opportunities and inspire whānau if they knew what they could achieve. They felt that education needed about Taranakitanga and that education must ultimately express the moemoea of the people. They expected Taranaki whānau to be better educated by 2060.

Gaps in information, facilities and resources were articulated, including a need for more Māori teachers and teachers of te reo. 'We need more Māori and te reo teachers – we must encourage our children to take up te reo.'

Education is so important that whānau need help to benefit fully from it, with good school environments for our pēpi. We should put people in place to ensure our kids have a good education, including support workers within schools, tertiary institutions and for home educators. We should increase the mentoring of our kids and using education money for our kids.

Some participants were against education that in their view just promoted dominant Pākehā culture because it is failing Māori children.

Mainstream educators often disregard our culture, whereas education should enhance it.

One group suggested monitoring educational institutions to ensure they are not failing Māori. Many participants supported inspirational kura kaupapa over mainstream schools. The predominant view was that education could be transformative for whānau Māori if it included tikanga and te reo, and if it related to the dreams and visions for whānau Māori themselves.

It must express the moemoea of our people.

9.2.5 Consensus and collaboration

Several groups commented on the value of relationships to ensure social cohesion and grow wealth. People stressed how important it is to support each other as we work together, using the concepts of manaakitanga. This support enables people to work out where they fit and belong, increases their sense of connection, grows their networks and deepens their commitment. Relationships could be sustained through social interaction, encouraging everyone to participate.

Forming meaningful relationships takes honesty, trust and time. We must make sure we listen to each other, we are patient, we encourage kōrero and we respect each other's thoughts. It also helps to be positive in the face of the 'tall poppy syndrome'.

People felt that collaborating as a community would help to ensure that iwi are wealthy and successful because opportunities come from building collaborative relations rather than competing for resources such as funding.

The process of getting consensus helps whānau, hapū and iwi set clear goals with clear direction. This process leads to cohesion. Not everyone, however, agreed with the amount of time that collective activities can take, and some said there was already too much talking. They argued for 'less hui, more do-e!'

9.2.6 Being wealthy as Māori

People wanted to define wealth because:

> *…to achieve any wealth we need to know what it looks like, to have an understanding of what 'wealth' means to Māori. We need a change of mindsets in relation to wealth vs. capabilities and to start with the wealth we already have. Then we can decide on the wealth we want to have and work towards it.*

Others pointed out that wealth as it is thought of today never existed many centuries ago. One group said 'Wealth doesn't equal money – it's the education and wellbeing of whānau and iwi.' This was echoed by another group who said that 'wealth is mātauranga, that is, education to make people into better people'.

> *Health is in part wealth and improvements in one will drive improvements in the other. Whānau wealth includes health and wellbeing – people need educating about the four wellbeings Manuka Henare told us about. Tāngata need to improve our own health and encourage others to do so, using kaupapa Māori models of wellbeing and adopting traditional values.*
>
> *This health and wellbeing flows into our marae – we must build better marae relationships and aim for healthy marae.*

9.2.7 Planning for wealth

It was expressed by some that iwi must plan for wealth, aiming for a balance between economic and social wealth, using statistics and developing common plans that act on the knowledge gained by applying research. It was also felt that iwi must fund more businesses while looking for national and international opportunities.

Participants said that it is essential to believe in the outcome and have a vision of what whānau, hapū and iwi want to achieve, which would provide a clear direction, with the primary goal being to unleash potential. Iwi must manage resources while promoting and using traditional values, spirituality and mana.

Some participants suggested pooling funds together to increase resources (for example, adapting ideas from credit unions and friendly societies). Each whānau would keep a certain amount of what they earned and the rest would go to the people.

9.2.8 Opportunities

> *Employ our people, feed our people.*

People wanted to identify how to abolish poverty, defining poverty in the past and for today's whānau. One group focused on the possibilities for wealth creation, such as the creative industries. They suggested tourist ventures emphasising the healing properties of bush, trees and nature. Taranaki could recreate packaging unique to the region, capitalising on the national treasures of the rohe. Innovation was seen as essential.

Other groups talked about investing in things that create more jobs and the need to get tradesmen into work: 'If we employ our people, we feed our people.'

9.2.9 Working from our strengths

We need to recognise and understand these strengths and work together to develop and promote them in the community. Working with the strengths of the whānau means they work with other whānau. Being positive means we work steadily towards goals and we can use successful people to pull up others. Wellbeing and mana flow on from that.

People felt that Taranaki should build on the assets, strengths and capability that already exist then use the power of the people to create new strengths, and attract those who have moved away to return. Fostering successful mentors was suggested as one of the strengths.

One group urged that language, such as that used in the media, should reflect positivity and progress.

9.2.10 Settlements

Some people felt that part of Taranaki wealth will come from Treaty settlements and collective activities and initiatives.

The settlement process will benefit more whānau if there are continued settlement pay-outs, not just one-off payments. We must continue to translate and interpret legal information to fit the Māori worldview.

9.2.11 Barriers and challenges

Make pathways forward and around and continue moving.

There are many barriers to success, and the biggest one talked about by participants was lack of finance and resources. Other barriers discussed included a lack of opportunities, time, employment and education.

Some people thought that local and national governments were a constant challenge as they are 'hegemonic forever and in control'. Others wondered about big business: 'What benefits are there for Māori in the oil companies or the like? Can we access benefits in this way?' 'We could be digging our own sand working at the oil rigs and seeing the benefits.'

Participants suggested many ways of overcoming the barriers. 'We need honest communication and to move forward with our faces to the past.' Another suggestion was to attract research to access money.

9.2.12 Rangatiratanga and leadership

Plan, agree, move forward. Take the people with you.

There was a call for training in Māori-led governance courses to strengthen good governance and accountability with personal responsibility, in terms of budgeting and working to better whānau economic strength.

Tāngata are taking personal responsibility while also using whānau and iwi support when needed. Everyone makes a contribution to others and we lead by example. We are all responsible for promoting these values to our mokopuna.

9.2.13 Relationships with local and national government

Dissatisfaction was expressed with local and national government structures. Some expressed a desire for more government agencies to be educated about traditional values and the need to have more Māori representation in local government.

9.2.14 Technology

Our mokopuna will lead us.

Several groups mentioned the need to upskill using technology to build IT capacity and to use it effectively as it presents so many opportunities.

One person said that 'the old networks have now spread'. Others talked about how mobile information is taking it to the people. Whānau have access to websites and email and are using Facebook to connect. Access to these different types of technology in communication means that 'we know more about what's happening with whānau on the Gold Coast than we do with those up the road!'

YouTube has changed the world – resources can be used from Parihaka and we can work with films and music to tell our stories.

9.2.15 Entrepreneurship

Participants reflected on the morning's discussions about entrepreneurship and how to nurture it, and concluded that it was important to support and invest in enterpreveurial ideas and concepts, 'telling tāngata the truth of our value and entrepreneurship'.

Celebrating success and celebrating the diversity of that success were considered valuable strategies for overcoming the challenges that lie ahead. The hope of the wānanga was that stories of celebration would not remain hidden but be shared and contribute to the momentum to build a better future for whānau and mokopuna.

10. LITERATURE SCAN

10.1 Introduction

This literature scan summarises written evidence about what works with Māori.

Te Puni Kōkiri has recently released a report which can be read alongside this Families Commission resource. The Te Puni Kōkiri report "highlights key themes of the literature on measuring and reporting on the performance of government services in relation to Māori". *Ka mohio, ma matua, ka ora: He ia Kōrero – Measuring performance and effectiveness for Māori: Key themes from the literature*, provides another resource in this area. One of the main sources of literature reviewed focuses on "official guidance on performance measurement from central agencies".[145]

In the context of this literature scan, critical success factors are the things organisations do or the conditions they create that contribute to positive outcomes for Māori. The argument is that positive outcomes for Māori are evidence that organisations have appropriate critical success factors.

This literature scan is based on material gathered over a year in searches for Māori development, critical success factors and positive outcomes. It focuses on research on education, health, justice and the social and community sector. Research has also been considered in the areas of television, tourism and urban development in Christchurch (before and after the earthquakes). The literature ranges from 1995 to the present. Durie's description of what Māori want is taken as the definition of success: "to live as Māori, to participate actively as citizens of the world and to enjoy good health and a high standard of living".[146] This guided how this scan assessed the literature in relation to critical success factors and positive outcomes.

The research was scanned for the critical success factors mentioned most often, labelled 'variables'. We then organised the variables into a matrix. There were 12 major critical success factors identified:

- relationships and collaboration
- measurement
- kaupapa Māori
- putting whānau at the centre
- the need for good data and research
- aspirations and expectations
- high-quality services
- the need for adequate funding
- innovation and transformation
- tino rangatiratanga
- building capacity and capability
- best practice.

From the literature sampled, these are the critical success factors most likely to produce positive outcomes for Māori. Agencies and providers who base their services on them find that they have positive outcomes – these critical success factors are identified in the research as 'what works for Māori'.

145 Te Puni Kōkiri. (2013). *Ka mohio, ma matua, ka ora: He ia Kōrero. Measuring performance and effectiveness for Māori: Key themes from the literature.* Te Puni Kōkiri, Wellington.
146 Durie, M. (2001). *Keynote Address.* Hui Taumata Matauranga, Taupo.

10.2 Outcomes that demonstrate success

Durie summed up success at the 2001 Hui Taumata Mātauranga. He outlined three goals that Māori want:

> *Māori want three things:*
>
> - *to live as Māori*
> - *to participate actively as citizens of the world*
> - *to enjoy good health and a high standard of living.*[147]

10.2.1 What is success?

A kaumātua put it this way during the development of a monitoring framework for Māori health:

> *I am well when my mokopuna have good-quality housing, strong identity, kai, health services and opportunities in life.*[148]

In this paper we will explore the critical success factors that characterise the approaches of those who work successfully with Māori.

"Māori are culturally unique."[149] They are not just non-Pākehā and should not be measured against Pākehā.[150] The Māori world has its own reality, informed by mātauranga, values and philosophy and the experience of 150 years of colonisation. Measuring Māori realities must take into account "Māori perspectives of health".[151] Note the word 'perspectives' here – this acknowledges that Māori have diverse realities; they are no more all the same than Pākehā are. Successful programmes will cater for this diversity.

10.2.2 What is an outcome?

There is no accepted universal definition of the word 'outcome' but it implies a result.[152] Although outcomes can be hard to measure, they should be meaningful to those who are being measured. Successful outcomes can be individual, such as gaining a qualification or completing an IronMāori event. Collective outcomes include whānau realising their goals in the Whānau Ora programme.[153] Other examples include successful hapū and iwi tourism ventures, such as the Te Pa project of Ngāti Whātua.[154]

Outcomes must be negotiated "so it is not government outcomes … but our outcomes as we have agreed on them together".[155] It is important to remember that "being successful and being Māori are consistent".[156]

147 Durie, M. (2001). Quoted in Cram, F., Pipi, K., et al. (2002). *Iwi and Māori Provider Success (p. 9).* Te Puni Kōkiri, Ministry of Māori Development, Wellington.
148 MidCentral District Health Board. (2010). *Te Anga Aroturuki Hauora Māori: Māori Health Responsiveness Framework (p. 14).* MidCentral District Health Board.
149 Durie, M., Fitzgerald, E., Kingi, T., et al. (2002). *Māori-Specific Outcomes and Indicators: A report prepared for Te Puni Kōkiri. The Ministry of Māori Development (p. 27).* Te Puni Kōkiri, Wellington.
150 Durie, M. (2003). 'Providing health services to indigenous peoples'. *British Medical Journal, 327*: 408-409.
151 Durie, M. (2003: 409), op cit.
152 Durie et al. (2002: 20), op cit.
153 Te Puni Kōkiri. (2013). *Ka mohio, ma matua, ka ora: He ia Kōrero. Measuring performance and effectiveness for Māori: Key themes from the literature (p. 8).* Te Puni Kōkiri, Wellington.
154 Wikitera, K. (2006). 'Research and development of Māori community tourism capacity in Tamaki Makaurau'. *MAI Review, 1, Intern Research Report 3* (pp. 12–13).
155 Te Puni Kōkiri. (2010: 20). *Nā Ngāi Māori te rongoā i tipu, hei whakakore i te mahi tūkino. Māori designed, developed and delivered initiatives to reduce Māori offending and re-offending* (p. 20). Te Puni Kōkiri. Wellington.
156 Durie et al. (2002: 36), op cit.

Critical success factors

Critical success factors are the things organisations do or the conditions they create that contribute to positive outcomes for Māori.[157]

Outcomes do not stand alone – "there is a connection between an outcome and an intervention" and the interventions themselves are significant.[158] Examining interventions in detail is beyond the scope of this paper, however, so the position we take is that positive outcomes for Māori are the evidence that organisations are doing things effectively. These things may include principles, processes, interventions and activities.

10.2.3 Critical success factors and positive outcomes

We examine material that gives specific examples of critical success factors leading to positive Māori outcomes. Using a matrix we then assess which of these variables were mentioned most often. The variables are:

- relationships and collaboration
- measurement
- kaupapa Māori
- putting whānau at the centre
- the need for good data and research
- aspirations and expectations
- high-quality services
- the need for adequate funding
- innovation and transformation
- tino rangatiratanga
- building capacity and capability
- best practice.

It is important to note that these variables are not found in isolation. It is their combined influence that is most likely to lead to success. For example, although relationship building is very important, these are not just any relationships but those founded within kaupapa Māori. In the following discussion there are many examples of how the variables overlap. "Māori argue the case for integrated services on the basis of the integrated nature of matauranga Māori, Māori knowledge itself."[159]

157 Cram et al. (2002: 192), op cit.
158 Durie et al. (2002: 36), op cit.
159 Families Commission. (2012). *Partnerships with Māori He Waka Whānui* (p. 161). Families Commission, Wellington.

Variables	Relationships and collaboration	Measurement	Kaupapa Māori	Whānau at the centre	Good data and research	Aspirations and expectations	High-quality services	Funding and resources	Innovation and transformation	Tino rangatiratanga	Building capacity	Best practice
Bishop et al (2003)	•	•	•	•	•	•	•	•	•	•		
CBG Health (2009)	•	•	•	•	•	•	•	•	•		•	•
Cram & Pipi (2004)	•	•	•	•	•	•	•	•		•		
Cram & Pipi (2002)	•	•	•	•	•	•	•	•	•	•	•	•
Mauriora-ki-te-Ao (2009)	•	•	•	•	•	•	•	•	•	•	•	•
Durie, M. (2003)	•	•	•			•	•	•	•		•	
Durie et al (1998)		•	•	•	•			•		•		
Earp & Matheson (2004)	•	•	•	•			•		•	•		•
ERO (2010)	•		•	•	•	•	•			•	•	
ETSA (1997)	•	•	•					•		•		
Families Commission (2012)	•	•	•	•	•	•	•	•	•	•	•	•
Gillies (2006)	•		•	•	•	•	•	•			•	
Irwin et al (2011)	•	•	•	•	•	•	•		•	•	•	
ITPNZ (2010)	•	•	•	•	•	•	•	•	•		•	•
Kaipuke Ltd (2012)	•	•	•	•	•	•			•			•
Kerr et al (2010)	•	•	•		•		•				•	
King (2012)		•	•	•	•		•				•	•
Lawson-Te Aho (2010)	•		•	•	•			•	•			
Lawson-Te Aho (2013)	•	•	•	•	•	•		•	•	•	•	
Lyndsay (2000)	•	•			•	•	•	•			•	
Mather (2008)	•	•	•				•		•		•	
Mauriora-ki-te-Ao	•	•	•	•	•		•	•	•	•	•	
Maxwell & Marsh (2010)	•	•		•	•							•
Mid Central Health DHB	•	•	•	•	•	•	•	•		•	•	•
MfFE (nd)	•			•	•	•				•		
MoE (2013)	•	•										
MoE (2009)	•	•	•	•		•	•			•		
MoE (1999)	•					•						
MoH (1995)	•	•				•	•				•	•
MoRST (2005)	•			•	•		•		•		•	
Nga Pae o te Maramatanga (2013)	•	•	•		•	•	•		•	•	•	•
Nikora et al (2002)	•	•	•	•	•	•	•	•				
Penetito et al (2001)	•	•	•	•	•	•	•	•	•	•		•

Selby (1996)	•	•	•	•		•		•		•		•
Skill NZ (2001)	•	•	•			•	•					
Smith et al (1998)		•	•	•		•			•	•		
Stevenson et al (2006)	•	•			•		•	•		•		
Tiakiwai & Tiakiwai (2010)	•	•	•	•	•	•	•		•			
TPK (2011)		•	•	•	•	•		•	•			
TPK (2010)	•	•	•	•	•	•		•	•			
TPK (2000)			•					•				
TPK & ITF (2002)	•	•	•			•		•	•			•
Tuuta et al (2004)	•	•	•	•	•	•	•	•	•	•	•	
Wikitera (2006)	•	•		•	•		•		•	•		•

10.2.4 Relationships and collaboration

The importance of relationships and collaboration was the variable mentioned most often in the material we looked at. People matter: the quality of relationships in an organisation and how it relates to others is related to the quality of its outcomes.[160] Successful Māori and iwi providers throughout the country rated trust and relationships very highly. To them, success included "good relationships with others based on mutual respect, equality, clear understandings and parameters"; and "collaboration and cooperation rather than competition".[161] Such providers are committed to fostering, building and maintaining trusting relationships with patients and their whānau, and with other interests and organisations.[162]

Participants in good relationships respect each other's power. Relationships with government agencies are particularly important because of the power these agencies hold over providers and their programmes: "where the relationship is open, clear and supportive and where the Crown agent has respect and credibility within their own department, the provider is served well".[163]

In education shared power is expressed in the concept of ako: "…where the notion of learning/teaching is shared, and where the tutor is also learning in the programme. This view enables strong, close relationships to be established…" The learning and teaching process is "one in which people are liberated to fly".[164]

Participants in good relationships respect each other's power. In education this is expressed in the concept of ako: '…where the notion of learning/teaching is shared'

Evidence shows that relationships are a critical success factor at school: "…the quality of the face-to-face, in-class relationships and interactions between the teachers and Māori students [are] major influences on Māori students' educational achievement".[165]

160 Mauriora ki te Ao Living Universe Ltd. (2009). *Te Toi Hauora-Nui: Achieving excellence through innovative Māori health service delivery* (p. 67). A report prepared for the Ministry of Health. Ministry of Health, Wellington.
161 Cram et al. (2002: 66), op cit.
162 Mauriora ki te Ao. (2009: 6), op cit.
163 Cram et al. (2002: 165), op cit.
164 Penetito, W., Yates, B., Reid, S. et al. (2001). Te Kāwai Ora. *Reading the world, reading the word, being the world* (p. 66). Report of the Māori Adult Literacy Working Party.
165 Bishop, R., Berryman, M., Tiakiwai, S. et al. (2003). Te Kotahitanga: The experiences of year 9 and 10 Māori students in mainstream classrooms (p. 192). Ministry of Education, Wellington.

Engagement, consultation and partnership

Effective partnerships share many characteristics: "strong and sustainable relationships lie at the heart of effective engagement" and "each party needs to build their understanding of each other's characteristics, goals, drivers and roles." It is important to acknowledge that relationships are sustainable as long as all the parties continue to benefit from them.[166]

Successful partnerships do not just happen – there are proven processes that facilitate engagement and enhance relationships. Key issues include equality: "the need to establish relationships within the context of equal partnership" and "the importance of shared understanding and agreement of the outcomes, and the processes to be used to decide these".[167]

"Consultation is used to describe a type of engagement relating to a specific issue or piece of work, and is designed to define problems, obtain information, discuss issues or options, design processes or seek agreement… Engagement [is] developing ongoing relationships of mutual benefit to Māori and the government."[168]

Manaakitanga

The principles of manaakitanga are an effective guide for whānau, hapū and iwi and local authorities as they engage in resource consent processes.

Consultation and mediation are effective when they are built on the principles of manaakitanga, recognising everyone's values and enabling the parties to "treat each other and their ideas with respect".[169] If the people involved can design the engagement process, the kaitiaki responsibilities of iwi and hapū can be recognised. This means that people who are "affected by the decisions participate in designing the solutions".

Manaakitanga also underlies successful mediation between parties (for example, in resource management negotiation). Mediation must be flexible so the tikanga, processes, timing, location and conduct can be adapted to meet all parties' needs. Experience shows that "attention to these details can improve the experience and results of mediation for Māori groups".[170]

In its guide for local authorities, the Ministry for the Environment outlines an eight-step process for talking constructively with whānau, hapū and iwi: to begin with karakia and mihi; to gather information; to confirm issues to be understood or raise; to discuss the issues; to identify the options; to evaluate the options; to confirm the agreement; and to write it down.[171]

Good things take time

Building strong relationships is not a quick process but the effort is worthwhile. "Tikanga Māori processes are considered time-consuming by some [Pākehā] but these processes are beneficial to an organisation in the long term."[172]

Iwi are a powerful symbol of longevity in the history of Aotearoa. In Christchurch, Te Rūnanga o Ngāi Tahu was part of a consultation process in 2006 to assess the impact of health on urban development. The researchers found that "identifying key people and establishing relationships with these people was essential".[173] This led to greater involvement by Ngāi Tahu in the urban development strategy.

166 Te Puni Kōkiri and the Industry Training Federation. (2002). *Relationships for Success: Building relationships between Māori organisations and industry training organisations* (p. 7). Te Puni Kōkiri, Wellington.
167 Te Puni Kōkiri and the Industry Training Federation (2002: 21), op cit.
168 Ministry for the Environment. (undated). *Talking Constructively: A practical guide for iwi, hapū and whānau on building agreements with local authorities* (p. 2).
169 Ministry for the Environment. (undated: 2–5), op cit.
170 Ministry for the Environment. (undated: 5), op cit.
171 Ministry for the Environment. (undated: centerfold), op cit.
172 Gillies, A. (2006). *Kia Taupunga te Ngākau Māori. Anchoring Māori health workforce potential* (p. 223). A thesis presented for the degree of Doctor of Philosophy, Māori Studies Massey University.
173 Stevenson, A., Banwell, K., & Pink, R. (2006). 'Assessing the impacts on health of an urban development strategy: A case study of the greater Christchurch urban development strategy'. *Social Policy Journal of New Zealand*, 29: 146–164.

Collaboration

The February 2011 earthquake in Christchurch clearly demonstrates the importance of strong relationships. The relationships that people and organisations build in everyday life will be vital as they respond to a disaster.

Te Rūnanga o Ngāi Tahu has been a key player in the response to the earthquake. As well as providing many types of practical support to whānau, the iwi leads the Māori Recovery Network.

This network "linked into the civil defence and government response and recovery programme" for the triage response effort. Ngāi Tahu has a coordination role and liaises with all the government agencies involved, with other iwi and with business leadership regionally and nationally.[174] All these relationships mean that Māori and non-Māori whānau get the help they need. The iwi is also highly involved in planning for the Christchurch rebuild. These successful outcomes are achieved through collaboration built on strong and enduring relationships.

10.2.5 Measurement

Well people – that's our No 1 measurement of success.[175]

Many researchers have constructed benchmarks, frameworks and other tools to measure successful Māori outcomes. There is a need for kaupapa Māori measuring tools when measuring providers' success.[176] These should reflect Māori processes,[177] Māori perspectives[178] and Māori input into policy and service development.[179]

"One of the most effective ways to know if a project was responsible for observed changes … is to ask the people involved."[180] Ngāti Porou Hauora, a health provider on the East Coast, regularly surveys patients to examine outcomes, in cardiovascular disease, diabetes, gout and gambling, for example. Research projects involve whānau wherever possible and help to develop the workforce.[181]

Benchmarking

Outcomes are benchmarked against the goals of whānau, hapū and iwi or an organisation, and against the performance of similar organisations. The lessons learned from this process are then used to improve performance.[182] For Māori Television, which has the aim of revitalising te reo Māori, benchmarks include audience numbers and survey responses about the importance of te reo. Māori Television also benchmarks its outcomes internationally against other indigenous broadcasters.[183]

174 Families Commission. (2012: 33–34), op cit.
175 Mauri Ora ki te Ao Ltd. (2009: 84), op cit.
176 Mauri Ora ki te Ao Ltd. (2009: 85), op cit.
177 CBG Health Research Ltd. (2009). *Evaluation of the Māori Provider Development Scheme* (p. 19). Ministry of Health, Wellington.
178 Durie, M. (2003: 409), op cit; MidCentral District Health. (2010: 16), op cit.
179 Mauri Ora ki te Ao Ltd. (2009: 74), op cit.
180 Kerr, S., Penney, L., Moewaka Barnes, H. et al. (2010: 24). 'Kaupapa Māori Action Research to Improve Heart Disease Services in Aotearoa, New Zealand'. *Ethnicity & Health*, 15 (1): 15–31.
181 Mauri Ora ki te Ao. (2009: 55), op cit.
182 Cram et al. (2002: 24), op cit.
183 Mather, J. (2008: 18). *Striving for Success. Insight into the strategies and critical success factors behind the MTS success to date and my aspirations for its future.* Keynote Address, Inaugural World Indigenous Television Broadcasting Conference, Auckland.

Frameworks

Researchers have developed frameworks to measure outcomes, which can be adapted as checklists to evaluate services. In our sample of relevant literature, the frameworks relate to the health sector. The earliest one sets out indicators for service provider competence, structural and systematic responsiveness and consumer satisfaction.[184]

A comprehensive framework in our sample is Te Ngahuru, a schema for assessing Māori-specific outcomes and indicators. The components are guiding principles; outcome domains; outcome classes; outcome goals; outcome targets; and outcome indicators to measure each goal and target. This schema allows the outcomes of organisations and programmes to be evaluated using detailed evidence.[185]

There are two major types of outcomes:

- generic – consistent across populations regardless of variables such as age and gender
- specific – relating to particular groups or communities (for example, culturally derived outcomes).

Frameworks to measure outcomes often need both of these, as in the authors' example of mental health.[186]

MidCentral District Health drew up a Māori health framework in 2006 and developed it further in 2010. This framework has six overlapping outcome areas:

- Te kāwai Māori – Being Māori
- Te hā o te māramatanga – Good environment
- Ngā painga pūmau – Good services that fit people
- Te pai oranga – Wellness and illness
- Te pū arataki whaihua – Leadership and participation
- Te mana rangatira – Having a full and enjoyable life.

Each of these has sub-themes and indicators that can be used for evaluation.[187]

Gillies developed a charter to evaluate workforce development to guide policy-makers, service providers and training institutions.[188] The overall goal is to ensure the Māori health workforce contributes effectively to Māori health outcomes.

Performance can be rated qualitatively if indicators are assigned a score. One example is a framework to evaluate how well early childhood education services work with whānau.[189] Three detailed evaluative questions cover how well the childhood education service values the identity, language and culture of Māori children and their whānau; how the services build relationships with whānau; and the extent to which the service works in partnership with whānau.

The Māori Provider Capacity Assessment Tool (MPCAT) is also a rating framework. Its eight dimensions cover organisational values and philosophy; mission, strategy and planning; service design and evaluation; human resources; information technology; financial management; governance and leadership; and communications and external relations. MPCAT is a self-assessment method for providers to evaluate their services and measure growth.[190]

184 Ministry of Health. (1995). He Taura Tieke: Measuring effective health services for Māori (pp. 14–21). Ministry of Health, Wellington.
185 Durie et al. (2002: 56, 58), op cit.
186 Durie et al. (2002: 19–25), op cit.
187 MidCentral District Health. (2010: 20–27), op cit.
188 MidCentral District Health. (2010: 303), op cit.
189 Education Review Office. (2012). Partnership with Whānau Māori in Early Childhood Services (p. 23). Education Review Office, Wellington.
190 CBG Health Research Ltd. (2009: 90), op cit.

Indicators of success

Researchers have isolated the indicators of success for Māori. In schools these include more productive school attendance, students supporting each other, better literacy and numeracy, higher qualifications and whānau involvement.[191] Positive indicators are also seen in mainstream universities and polytechnics as a result of interventions designed to lift Māori participation and achievement rates.[192]

Many outcomes are intangible, such as improved self-esteem and confidence, and "the importance of having a life and not having Corrections or any government agency being in control of them". These intangibles can lead to tangible outcomes which are not only measurable but dramatic, such as a reduction in reoffending rates. This was demonstrated when 66 out of 68 'hard baskets' on a marae reintegration programme stayed out of prison over a two-year period.[193]

In health, successful interventions produce positive outcomes such as "a remarkable reduction in cot deaths" and an increase in the numbers of Māori who are smokefree.[194]

10.2.6 Kaupapa Māori

A commonly mentioned critical success factor in the literature is kaupapa Māori, "potentially the most effective instrument that has been developed".[195] Kaupapa Māori is "the term used by Māori to describe the practice and philosophy of living a 'Māori', culturally informed life… The Treaty of Waitangi provides the mandate and rationale for such cultural action whereas kaupapa Māori provides the process for implementation of this cultural mandate."[196] Kaupapa Māori is a transformative, strengths-based framework which is similar to other indigenous approaches overseas.

Kaupapa Māori is 'a means for Māori to name their world'.[197]

Kaupapa Māori providers base their work on "tikanga, kawa, values like manaakitanga, whanaungatanga, whakapapa and wairuatanga".[198] Te reo me ona tikanga are central to kaupapa Māori and "to be Māori is normal".[199] "Kaupapa Māori is therefore about the creation of spaces for Māori realities within wider society."[200]

Successful Māori and iwi providers often set up services to address gaps they see in services for whānau and communities.[201] They "are taking for granted that being Māori is both valid and legitimate and that Māori cultural values must underpin service delivery if Māori capability and wellbeing is to be ensured. Iwi and Māori providers show us that kaupapa Māori service provision works."[202] In education, "successful learning depends on identifying solutions that accord with Māori values. Those working with Māori learners need to take into account Māori definitions, priorities, and teaching and learning styles. This point is not merely ideological; it is a recipe for success."[203]

191 Bishop et al. (2003: 2), op cit; Tuuta, M., Bradnam, L., Hynds, A. et al. (2004: 81–82). *Evaluation of the Te Kauhua Māori Mainstream Pilot Project.* Report to the Ministry of Education. Ministry of Education, Wellington; Te Puni Kōkiri. (2010). *Nā Ngāi Māori te rongoā i tipu, hei whakakore i te mahi tūkino. Māori designed, developed and delivered initiatives to reduce Māori offending and re-offending* (pp. 7–9, 48). Te Puni Kōkiri, Wellington.
192 Nikora, L., Levy, M., Henry, J. et al. (2002). *An Evaluation of Te Rau Puawai Workforce 100. Addressing the recruitment and retention of Māori students in tertiary education institutions: A literature review* (pp. 14–24). Ministry of Health, Wellington.
193 Te Puni Kōkiri. (2010: 27), op cit.
194 Earp, R., & Matheson, D. (2004: 217). 'Māori Health: The challenge'. *New Zealand Family Practitioner*, 31(4): 214–217.
195 Smith, G., Fitzsimmonds, P., & Roderick, M. (1998: 4). *A Scoping Report: Kaupapa Māori frameworks for labour market programmes* (p. 4). Māori Employment and Training Commission. Wellington.
196 Ibid.
197 Smith, Fitzsimmons, & Roderick. (1998: 10), op cit.
198 Mauriora ki te Ao. (2009: 87), op cit.
199 Cram et al. (2004: 143), op cit.
200 Ibid.
201 Cram et al. (2002: 12), op cit.
202 Iibid.
203 Penetito et al. (2001: 2), op cit.

Smith's model of a kaupapa Māori framework is based on the fundamental principles of tino rangatiratanga, taonga tuku iho, ako Māori, kia piki ake i ngā raruru o te kainga, whānau and kaupapa. The framework can be used in many ways, including as a standard for purchasing and a system of evaluation.[204] The theory has continued to develop and is now the basis of many programmes throughout the education, health, justice and social sectors. It also underpins research and evaluation.[205]

10.2.7 Characteristics of kaupapa Māori approaches

Facing the past

The past guides both the present and the future.

> *The future is known through the past, literally, in the Māori world view, by facing the past. The relationship is not linear but cyclic: past, present, future, each known in relation to each other and each adding to the wisdoms of the other.*[206]

"Successful Māori societies existed before and after European contact."[207] But the past since then has not always been successful. Acknowledging this is vital for Māori to achieve present and future success. "For whānau to be well, in every sense, an unbundling and accounting of the histories and trauma they have suffered across generations needs to occur."[208]

Māori were highly literate in the early contact period – a definite indicator of success.[209] Their rapid uptake of the new technology was one reason for this positive outcome, and another was their vision:

> *Māori saw in literacy a key to a … grand, inclusive and prosperous new future in which they could be partners in national development… The vision of those working with Māori was not of equality or partnership. It was far more limited.*[210]

Looking at the close links of literacy to partnership then shows us that they need to be linked again for future success. Today, literacy is seen as part of nation building, led by both Treaty partners.

> *Literacy is the ability to 'read and shape Māori and other worlds'.*[211]

Cultural authenticity

Kaupapa Māori health services are examples of services that are distinctive because they are kaupapa-inspired and Māori-led. They are culturally authentic and responsive. The services are "dedicated to achieving whānau ora … committed to fostering, building and maintaining trusting relationships with patients and their whānau, and with other interests and organisations and holistic in [their] approach."[212] These services have a proven track record in Māori health.

204 Smith, Fitzsimmons, & Roderick. (1998: 32), op cit.
205 Lawson-Te Aho. (2010: 9); Cram et al. (2002: 26), op cit.
206 Penetito et al. (2001: 89), op cit.
207 Skill New Zealand. (2001). *Sharing for Success: Good practice and issues for Māori education* (p. 14). Skill New Zealand, Wellington.
208 Lawson-Te Aho, K. (2013, January 29: 40). *Preventing Māori Youth Suicide: What can we do*? Retrieved from http://www.slideshare.net/suicidepreventionnz/preventing
209 Derby, M. (2012, July 13). *Māori-Pākehā relations – Missions and Māori*. Retrieved from Te Ara – the Encyclopedia of New Zealand: http://www.TeAra.govt.nz/en/māori-pakeha-relations/page-2
210 Penetito et al. (2001: 89), op cit.
211 Ibid.
212 Mauriora ki te Ao. (2009: 6), op cit.

Kaupapa Māori shapes the way research is done. The whole project is underpinned by principles such as whakawhanaungatanga, the process of establishing relationships in a Māori context. This means:

- setting up and maintaining whānau-like relationships at school as part of the research process
- involving both the researchers and the teachers in the process
- establishing relationships in a Māori context addresses to the power and control issues fundamental to research (and education).[213]

By Māori, for Māori and for everyone

Kaupapa Māori services are offered by Māori for Māori[214] and by Māori for everyone.[215] Te kōhanga reo, along with kura kaupapa Māori, wharekura and wānanga are examples of successful education done by and for Māori.[216]

Other examples include Te Maatangireia Trust in Hastings, where:

> *Kaupapa programmes have been put in place, working for Māori by Māori, based on whakapapa. The framework of the Trust enables the development of programmes drawing on Tikanga Māori, to empower Māori and in turn reduce Māori re-offending.*[217]

One of the features of kaupapa Māori approaches is that providers offer a variety of services, such as health, family violence and budgeting advice, rather than specialising in one. Often the services are based in marae rather than in settings such as medical centres.[218] Whānau is a central focus of the services. The providers want to express traditional practices of "taking the time and providing a comfortable environment".[219]

> *A notable development over the past two decades has been the critical role Māori health providers have played towards whānau ora – supporting Māori families to achieve their maximum health and wellbeing.*[220]

Focusing on what is meaningful to Māori

It is important to focus on things meaningful for Māori. When initiatives and programmes "integrate principles and processes preferred by Māori" they are strikingly successful. Te Ataarangi Education Trust, Te Wānanga o Raukawa and Literacy Aotearoa are examples of organisations based in mātauranga Māori. These organisations have successful outcomes and national impact.[221]

Living in two worlds with confidence

Being grounded in kaupapa Māori includes the ability to be successful in non-Māori culture too. For example, children have to manage in both Māori and Pākehā worlds to be successful at school. Positive educational outcomes include having clear goals, the ability to cope with challenges and being able "to live in both worlds with confidence".[222]

213 Ibid.
214 Kerr, S., Penney, L., Moewaka Barnes, H., et al. (2010: 16). 'Kaupapa Māori Action Research to Improve Heart Disease Services in Aotearoa, New Zealand'. *Ethnicity & Health*, 15 (1): 15–31.
215 Bishop et al. (2003: 51), op cit.
216 Irwin et al. (2011: 106), op cit.
217 Te Puni Kōkiri. (2010: 24), op cit.
218 Mauriora ki te Ao. (2009: 20), op cit.
219 Ibid.
220 Ibid.
221 Penetito et al. (2001: 45), op cit.
222 Selby, R. (1996: 101). *A study of the factors which contribute to success for Māori women in tertiary education*. In He Pārekereke (Occasional Publications Series). Victoria University of Wellington, Wellington.

10.2.8 Put whānau at the centre

Researchers have shown that if health, education, justice and social service providers place whānau at the centre of their services, the outcomes are more likely to be successful.[223]

Kaupapa Māori organisations provide whānau-centred services guided by the principles of whanaungatanga.[224] They are committed to empowering and supporting Māori families "to achieve their maximum health and wellbeing".[225] The approach is not new; it has been done by the Māori Women's Welfare League since 1951. League members say that a whānau-centred approach "is more effective if it's based upon tikanga, and Māori are working with Māori whānau".[226]

Successful youth justice initiatives show what putting whānau at the centre means when working with vulnerable and hard-to-reach people. It means focusing on whānau rather than individuals and using a strengths-based approach, as seen in the Kia Whakakotahi project at a college in Lower Hutt. This project worked with whānau in order to engage the students. It was very successful – the number of Māori enrolments rose, the students stayed longer at school and participated more, whānau felt comfortable at the school and the kapa haka group grew four-fold.[227]

It means being non-judgemental and seeing whānau as 'full of promise' in the Consultancy Advocacy and Research Trust (CART) projects in Auckland, Wellington and Murupara.[228] It means treating whānau as a resource with great potential – "if you can lift their sights, value them, give them dignity, watch them go".[229]

Whakapapa is a critical success factor in whānau-centred programmes, whether used as "a conduit" with hard-to-reach young people in South Auckland[230] or as a "tool which can be used in understanding social responsibilities for the purpose of suicide prevention, intervention, and postvention".[231] Whakapapa is part of the healing process for whānau.[232]

The role of whānau

Children are at the heart of whānau.

> *The child, like the pikopiko, is initially tightly wound. Every branch of the pikopiko is part of the child's character and disposition. The child unfolds as s/he is nurtured, just as the pikopiko unfurls with growth. Just as the pikopiko is surrounded by the outer fronds of the fern, as the child unfolds we see her/him, not in isolation, but surrounded by the outer branches of whānau, community, whakapapa, and whakawhanaungatanga.*[233]

This support and guidance is also important for helping rangatahi to navigate difficulties successfully: "…young people need to be able to talk to adults sometimes … but sometimes adults don't know how to listen. It's up to us to help each other but sometimes we need help with that."[234]

223 Earp, R., & Matheson, D. (2004: 214). 'Māori Health: The challenge'. *New Zealand Family Practitioner*, 31(4): 214–217.
224 Mauri Ora ki te Ao Ltd. (2009: 26), op cit.
225 Ibid.
226 Irwin et al. (2011: 167–168), op cit.
227 Te Puni Kōkiri. (2010, 6–7), op cit.
228 Te Puni Kōkiri. (2010: 15), op cit.
229 Lawson-Te Aho. (2013: 10), op cit.
230 Te Puni Kōkiri. (2010: 16), op cit.
231 Lawson-Te Aho. (2013: 38), op cit.
232 Ibid.
233 Ministry of Education. (2009: 19), op cit.
234 Lawson-Te Aho. (2013: 5), op cit.

10.3 The importance of good data and research

10.3.1 Kaupapa Māori research – The primary lens

Kaupapa Māori is located within Māori spaces and realities. It is:

> *…informed by Māori epistemology (Māori cultural theory), Māori methodology (Māori cultural methods) and Māori ontology (Māori cultural practices). Taken together, these bodies of knowledge comprise the Māori worldview that authentic Māori cultural options are selected from.*[235]

Kaupapa Māori is an emancipatory theory. It "addresses Māori concerns in our own land … and is guided by practices that reflect a 'Māori code of conduct".[236] Both kaupapa Māori theory and action research are concerned with increasing control for those directly affected, thereby empowering them.[237] Kaupapa Māori action research leads to significant, positive and sustainable changes.[238]

Kaupapa Māori is the "primary lens" for many researchers[239] and forms the philosophical and theoretical base for research done by the Families Commission.[240]

Kaupapa Māori research is so important that district health boards should invest in it, along with kaupapa Māori evaluation and workforce development.[241] For whānau Māori to achieve good outcomes, especially in health, research must be a priority.[242]

10.3.2 Ngā Pae o te Māramatanga

Set up in 2002, Ngā Pae o te Māramatanga is a centre of multidisciplinary research excellence. The centre's aim is "indigenous transformation through research excellence".[243] Recent successful outcomes include many research projects begun, supported or completed; and a national network of researchers, sharing national and international information and supporting research students.[244]

10.3.3 Where research is needed

Data are needed to show evidence of effectiveness. They can be used to measure improvements in cardiovascular disease and diabetes outcomes, for example.[245] Good data can also show how funding has allowed information technology systems to be set up, or measure the improvements in workforce capacity.[246]

It is important that we do not just rely on research from overseas – we need to look at it in relation to our own experiences, to reinterpret "international research to align with the cultures of this land and the shared experiences that have led to the society that we live in".[247]

Many health, education, justice and social service providers are doing research themselves. Sometimes this is to find out if they are making a difference, as in the Taonga programme for teen mothers and their children.[248] Sometimes it is because there is no research relevant to their services, as with a marae-based reintegration programme.[249]

235 Irwin. (2011: 16), op cit.
236 Cram. (2004: 143), op cit.
237 Kerr, Penney, Moewaka Barnes et al. (2010: 16), op cit.
238 Ibid.
239 Tiakiwai, H., & Tiakiwai, S. (2010: 7). *A Literature Review Focused on Virtual Learning Environments (VLEs) and e-Learning in the Context of Te Reo Māori and Kaupapa Māori Education. Report to the Ministry of Education.* Ministry of Education, Wellington.
240 Irwin et al. (2011: 16), op cit; Lawson-Te Aho. (2010: 8), op cit.
241 King, P. (2012: 21). 'Best Practice Health Services for Tamariki and Rangatahi Māori'. *Children, 82:* 19–23.
242 Mauriora ki te Ao Ltd. (2009: 7), op cit.
243 Ngā Pae o te Māramatanga. (2011: 1). *2011 Annual Report.* Ngā Pae o te Māramatanga.
244 Ngā Pae o te Māramatanga. (2011: 3). *2011 Annual Report.* Ngā Pae o te Māramatanga.
245 Mauriora ki te Ao Ltd. (2009: 7), op cit.
246 CBG Health Research Ltd. (2009: 6), op cit.
247 Maxwell, G., & Marsh, P. (2010: v). *Effective Programmes for Youth at Risk of Continued and Serious Offending.* The Henwood Trust and The Institute of Policy Studies, Wellington.
248 Te Puni Kōkiri. (2010: 23), op cit.
249 Te Puni Kōkiri. (2010: 27), op cit.

Research is increasingly being done in conjunction with service provision. One example is Patua te Ngangara (PTN) in West Auckland, a marae-based initiative designed to help whānau deal with the consequences of methamphetamine ('P'). In 2007, PTN ran an action research project to increase understanding of the impact of P on Māori and whānau. The results of this have been shared online so other whānau can learn from the journeys of those involved.[250]

A major part of the Whānau Ora programme is devoted to research. The aim is to build robust evidence about what works with whānau and allow whānau success stories to be shared in Aotearoa and worldwide.[251]

The indicators from educational research are incorporated into government policy to deliver better outcomes for Māori as "key levers for change".[252]

10.4 Aspirations and expectations

Aspirations and expectations are closely related to success. They express what Māori want. "All of the Māori health providers are driven by a broader kaupapa. While expressed in various ways, underpinning this drive is an overwhelming dedication to improving the health and wellbeing of their patients and their whānau."[253]

Aspirations and expectations can be individual, collective – whānau, hapū, iwi – or organisational.

10.4.1 Aspirations

Echoing Durie's three goals for Māori of 2003, Gillies says Māori want "to be Māori, [have] control over their own health and wellbeing, wealth and sustainability, and security and safety".[254] Services that meet Māori aspirations more effectively are more likely to improve educational achievement.[255]

10.4.2 Expectations

Māori have high expectations of the education system and specific requirements.[256] One of the strongest expectations is that

> *"… anything developed to have impact on Māori should involve Māori from the conceptual stage, not at the end as an add-on."*[257]

Successful providers recognise that they must meet the needs and expectations of Māori. This "will improve access to health services used by Māori, support independence and improve Māori health" services must be focused so they are "responsive to the needs and expectations of all Māori, no matter how diverse they are".[258]

250 Hoani Waititi Marae. (2013). Retrieved from Patua Te Nganara: http://ptn123.wix.com/patuatengangara#!
251 Te Puni Kōkiri. (2013: 8), op cit.
252 Ministry of Education. (2013), op cit.
253 Mauri Ora ki te Ao Ltd. (2009: 68), op cit.
254 Gillies. (2006: 305), op cit.
255 Ministry of Education. (1999: 3), op cit.
256 Ibid.
257 Penetito et al. (2001: 46), op cit.
258 Ministry of Health. (1995: 2), op cit.

If teachers' understanding and behaviour change for the better, their relationships and interactions with Māori students change too. These changes have positive outcomes.

Expectations are powerful predictors of success, at school, for example. "Māori students became more academically engaged, completed more work in class, attended class more regularly and saw their summative assessment scores improve."[259]

At a whānau level, people who succeed in education go on to set expectations for others.[260] "Critical success factors include having opportunities to succeed and being expected to succeed by key people who are, at the same time, strongly supportive in a number of ways."[261]

10.4.3 Aligning different expectations

Aspirations, expectations and values are fundamental to the measurement of outcomes, so agencies must ensure their expectations are realistic and fair. In relation to reducing offending and lowering the crime rate, for example, it is unrealistic to expect providers to be entirely responsible.[262]

Expectations relate both to the outcomes and the process used to achieve them: "…generally Māori providers' expectations are that progress and performance are measured in terms of client-focused outcomes, not outputs. Māori communities' definitions of success will often come into conflict with the outputs against which ITO success, and related funding allocations, are measured."[263]

A way forward is for government and other agencies to align their definitions of success more closely with those of Māori providers.

10.5 High-quality services

High-quality services are those that are accessible to Māori and integrated into their community. They cater for diverse Māori perspectives and are sustainable. Māori benefit from all types of approaches – if they are done well. Critical success factors for health providers include clinical best practice, holistic care and community-oriented services.[264]

If something is good for Māori it will be good for others too, so approaches that lead to success for Māori students can be a model for reform.[265] Reforms made to improve Māori health outcomes have made significant improvements in the whole sector.[266]

High quality is not just important in health and education: "The most fundamental requirement for the long-term success of a tourism business is the quality of the offering and its supporting services."[267]

259 Bishop et al. (2003: 198), op cit.
260 Selby. (1995: 98), op cit.
261 Selby. (1995: 95), op cit.
262 Te Puni Kōkiri. (2010: 30), op cit.
263 Te Puni Kōkiri & the Industry Training Federation. (2002: 41), op cit.
264 Mauri Ora ki te Ao Ltd. (2009: 61–66), op cit.
265 Bishop et al. (2003: 23), op cit.
266 Durie. (2003: 408), op cit.
267 Lindsay. (2000: 67), op cit.

10.5.1 Improving access to services

People have better health if they can access good-quality health services, and evidence shows that improvements in services can have significant effects.[268]

In a Northland project, the barriers to outpatient attendance were studied. The changes made as a result improved both the booking systems and the way hospitals communicated with patients.

This more than halved the 'did not attend' rate between 2006 and 2008 from 21 percent to 10 percent.[269]

Health providers with critical success factors that include kaupapa Māori approaches, Māori staff and taking services to the people have shown that these factors increase the number and the range of positive outcomes.[270] One example is the Manaaki Manawa home-based cardiac rehabilitation initiative in Northland, which showed significant health improvements for patients as well as increased service integration for providers.[271]

What is true in health is true in other sectors too. The marae-based and community programmes for reducing offending are examples. They increase the chances of successful outcomes by reducing the cultural barriers to participation, and being grounded in kaupapa Māori and fully integrated into the local community.[272]

For Māori Television, increased accessibility comes through Freeview and other platforms, as well as the potential of the internet.[273] These improve the channel's outcomes in relation to its goals of revitalising and promoting te reo Māori by reaching wider audiences.[274]

10.5.2 Integration of services

Integrated services combine conventional approaches and indigenous concepts to improve outcomes for the people using them. Durie's Te Whare Tapa Whā model is one well-known example.[275] Developed originally in the health sector, it has also inspired people in education and the social sectors.

Kaupapa Māori providers often integrate several different types of services, so that they can offer a holistic approach; for example, family violence prevention, budgeting advices, youth initiatives and health services.[276] This means they can reduce gaps and provide effectively for whānau with multiple needs.[277]

Literacy researchers show that there is no 'one Māori voice', experience or perspective. All sorts of people will benefit from programmes that recognise this diversity, providing many Māori pathways to success. Each pathway needs to be recognised as valid and resourced equitably.[278]

Integration can be seen in the way that agencies work effectively with marae and community workers in the youth justice field: "the various agencies contributing to Ngā Kooti Rangatahi [are] working collaboratively to achieve positive outcomes for rangatahi".[279]

268 Durie. (2003: 408), op cit.
269 Kerr. (2010: 23), op cit.
270 Durie. (2003: 409), op cit; Earp & Matheson. (2004: 416), op cit.
271 Kerr et al. (2010: 23), op cit.
272 Te Puni Kōkiri. (2010: 26), op cit.
273 Mather. (2008: 22), op cit.
274 Mather. (2008: 4), op cit.
275 Mauri Ora ki te Ao Ltd. (2009: 26), op cit.
276 Mauri Ora ki te Ao Ltd. (2009: 20), op cit.
277 Mauri Ora ki te Ao Ltd. (2009: 63, 71), op cit.
278 Penetito et al. (2001: 12, 48), op cit.
279 Kaipuke. (2012: 12), op cit.

10.5.3 Sustainability

Sustainable Māori initiatives in relation to tourism operations contribute to local economies. They enable whānau, hapū and iwi to advance their economic development. There are three elements of sustainable Māori tourism:

- tourism activities must be Māori-owned
- Māori tourism must be environmentally, socially, culturally and economically sustainable
- Māori tourism must be community-oriented and supported by the community.[280]

10.6 The importance of funding

If the Ministry of Justice, Community Probation, Corrections, the Ministry of Social Development and the Ministry of Health supported us, all of us, I think we could fill this country with success stories.[281]

Funding for service providers leads to positive outcomes when it can "match goal, objectives and service priorities".[282] Funding must meet the needs of Māori providers, recognising that extra may be needed for culturally appropriate services[283] and the extra work that Māori do to do things in Māori ways.[284]

Providers can run their services better if funding arrangements are adequate to cover service costs, secure and sustainable. Many need longer contract funding periods[285] "so that organisations … are not left in a precarious position year after year".[286] The funders' administration processes need to be streamlined to reduce pressure on the providers.[287]

Effective funding arrangements are equitable.[288] Transparency is important – funders should make their intentions clear with regard to their objectives and allocation policies.[289] Government agencies value the successful outcomes that providers achieve when they facilitate funding and "let the providers do what they do best".[290]

Service users benefit when funding arrangements are consistent among government agencies.[291] But funding must also allow for different requirements – national organisations have different needs from regional and iwi organisations, for example.[292] Māori communities and providers are not all the same, so contracting arrangements must allow for diversity.[293]

Funding must allow for innovation,[294] growth and future service development.[295] When providers improve their systems, for example, if they become accredited, this should lead to increased funding.[296]

Funding can be seen as part of a partnership approach, and providers report improved outcomes with collaboration, partnership and strong integrated relationships.[297]

280 Lindsay. (2000: 7), op cit.
281 Te Puni Kōkiri. (2010: 27), op cit.
282 Durie. (2003: 408), op cit.
283 CBG Health Research Ltd. (2009: 10. 53).
284 Gillies. (2006: 229), op cit.
285 CBG Health Research Ltd. (2009: 12), op cit; Te Puni Kōkiri. (2000: 42), op cit.
286 Te Puni Kōkiri. (2010: 23), op cit.
287 CBG Health Research Ltd. (2009: 13), op cit.
288 CBG Health Research Ltd. (2009: 89), op cit.
289 CBG Health Research Ltd. (2009: 12), op cit.
290 Te Puni Kōkiri. (2010: 29), op cit.
291 CBG Health Research Ltd. (2009: 89), op cit.
292 CBG Health Research Ltd. (2009: 11), op cit.
293 Te Puni Kōkiri. (2000: 41), op cit.
294 CBG Health Research Ltd. (2009: 51), op cit.
295 Mauri Ora ki te Ao. (2009: 71), op cit.
296 CBG Health Research Ltd. (2009: 10), op cit.
297 CBG Health Research Ltd. (2009: 46–47), op cit.

Partnerships between government agencies and providers are more cost-effective: "Māori-designed, developed and delivered intervention is anchored in the belief that whānau and Māori communities understand the drivers of Māori offending. If given the opportunity, Māori will develop interventions that can be evaluated and, because the resources of whānau, hapū, iwi and community are harnessed as well, are likely to deliver improved value for money."[298]

10.7 Innovation and transformation

We are geared toward innovative and revolutionary thinking, and practical and sustainable solutions.[299]

Conventional ways of providing services do things for and to Māori.[300] Compared with this, kaupapa Māori approaches are innovative and successful. Examples can be found in many areas: "kaupapa Māori is an innovation which has potential for application across a range of areas for meaningful change in Māori employment issues".[301] In 2004, for example, a Rotorua provider set up home-based support services to combine mahi kākahu (cloak weaving) sessions with health checks for kuia.[302]

Kaupapa Māori approaches can blend the old and the new: "to merge Māori epistemology and tikanga with technology". "Kaupapa Māori has both unchangeable and changeable elements that allow us to remain authentic to āhuatanga and tikanga Māori as well as participate in the modern world."[303] In doing so, "…we sought to create a pedagogy in which oppression could be transformed into authentic expressions of hope and transformation in Aotearoa New Zealand".[304]

Māori student outcomes will improve when they see themselves reflected in a curriculum and when their teachers are supported to be reflective about their practice and to be agents of change for Māori students.[305]

The process of professional development where teachers make change to do this is itself transformative.[306]

Our vision is to unleash the creative potential of Māori peoples to bring about positive change and transformation in the world. Our mission is to conduct research relevant to Māori communities – research which leads to transformation and positive change. [307]

298 Te Puni Kōkiri. (2011: 4), op cit.
299 Reeves. quoted in MoRST. (2005: 1), op cit.
300 Bishop et al. (2003), op cit.
301 Smith. (1998: 35), op cit.
302 Earp & Matheson. (2004: 416), op cit.
303 Institutes of Technology and Polytechnics of New Zealand ITPNZ. (2004). *Critical Success Factors for Effective Use of e-Learning with Māori Learners* (p. 3). Institutes of Technology and Polytechnics of New Zealand.
304 ITPNZ. (2004: 7), op cit.
305 Tuuta, Bradnam, & Hynds et al. (2004: vii), op cit.
306 Tuuta, Bradnam, & Hynds et al. (2004: 61), op cit.
307 Ngā Pae o te Māramatanga. (2011: 2), op cit.

10.8 Tino rangatiratanga

Tino rangatiratanga is about power. It relates to autonomy, independence and self-determination, including "Māori control of Māori resources".[308] It is located in the Treaty of Waitangi and has "guided kaupapa Māori initiatives, reinforcing the goals of seeking more meaningful control over one's own life and cultural wellbeing".[309]

Te kōhanga reo, kura kaupapa Māori, wharekura and whare wānanga are examples of tino rangatiratanga. Frustrated with the poor outcomes from the 'mainstream' education system, which was failing their children, parents and kaumātua planned kaupapa Māori alternatives. "Māori women have a vision and a strategy for change. Since the 1980s they have exercised their tino rangatiratanga by beginning kōhanga reo on marae, in garages and living rooms of our homes and in empty offices of our towns and cities."[310] These initiatives led to successful outcomes for children and adults, including secure Māori identity and educational qualifications.

Tino rangatiratanga is a key driver of whānau, hapū and iwi initiatives. Another example is the renaissance of Waitaha, an ancient tribe of Te Arawa: "the focus has been on doing what Waitaha can do for Waitaha – recognising that Waitaha cannot rely on anyone else to help them move on".[311] Self-determination means that an iwi will invest in education and training "to get people up to the higher levels so the control of the resource is in local hands".[312]

10.9 Building capacity and capability

Building capacity is an investment in Māori communities.[313] Two of the works we reviewed focus specifically on aspects of building capacity and several others mention it. Most work on capacity focuses on organisations, but individual professional development such as literacy can be a "journey of building capacity".[314] This personal development can then contribute to building the capacity and capability of whānau, hapū, iwi and organisations.

The capacity of Māori providers has increased over the past 20 years, and so has the number of providers. The Māori Provider Development Scheme, set up in 1997, supports providers with funding to help them build capacity. A decade later the capacity of 100 providers was measured over eight dimensions; all had increased capacity, particularly in IT and human resources. The number of providers supported by the scheme had grown (from 23 to 240) and the range of services they provide had also expanded.[315]

Workforce development improves positive outcomes by including more Māori perspectives and encouraging Māori participation in new areas.[316] Critical success factors for this include "effective Māori leadership, the application of Māori values to workplace practices, levels of resourcing that are compatible with training and development, critical mass, and targeted policies and programmes".[317]

To be effective, workforce development must recognise the unique position of Māori:

> *Māori workforce development occurs within the context that is essentially modern but recognises a worldview that is distinctly ancient. Māori live in both domains and a workforce that can address Māori needs must be similarly attuned to both spheres.*[318]

308 Cram et al. (2002: 8), op cit.
309 Cram et al. (2002: 18), op cit.
310 Selby. (1996: 21), op cit.
311 Irwin et al. (2011: 20), op cit.
312 Education Training and Support Agency. (1997: 12), op cit.
313 Cram et al. (2002: 7), op cit.
314 Penetito et al. (2001: 4), op cit.
315 CBG Health Research Ltd. (2009: 5-8), op cit.
316 Gillies. (2006: 196), op cit.
317 Gillies. (2006: piii, op cit.
318 Gillies. (2006: 301), op cit.

Organisations must grow and respond to changing environments without putting existing operations at risk. The Māori Television approach has a staged long-term strategic plan for overall growth which incorporates specific strategies to allow for developments in IT.[319]

The goals of organisations will determine the way they increase capacity and capability: "Ngā Pae o te Māramatanga approaches capacity and capability building by fostering nodes of research excellence. Our interest is to develop people who are expert in the methodologies and approaches required to meet our research goals and thus contribute to achieving our vision."[320]

10.10 Best practice

Over a third of the works we reviewed discussed best practice. Several examined the concept in detail in relation to health, education or justice. They looked at best practice in relation to individuals as well as organisations. Common themes that emerged were kaupapa Māori, putting whānau at the centre, tino rangatiratanga, intensive assistance when required, high-quality service provision and "sticking to the kaupapa".[321]

10.10.1 Positive outcomes for individuals

Best practice leads to specific positive outcomes, such as a good start to life for tamariki and rangatahi, acknowledging that Māori health and wellbeing revolves around the core values of aroha, manaakitanga, pono, tika and whanaungatanga.[322] Good practice for rangatahi at Ngā Kooti Rangatahi includes caregivers who are positive role models, intensive educational and social support, government agency assistance before and during court hearings, the host marae providing tikanga programmes, and the development of ongoing links between the rangatahi and marae.[323]

Common themes in indigenous suicide prevention include recognising "power within not power without" and the impact of history; cultural development and continuity; whakapapa consciousness; tino rangatiratanga; and long-term healing rather than short-term treatment.[324] In literacy provision, best practice includes decolonisation; resourcing to provide high-quality, student-centred learning; value structure; appropriate resources; and technology.[325]

10.10.2 Positive outcomes for organisations

Improvements in policy and practices do not only help service users – they can help organisations become self-sustaining. Their success helps them resist "the vagaries of professional behaviour, service provider agendas or broader political climate … they become part of the service experience of users who are thereby empowered to expect and insist on these new standards".[326]

Organisations grow their capacity as their competence develops: "…best-practice health services build upon core Māori competencies, such as increased knowledge of Māori culture, everyday use of te reo, and Māori participation in society". Growing organisational competence through best practice will ensure that "health services are of the highest quality, are culturally competent, and are receptive and responsive to the physical, mental, emotional, social and spiritual needs of tamariki and rangatahi Māori, and whānau".[327]

319 Mather. (2008: 26-31), op cit.
320 See: http://www.maramatanga.co.nz/research/capability-building
321 Penetito et al. (2001: 65), op cit.
322 King. (2012: 21), op cit.
323 Kaipuke. (2012: 13), op cit.
324 Lawson-Te Aho. (2013: 23), op cit.
325 Penetito et al. (2001: 65), op cit.
326 Kerr et al. (2010: 28), op cit.
327 King. (2012: 21-22), op cit.

11. CONCLUSION

11. Aotearoa New Zealand: The way it needs to be

As much as the society we want it to be we must commit to creating New Zealand as the society that we need it to be. Someone has to take the leadership to do what is not popular, but what is necessary. Māori have often taken that leadership role. My hope is that we will begin to embrace partnerships with Māori, rather than to fear them.

Carl Davidson, Chief Commissioner, Families Commission 2010–2012 [328]

11.1 The vision

In 1840 the Treaty that was signed in this country was unique; promising a vision for a new society built on partnership. Few other indigenous peoples were treated, in this way, at this time. The Treaty was based on an inspirational vision of a new society surely all but oppositional to that experienced by, and therefore known by, the signatories at the time.

What a leap of faith they took, what courage they showed, what creative innovation they called on in the early days of Aotearoa's nation building.

Aotearoa needs that courage again now. We have led the world through our visions before. We have been aspirational and philosophical for long enough: now we need to lead through results. And as we take nation building into the post-Treaty settlement phase, new partnership models are needed within and between whānau, hapū and iwi, as much as they have been between Treaty partners in the past.

There must be a new way ahead if New Zealand is to fulfil its true potential. And if New Zealand is to achieve the results it needs then it sits at the crossroads of arguably the biggest opportunities of our recent social history. Why now? Because the achievements of the public, private, iwi, NGO and church sectors, in recent decades, have created a platform for the very transformative change needed.

But, there are missing pieces in the puzzle that stifle the achievement of the results sought.

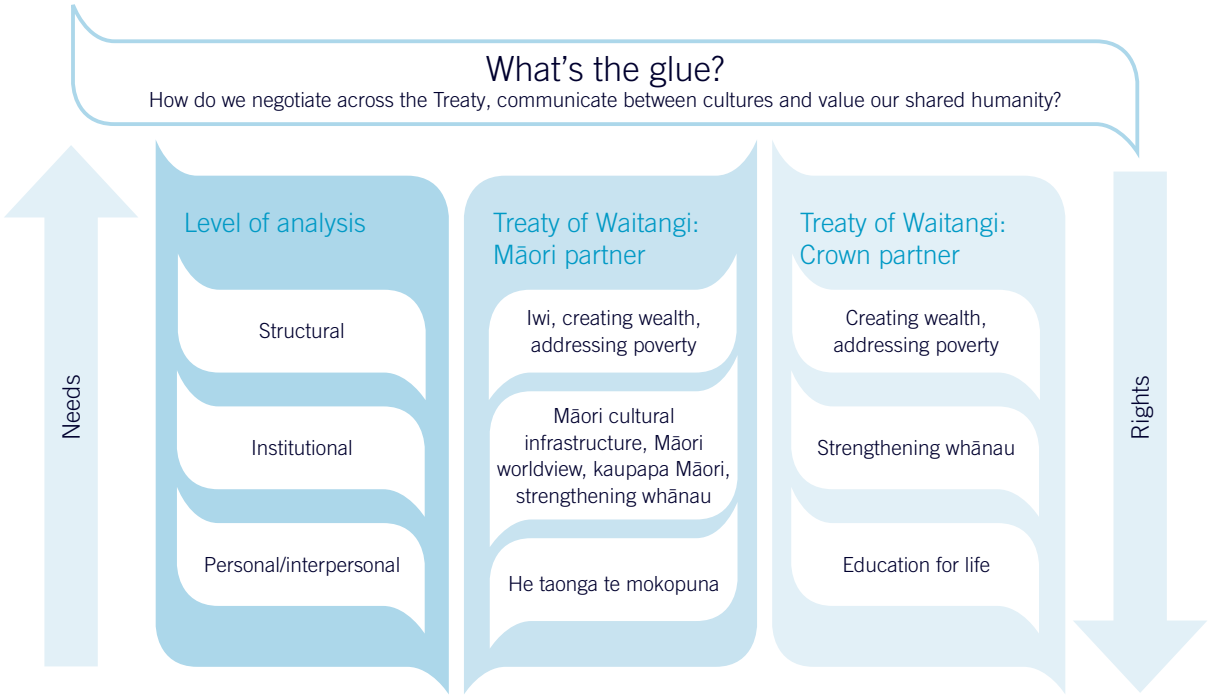
11.2 Key findings

> *Over time, and after a fair amount of trial and error, there has been recognition that the Treaty of Waitangi provides a touchstone upon which two world views, two sets of traditions, and two understandings can create a society where indigeneity and modern democratic practices can meet.* [329]

The people who came to the Families Commission wānanga were honest and engaging about what could be done to build pathways together to the future. Their views are explored in the section that follows. They are summarised first in Figure 3.

328 Davidson, C. (2012). Opening address – Launch of Partnerships With Māori – He Waka Whanui. 28 March 2012. Wharewaka, Wellington.
329 Durie, M. (2011: ix). Foreword in Tawhai, V., & Gray-Sharp, K. (Eds), *Always Speaking: The Treaty of Waitangi and Public Policy* (pp. ix–x). Huia Publications, Wellington.

Figure 3 Nation building in Aotearoa New Zealand – What the people said



11.3 He taonga te mokopuna

The ideal of the child being raised by the village was a firmly held aspiration. Parenting was often seen as a shared responsibility between parents, grandparents, as well as other relatives including aunts, uncles, cousins and siblings. The marae was viewed as a key site of potential support and strength for whānau.

Both whakapapa and kaupapa-based whānau were acknowledged as being powerful and positive contexts within which people can experience family and develop to their fullest potential. There was a strongly held view that, despite the varying configurations of whānau in contemporary New Zealand society, the Māori cultural values underpinning the caregiving and caretaking aspects of cultural practices such as whangai are still valid and remain viable options.

The need to include and nurture our young people was mentioned frequently, along with the need for positive attitudes and experiences. Examples included 'We should equip our mokopuna well to take us into the future; invite them to hui.' 'Let's teach and encourage tamariki academically, spiritually and economically, let's teach them tikanga.'

Specific suggestions included ensuring children are educated in whakapapa and developing positive ideas of where Māori children want to be in the future. People wanted positive guidance for rangatahi with mentoring by kaumātua.

Participants also wanted a 'good environment for our tamariki' and said people should be using the land for the benefit of their mokopuna. They wanted to see opportunites for rangatahi through avenues such as sports academies, kapa haka and performing arts.

11.4 Kaupapa Māori, the Māori cultural infrastructure and the Māori worldview

Kaupapa Māori ways of working are particularly effective because they focus on cultural and personal identity; these insights help whānau grow stronger as they are welcomed and connected within hapū, iwi, schools and the community.

11.4.1 Whānau, hapū and iwi success

Those gathered at these hui spoke of the success of tāngata Māori as members of whānau, hapū and iwi. There was overwhelming belief in the power of these collective entities to work together to provide pathways and support for Māori success, using tikanga and te reo as both the foundation and the compass. Furthermore, despite the ongoing residual effects of colonisation, the continuing challenges in realising an equitable partnership with the Crown and its agencies, and the internal political tensions and issues that arise within Māoridom, people remain intent on finding a way forward that will benefit Māori today and into the future.

People felt that whānau, hapū and iwi should build on the assets, strengths and capability that Māori already have and use the power and resources of Māori people to create new strengths, and attract those who have moved away to return. Understanding and recognising these strengths, working together collaboratively to develop them and promoting them in the community were seen as essential to building this capability. Celebrating Māori successes more and celebrating the diversity of those successes, as well as the diversity of Māori, is a key to raising expectations and affirming existing strengths and achievements.

11.4.2 The role of iwi

Iwi have a critical role to play: taking a lead, embracing opportunities and developing structures and procedures to manage resources, while reflecting traditional Māori values and working collaboratively with other iwi to maximise strengths and capabilities.

11.4.3 The role of hapū

It was widely agreed that whānau can play a key role in anchoring and supporting the individual. While the whānau has a responsibility to itself, whānau members provide a rich plethora of skills and energy as a resource to the iwi. Given that iwi have been responsible for interfacing with government and dealing with matters at a macro level, the role of hapū appears to be overlooked. Yet the role of hapū is an essential one, acting as a bridge between whānau and iwi. The contribution of whānau to the wellbeing of hapū and iwi is counter-balanced by the need for hapū and iwi to provide support to whānau in a facilitative role, communicating with government agencies and assisting with resourcing for whānau initiatives. The role of government was viewed as ideally one of supporting pathways to success through partnerships, facilitating and enabling Māori to move forward.

11.4.4 Marae as cultural sanctuary

While not all Māori are linked to marae, because of lack of knowledge or opportunity, marae nevertheless continue to provide a unique site for whānau to gather to share skills, knowledge, resources and support. Participants agreed that it is from this traditional marae base, with the strengths of tikanga and te reo, that pathways forward stem.

11.4.5 Te reo me ona tikanga

Te reo was championed as the key to understanding the Māori worldview and essential to Māori cultural survival. Concern was evident that despite best efforts the language is not flourishing, and worse, is declining. Support for mainstreaming te reo and strategies to promote its use were widely discussed. The need to normalise the speaking of te reo was a strong theme. Literacy in both Māori

and English is seen as a preferred pathway to success, but it was evident that participants believed te reo needs to be prioritised.

Strategies identified by participants for overall future development of whānau, hapū and iwi that have had some success or are currently being developed were largely based on seeking to reclaim and retain te reo and tikanga; adapting to current circumstances while maintaining Māori cultural values and practices; and utilising the benefits of research and technology to advance forward.

The theme of tikanga ran through many topics of discussion, particularly the need to ensure that tikanga is acknowledged, used and passed on, because of the ways in which tikanga anchors Māori culture and in turn can enrich whānau Māori.

Manaakitanga, koha and the reciprocity of resources and knowledge are key elements of these cultural values in practice. Tikanga is regarded as the foundation as well as a means to both connecting back to and retaining what it means to be Māori.

11.5 Creating wealth, addressing poverty

11.5.1 Affording to be Māori

It was also recognised that economic and social issues dominate the lives of many whānau Māori so that cultural participation is not a priority, and often not a possibility, because of the impact of urbanisation and disconnection from cultural roots. Yet there was a strong belief that the pathways forward, away from these difficulties, are through cultural participation and accessing the support available within the Māori collective of whānau, hapū and iwi. It was a strongly held view that tikanga and te reo contribute substantially to individual wellbeing by strengthening the sense of identity and by raising self-esteem.

Wealth and wellbeing

There were various definitions of wealth, and wānanga discussions centred around the differences between material wealth and other forms of wealth such as health and wellbeing, knowledge and cultural wealth. Planning for wealth that has both economic and social benefit is dependent on what definition is employed. The primary goal is unleashing potential so iwi, hapū, whānau and other Māori organisations can manage their resources while promoting and using traditional values, spirituality and mana to support all aspects of what it might mean to be 'wealthy'.

11.5.2 Rangatiratanga and leadership

There was a stated need for training in managing big organisations, and specifically Māori-led governance courses, because it was recognised that organisational structures need good governance and accountability. There was also a call for a focus on leadership development and succession planning.

11.6 Strengthening whānau

11.6.1 Tino rangatiratanga

Whānau face their own challenges and not all are engaged culturally or attached to marae or a wider whānau. Irrespective of cultural strengths or access to wider whānau support, many whānau are dealing with serious issues that require other support mechanisms and strategies to enable themselves to fulfil their potential.

Support networks and agencies must work to access whānau and engage them in a way that is appropriate and empowering for whānau, working *with* the *whole* whānau and not *to* them. Education and upskilling were viewed as critical to the process of strengthening whānau. Effective communication was also seen as essential to ensuring whānau success. Although changing

behaviour may be difficult and take time, best practice means allowing whānau to drive changes, engage in their own solutions and become empowered.

While some whānau need a real voice to help them regain their mana others are seeking to affirm their whanaungatanga by holding wānanga of 'self-discovery', iwi gatherings and the sharing of whakapapa through activities that focus on identity.

Many whānau Māori today face a myriad of challenges. A resounding note and recurring theme is the belief that strength in whānau Māori can be sourced from the practice of traditional concepts such as whanaungatanga and manaakitanga, and that these cultural strengths can bolster whānau facing social and economic challenges.

11.6.2 Technology

There is a need to upskill: the effective use of technology represents a new paradigm. Building IT capacity presents many opportunities including the ability to connect, reconnect and keep connected to whānau, hapū and iwi networks. Whānau are connecting through email and Facebook, and using websites and other tools to their benefit.

11.7 What's the glue?

11.7.1 Consensus and collaboration develops cohesion

Throughout the wānanga there was stress on the importance of mutual support and working together toward common goals and aspirational visions, employing the practices of manaakitanga to develop a sense of connection and common purpose. Working through the process of decision-making to arrive at a consensus was seen as a way to encourage cohesion. Collective activities and initiatives, based on the collective wisdom, can also lead to community cohesion. Opportunities come from building collaborative relationships and not having to compete for resources such as funding.

11.7.2 Relationships with local and national government

Dissatisfaction was expressed with local and national government structures. People wanted structures that reflect Māori traditional values, with transparent communication and accountability where meaningful engagement and relationships are paramount.

11.8 Education for life

Participants valued good education for the opportunities and inspiration it can provide across the life span. There was a view, however, that more Māori and te reo teachers are needed, as well as support workers within schools and tertiary institutions, and home educators. Academies of excellence were also an area of opportunity that participants were keen to encourage.

Mainstream education was viewed by many as often having disregard for Māori culture. Some were against education that promotes dominant Western culture because it is failing Māori children. The suggestion was made that educational institutions should be monitored to ensure they are not failing Māori. The ideal proposed was a well-rounded education that includes the values, language and practices unique to iwi and hapū specific in local school areas.

11.8.1 Kaupapa Māori education

Many participants supported inspirational kura kaupapa over mainstream schools. They wanted communication skills taught by Māori teachers who were fluent in tikanga and te reo Māori in school environments that related to the aspirations whanau have for themselves.

11.8.2 Walking in two worlds together

The aspiration that whānau become bi-cultural while retaining their own identity was summed up by one wānanga participant: "We must bridge the gap of walking in two worlds. Some Pākehā are broken too and we can heal together."

11.9 The strategic context

This research sits in a strategic context in which the Government is calling for better results from the public service and new ways of producing them. Prime Minister John Key is leading the call,[330] and the State Services Commission is taking a leading role in promulgating the key messages.[331] The broad results sought, and the new ways of producing them, need to come from the current budgetary parameters: there is no new money to throw at new ideas.[332]

What is needed is new approaches and partnerships to deliver the results sought. A new way of conceptualising the challenges coupled with a new language to explore them is overdue. Thinking outside the box, looking for systemic change to respond to complex issues and creating paradigm shifts rather than seeking incremental change, will start to take us in the direction needed.

The wider New Zealand citizenry is also calling for a halt to what is perceived to be the growth of bureaucracy without a commensurate growth in the results it delivers.[333] There is a call for more 'public' and more 'service' from the public service that their taxes fund. Whilst the recently released *White Paper for Vulnerable Children* highlights vulnerable children and the social services sector, no sector is immune from these calls.[334]

11.9.1 The Māori public policy context

The public sector urgently needs to research what is working with and for Māori and what public policy is getting right, and to share the stories and lessons from this research.

Successive governments have invested billions of dollars in programmes and services designed to realise Māori potential. What do we know about the impact of that investment? What change has been created? What has the policy research addressed? In the main, research in the Māori public policy arena has focused on disparities, providing statistics and telling stories of what is not working. This paradigm may have dominated the policy agenda, producing the evidence of the need for change, for decades. What is needed now is an equally focused research programme on what is working so that solutions are sought with as much vigour and resource.

People need only read a small number of government research reports to consider the evidence of the under-realisation of Māori potential reported in recent decades. The following reports provide points of comparison, some 40 years apart:

- 1961, *Report of the Department of Māori Affairs: 1960.* (The Hunn Report). Government Printer, Wellington.
- 1998, *Report on Progress Towards Closing Social and Economic Gaps Between Māori and Non-Māori.* Te Puni Kōkiri, Wellington.
- 2000, *Closing the Gaps.* Te Puni Kōkiri, Wellington.

Realising Māori potential has long been a developmental aspiration of Māori, their Treaty right as Treaty partners, and a human right in terms of international conventions.[335] It is now an economic necessity. New Zealand cannot afford for any major sector of the community to achieve at less than its full potential, and that includes Māori.

330 See Hon John Key. (2011) 'Speech from the Throne', 21 Dec 2011, at www.beehive.govt.nz; and 'Government Wants Better Results From Public Services', 8 Feb 2011, at www.beehive.govt.nz
331 See www.ssc.govt.nz
332 See Hon John Key. (2012). 'Better Public Services', 15 Mar 2012, at www.beehive.govt.nz
333 See Salvation Army. (2013). *State of the Nation.* Salvation Army, Wellington.
334 See *The White Paper for Vulnerable Children*, at http://www.beehive.govt.nz/feature/white-paper-vulnerable-children
335 See, for example, The United Nations Declaration of Human Rights, and The United Nations Declaration of the Rights of Indigenous Peoples (UNDRIP), both of which New Zealand is a signatory to. (Go to: http://www.un.org)

11.9.2 Aotearoa New Zealand the way it needs to be

Aotearoa New Zealand enjoys a pioneering history. Through the signing of the Treaty of Waitangi New Zealand showed international leadership. Our forbears committed to building a new society. The Treaty is one of the foundational features that allowed New Zealand to create nation-building trajectories different from those seen in many other countries colonised by Britain.[336]

The Treaty provides a framework that is helping New Zealand develop a settlement model that takes our society from grievance to nation building.

The messages from the wānanga speak to us about issues and opportunities as we face the next phase of building NZ Inc.

The participants in this research spoke openly and freely about what works with Māori; this report gives voice to their views. This research shows that the major opportunity articulated by the people, and at this point the one least invested in by the Crown, lies at the institutional level, in investment in marae-based programmes of social and cultural development.

As State Services Commissioner Ian Rennie has recently been quoted as saying:

> *Delivering better public services poses a challenge for leaders across the state sector. The Prime Minister's 10 result areas require us to do things differently and to do different things.*[337]

336 From National Party Māori Affairs Policy 2011: "The Treaty of Waitangi underpins the Crown-iwi relationship. The Treaty is our country's founding document. It is based on mutual respect and the vision of a more prosperous future for all New Zealanders. The Treaty created a nation based on diversity and shared aspirations for future success, wealth, and prosperity. National is committed to ensuring Māori and all New Zealanders can enjoy a successful and more prosperous future." Source: Irwin, K.G. (2011). *Confidence and Supply Agreements National Lead Government 2012–2014. A summary* (p. 9). Unpublished Families Commission Briefing Paper.

337 Quoted in Albury, D. (2013). *Leadership for the Delivery of Better Public Services.* Director, Innovation Unit Ltd, Associate, Institute for Government, Design and Development Director, Global Education Leaders Program (GELP). Leadership Development Centre, Wellington, 28 February 2013.

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APPENDIX 1

Speakers' biographical profiles

Wellington

Kim Workman

Ngāti Kahungunu, Rangitane

Kim started his public service career as a police officer in 1959. In 1974 he received a Churchill Fellowship to study at the Delinquency Control Institute, University of Southern California.

In 1976 he left the Police to take a position as senior investigating officer in the Office of the Ombudsman. For the next seven years he was responsible for investigating complaints from prisoners and psychiatric patients and complaints against the Police.

In 1983 Kim was appointed as a manager in the State Services Commission, and in 1986 he became the District Manager, Department of Māori Affairs, Rotorua. In 1989, after a short stint as Deputy Secretary, Māori Affairs, Auckland Region, Kim was appointed as an Assistant Secretary (Penal Institutions) Department of Justice. He oversaw a major reform of the prison service, and in 1992 received a Senior Executive Scholarship from the State Services Commission to attend the Graduate Business School, Stanford University.

Kim was appointed as Deputy Secretary (Māori Health), Ministry of Health in 1993. He retired in 1996 to establish his own consultancy business, specialising in public policy advice, Māori and indigenous development, and organisational development and change.

In 2003 Kim was awarded a second Churchill Fellowship, to study offender re-integration in Detroit, USA. In 2005 he was the joint recipient (with Jackie Katounas) of the International Prize for Restorative Justice. The award was created to honour a person or organisation responsible for significantly advancing restorative justice around the world.

In 2006 Kim joined Major Campbell Roberts of the Salvation Army to launch the 'Rethinking Crime and Punishment' strategy. In 2007 Kim was made a Companion of the Queen's Service Order. In 2008 he was appointed as a Commissioner to the Families Commission.

Dr Apirana Tuahae Kaukapakapa Mahuika

Chair, Te Rūnanga o Ngāti Porou; Chair, Te Whare Wānanga o Ngāti Porou

Dr Apirana Tuahae Kaukapakapa Mahuika lives in Gisborne and chairs Te Rūnanga o Ngāti Porou. Born and raised in te reo and tikanga, Apirana speaks English as his second language. He holds degrees in anthropology, sociology and education, with a Bachelor of Arts degree from Auckland University and a Master of Arts from Sydney University. In 1974 he was the Elizabeth II postgraduate scholar in New Zealand. He holds a Diploma in Theology from Selwyn College, Otago and is an ordained Anglican clergyman and a licensed interpreter in te reo.

Apirana was a recipient of the 1990 Commemoration Medal and was awarded an honorary doctorate by the University of Waikato for services to New Zealand. Apirana is experienced in the field of governance. Roles he has held in this field are: chairman of Te Rūnanga o Ngāti Porou from 1985 to the present; chairman of Te Whare Wānanga o Ngāti Porou from 1991 to the present; chairman of the taskforce that was set up to investigate the concept of a National Māori Congress and on its establishment appointed as its inaugural chairman; a member of the New Zealand Historic Places Trust and chairman of the Trust's Māori Committee until 1979; president of the Māori Graduates Association from 1970 to 1979; chairman of the Puao-te-Ata-tu Committee of the former Department of Social Welfare until 1987; and a member of the board of the Museum of New Zealand and Chairman of its Māori Committee through to the establishment of the Museum at its new site in Wellington.

Naida Glavish

Chair, Te Rūnanga o Ngāti Whātua, General Manager of Māori Health and
Chief Advisor, Tikanga, for the Auckland District Health Board

Naida was the toll operator who was criticised for greeting customers with 'kia ora' in 1984. She was initially demoted over this. But public opinion was firmly behind her and now New Zealand greets the world with 'kia ora'. Since then Naida has continued to lead the way for whānau, advocating for her own mokopuna and 'everyone else's'. As General Manager of Māori Health and Chief Advisor, Tikanga, for the Auckland District Health Board, she promotes the vision for Māori health as '100 percent Māori customer focus'. An example is her fight for the rights of tūpāpaku within the health system and her insistence that they be treated with deep respect. Naida has been a Commissioner for Te Ohu Kaimoana and is a member of the Iwi Leaders Forum.

Hon John Tamihere

Ngāti Porou, Whakatōhea and Tainui
Chief Executive Officer, Te Whānau o Waipareira

John Tamihere is of Ngāti Porou, Whakatōhea and Tainui descent. He gained an arts and law degree from Auckland University and served as a Cabinet Minister in the Labour Government from 2002 to 2004. John is the Chief Executive of the Waipareira Trust; he also hosts a talkback show on Radio Live and presents Think Tank, a TV show aired on TV3. His weekly newspaper column in the *Sunday News* also keeps him busy. He was voted Man of the Year by *Metro Magazine* in 1998, New Zealander of the Year by *North and South Magazine* in 1997 and Person of the Year by *Sunday Star Times* in 1997. John is former Chairman of the New Zealand Māori Rugby League Board, an active member of the community and is involved in land and commercial law.

Jeremy Gardiner

Ngāti Awa

Jeremy has recently completed a term as the Chief Executive of Te Rūnanga o Ngāti Awa, an iwi authority representing around 15,000 descendants of Ngāti Awa, whose rohe (tribal area) is in the Eastern Bay of Plenty. Jeremy has been Chief Executive since 2006 and was involved in the establishment of the rūnanga structure. Prior to that he held a range of roles in the public and private sectors, including the development of a new governance model for Māori, as a communications consultant and working on Y2K in London's investment banking industry.

Dr Manuka Henare

Te Rarawa, Te Aupōuri, Ngāti Kuri

Associate Professor, Te Ara Hou – University of Auckland
BA (Hons), PhD (VUW), MInstD
Associate Dean Māori and Pacific Development
Director, Mira Szászy Research Centre
University of Auckland Business School

Manuka Henare is a consultant and researcher in the private sector with a specialty in Māori business enterprise and development economics. He has advised government departments, local authorities and other institutions on bicultural policies and has also served on government advisory committees on social policy, development assistance, peace and disarmament, archives and history. In 1996 he joined the University of Auckland Business School, where he is responsible for Māori business development. He is Associate Dean (Māori and Pacific Development) and Associate Professor in Māori Business Development in the Department of Management and International Business. Manuka is also the foundation Director of the Mira Szászy Research Centre for Māori and Pacific Economic Development and leads a number of multidisciplinary research project teams.

Carl Davidson

Chief Commissioner, Families Commission

Carl Davidson has been involved with research and teaching about research for all of his professional life (in other words, a lot longer than you'll get him to admit). This has involved working for the DSIR as a social scientist, as a full-time academic teaching research methods, and in market research as a senior account manager. Since returning to Christchurch in 2004 Carl has taught in the Christchurch College of Education's School of Business, worked as an independent market research contractor and worked with Research First as a Research Director.

Carl is also the author and co-author of a number of books on research practice in New Zealand, including *An Introduction to Qualitative Research in New Zealand* (Oxford University Press, Auckland, 1998), *Social Science Research in New Zealand* (Pearson Education, Auckland, 1999), *The Art of Getting Published* (Dunmore Press, Palmerston North, 2000), *Knowledge Management: An Introduction to Creating Competitive Advantage from Intellectual Capital* (Tandem Press, Auckland, 2002) and *Evaluating Policy and Practice: A New Zealand Reader* (Prentice-Hall, Auckland, 2004). He is also the author of a large collection of popular and academic journal articles and conference papers about the theory and practice of research.

Carl is a member of the Market Research Society of New Zealand, the Association of Social Science Researchers and the Sociological Association of Aotearoa.

Colleen Tuuta

Chair Whānau Reference Group, Albatross Enterprises Ltd

Colleen was born in Opunake and is of Taranaki, Ngāti Mutunga, Ngāti Mahuta, Scottish and Irish descent. During the past 25 years Colleen has worked extensively with organisations including the New Plymouth Women's Centre, Taranaki Business Development Board, Rape Crisis, Women's Refuge and Tu Tama Wahine o Taranaki. Currently she is the Specialist Adviser for the Parihaka Needs Analysis Project and the chairperson for a research project examining the potential of women in small-to-medium-sized businesses. Colleen is also the chairperson of the TSB Community Trust.

At the launch of the Taranaki War Exhibition at Puke Ariki, in the presence of the Governor-General, Colleen made a deeply moving and challenging speech. That speech began thus:

> *I am in a unique and privileged position to stand before you this evening, your Excellency and Lady Satyanand, as one example of the multi-dimensional roles and responsibilities of a fifth-generation mokopuna of both sides of our Land Wars. I am part of a transitionary generation that is correcting and clearing the way for an even more exotic eclectic mix of mokopuna who are following hot on my footsteps.*
>
> *I am physically one, but I represent many.*

Toni Waho

Dip Tchg, BA Hons, Kaiwhakamāori ā-waha
Ngāti Rangi, Te Āti Hau-nui-a-Pāpārangi, Ngāti Apa, Ngāti Kahungunu, Waikato

Māori language has been a central part of Toni's career over the past 20 years through his participation in areas such as kōhanga reo and kura kaupapa Māori. Toni has been involved in the establishment of Te Rūnanganui o Ngā Kura Kaupapa Māori, as well as the development of Te Aho Matua, the underlying principles for kura kaupapa Māori whānau, teachers and students. He is a trustee of the Te Kōhanga Reo National Trust and was recently a member of the Independent Panel that conducted the Ministerial**.** He is also a certified Māori language translator and graduated from Massey University after postgraduate study in Māori Language Policy and Planning with a focus on intergenerational transmission of te reo within whānau. Toni was the principal of Te Kura Kaupapa Māori o Mana Tamariki from 1996 to 2009, and is currently working on a range of Māori language education-based initiatives.

Bronwyn Ruth Naumai Yates

Ngāti Rangiwewehi, Ngāti Whakaue, Ngāti Tūwharetoa, Ngāti Maniapoto, Te Aitanga-a-Mahaki, Rongowhakaata.

Bronwyn is Te Tumuaki (Chief Executive) of Literacy Aotearoa, a Treaty-based organisation with the largest national network of adult literacy providers throughout Aotearoa New Zealand. Bronwyn is involved in the development of education and is a highly respected voice in the adult literacy and foundations skills sector, having worked extensively in the field of adult and community education over many years. Since the early 1990s Bronwyn has been a member of strategic policy-development bodies – including the Ministry of Education's Adult Literacy Reference Group, the Quality Mark Reference Group, the Learning Pool Monitoring Group, the Working Party on Adult Continuing Education, the Māori Literacy Taskforce and the Foundation Learning Advisory Group. She is a current member and Chairperson for Te Whakaruruhau Mātauranga Māori (NZQA) and Te Whakaruruhau Matua (NZQA) and a trustee of the Māori Education Trust. In 2003 she was awarded the Queen's Service Medal for services to education and the community.

Auckland

Dr Leonie Pihama

Research Director for Māori and Indigenous Analysis Ltd
Te Atiawa, Ngāti Māhanga, Nga Māhanga a Tairi

Dr Leonie Pihama is the mother of six children and has had extensive involvement in Māori education, including Te Kōhanga Reo, Puna Reo, Māori language immersion units, kura kaupapa Māori and wharekura. She is actively involved with Te Kura Kaupapa Māori o Hoani Waititi Marae.

Dr Pihama is the Research Director for Māori and Indigenous Analysis Ltd. She is also Senior Research Fellow at the Te Kotahi Research Institute at Waikato University and is Adjunct Professor at Te Whare Wānanga o Awanuiārangi. Previously Dr Pihama was the Director of the International Research Institute for Māori and Indigenous Education at the University of Auckland. She was also a director for Māori Television for four years through its establishment phase, and is currently serving as a member on the Health Research Council, Māori Health Committee.

Ann Milne

Principal, Kia Aroha College, Otara

Ann is the principal of Kia Aroha College (Years 7 to 13) in Otara, Auckland. Kia Aroha College was established this year through the merger of two former schools, Clover Park Middle School and Te Whānau o Tupuranga. A Pākehā educator, Ann is a strong advocate for different approaches to addressing the issues affecting the education of Māori and Pasifika students. In 2004 she was the recipient of both the New Zealand Education Administration and Leadership Society's (NZEALS) Konica Minolta/Dame Jean Herbison Scholarship and the President's Research Award. In 2007 she was the NZEALS Visiting Scholar, speaking to audiences throughout New Zealand, and in 2009 she won the Auckland Savings Bank and Auckland Primary Principals' Association Travelling Fellowship.

Whakatāne

Enid Ratahi-Pryor

CEO, Ngāti Awa

Enid Ratahi-Pryor is the recently appointed CEO of Te Rūnanga o Ngāti Awa. She was formerly the Chief Executive of Ngāti Awa Social and Health Services in Whakatāne and as the former General Manager of the Disabilities Resource Centre Eastern Bay of Plenty has been in general management for the past 20 years. She has an extensive background in the health and social service sectors. Enid has been a member of the Welfare Working Group established by minister Paula Bennett in 2010 to review the welfare system. She also sits on the minister's Community NGO Advisory Group and has been active in the national arena for the past decade. Enid is a former member of the Lottery Grants National Facilities Committee and the Lottery Grants Special Significance National Committee, and has been active in many governance roles in the Bay of Plenty. Enid is a current board member of Te Rūnanga O Ngāti Awa and Director of Ngāti Awa's commercial arm, Ngāti Awa Group Holdings. She is the chairperson of the Rotoehu Forestry Trust, chairperson of Puawairua Marae and a trustee of Kiwinui Trust.

New Plymouth

Fiona Emberton

Manager Puke Ariki, New Plymouth District Council.

Government agency; 201–500 employees; Government administration industry; August 2011 – present (1 year 3 months) New Plymouth. Owner: Embervision, Partnership; 1–10 employees; Management consulting industry. February 2003 – March 2010 (7 years 2 months). Embervision is a limited company in both the UK and Australia, concentrating on leadership development, business review, process improvement and motivational speaking.

Wharehoka Wano

Kaihautū Māori/TMoA Team Leader
Dip Tchg (Secondary), BA, BEd, MEdAdmin

While his initial training and teaching was in English, Social Studies and PE, Whare has worked in Māori education over the last 20 years. This has included the development of the Marautanga, providing professional leadership in Māori immersion settings and writing and developing Māori language resources. As a member of the CORE Education team, his role is in ensuring clear communication between the CORE team and the Māori team, and the wider CORE external stakeholders. His strengths are in facilitating, leading and ensuring team members are contributing in areas where they have strengths. The cultural values of Māori leadership are important to Whare, and are modelled in the way he communicates and leads. He has chaired the board at his kura kaupapa for four terms, as well as being involved in numerous other educational and iwi governance bodies.

Rodney Baker

Ngāti Mutunga

Rodney was born in Waitara, the eighth child of nine. He was brought up on the banks of the Mimi River on a dairy farm where the whānau were taught to live off the land. Whitebaiting, floundering, eeling and gathering kai moana were all whānau activities. He is from a multi-generation whānau who have lived in the region for many centuries and are proud to be Ngāti Mutunga. Rodney is active in the governance sector. He is a National Sector Committee member for Solid Wood Manufacturing Training; a member of the Urenui Lions; Managing Director of Bruskaz Ltd; Chairman of Maruehi Fisheries; Te Rūnanga o Ngāti Mutunga Acting Chairman; Director of Ngāti Mutunga Charitable Trust; and a Director of the Investment Trust. He is also a committee member of the North Taranaki Heritage Trail.

Richard Handley

CEO WITT

Accounting Professional – ACA and CMA

Richard has a business degree from Massey with a major in accounting and an economics minor. He spent 20 years in banking both in New Zealand and overseas and has been a CEO of Rotorua and Taupo hospitals and the Human Rights Commission, and deputy CEO of Unitec, New Zealand's largest polytechnic, and previously taking up the role of CEO of Western Institute of Technology in August 2008.

Ngaropi Cameron

Chief Executive, Tu Tama Wahine

Ngāti Mutunga, Ngāti Kahungunu ki Waiora

NZRN, Registered Whānau/Hapū/Iwi Practitioner – Te Ahi Pa, Member NZAC

Ngaropi has worked in the social service area for over 25 years. Throughout this time she has been involved in numerous local and national community development projects including various kaupapa Māori services, training and resources. She is the foundation member, Chief Executive, Senior Domestic Violence Programme Facilitator and Educator of Tu Tama Wahine O Taranaki. She is currently an executive board member of Jigsaw and a member of the Māori Reference Group to the National Taskforce on Family Violence. Ngaropi was a member of the approval panel between 2002 and 2005. She was co-opted for the term of the current panel as a person with tikanga Māori expertise and knowledge and understanding of domestic violence in April 2009.

Families Commission Kaupapa Māori research reports

Whānau Strategic Framework/Anga Rautaki Ā-Whānau 2009–2012. April 2010.

1/10 *Definitions of Whānau: A review of selected literature.* April 2010.

2/10 *Whānau Taketake Māori: Recessions and Māori resilience.* September 2010.

1/11 *Whānau Yesterday, Today, Tomorrow.* August 2011.

2/11 *Mātiro Wakamua: Looking over the horizon.* December 2011.

1/12 *Partnerships with Māori / He waka whānui.* March 2012.

4/12 *Te Pūmautanga o te whānau: Tūhoe and South Auckland whānau.* February 2012.

Reports are available on the Commission's website or contact the Commission to request copies:

Families Commission
PO Box 2839
Wellington 6140
New Zealand
Telephone: 04 917 7040
Email: enquiries@nzfamilies.org.nz

www.nzfamilies.org.nz

Families Commission Kōmihana ā Whānau

If you would like any information about the work of the Families Commission, contact **enquiries@nzfamilies.org.nz**

Wellington office
Public Trust Building, Level 5
117–125 Lambton Quay
PO Box 2839, Wellington 6140
Phone 04 917 7040
Fax 04 917 7059

Auckland office
AMI House, Level 5
63 Albert Street, Auckland 1010
Phone 09 985 4106
Fax 09 985 4109

Email
enquiries@nzfamilies.org.nz

Commission website
www.nzfamilies.org.nz

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