

Manaaki Tāngata: The application of Kaupapa Māori as an ideological base for a care-giving programme for Māori youth and whānau at risk

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ABSTRACT

Since British colonisation and the signing of the Treaty of Waitangi in 1840, Māori have consistently endured social disparities which have disadvantaged *whānau* (family, extended family) *hapū* (sub-tribe) and *iwi* (tribe) and their aspirations to achieve wellness. This exegesis will critically examine the history of care-practice of Māori youth and *whānau* in Aotearoa New Zealand including an analysis of the policy which governs care-provision and practice in Aotearoa New Zealand demonstrating that Māori remain underprivileged. This analysis will highlight the State's failure to incorporate *Kaupapa Māori* (Māori ideology) into mainstream policy despite the recommendations in the 1988 Puao-te-ata-tu – The Report of the Ministerial Advisory Committee on a Maori [sic] perspective for the Department of Social Welfare, headed by the late John Te Rangiāniwaniwa Rangihau. Furthermore, this exegesis will present a case-study of a successful Māori community service provider that operates from a *Kaupapa Māori* philosophical base and is therefore consistent not only with *whānau*, *hapū*, *iwi* aspirations of family wellness, but consistent with the recommendations in Puao-te-ata-tu.

Without the amalgamation of *Kaupapa Māori* ideology and values into Māori care provision in Aotearoa New Zealand, Māori will continue to experience serious disparities and unwellness.

A visual report of 32 minutes is the creative component of this research project and complements the text, particularly the case-study of Otangarei Trust and thereafter, the Te Hau Āwhiowhio o Otangarei Trust.

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ATTESTATION OF AUTHORSHIP

I hereby declare that this submission is my own work and that, to the best of my knowledge and belief, it contains no material previously published or written by another person (except where explicitly defined in the acknowledgements), nor material which to a substantial extent has been submitted for the award of any other degree or diploma of a university or other institution of higher learning.

Matti Kaipo

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*Tawhirirahi tōku maunga
Awapoka tōku awa
Pāreingareinga tōku moana
Ngāti Kurī tōku hapū
Waimirirangi tōku whare tupuna
Ko Te Aupōuri me Te Rarawa ōku iwi
Ko Martin Kaipo tōku ingoa*

*He hōnore he korōria ki te atua
He maungārongo ki te whenua
He whakaaro pai ki ngā tāngata katoa*

Ka tangi te tītī, ka tangi te kākā, ka tangi hoki ahau. Tihei Mauriora! Tēnei te mihi atu ki te hunga i hui mō tēnei kaupapa. Mai i ō koutou maunga whakahī, ngā awa kawē i ngā kōrero, ngā whenua i takahia e rātou mā. Tēnā koutou. Ka rangona te karanga whakatau mai i te ora, ka tangi ngā mihi.

Tēnā ka whakamomori ake ki te whai haere i ngā mahuetanga mai i a rātou mā. Heoi anō, ko rātou te hunga mate ki a rātou, ko tātou te hunga ora e rapu nei kia tūtaki te kanohi ora ki te kanohi ora. Tihei mauriora!

This research has come about because of the continued frustration experienced by my *whānau* around the Children Young Persons and their Families Act, in particular Sections 396 and 403, and the lack of engagement with *Kaupapa Māori* (Māori ideology) frameworks within the policies and services aimed at Māori. The inspiration for this exegesis has come from those who maintain *Kaupapa Māori* protocols of care and have persisted in this journey of *manaakitanga* (hospitality, kindness) for our Māori *whānau*. I also acknowledge those young Māori who seek positive transformation within New Zealand's contemporary society. Therefore, this exegesis is dedicated to everyone who has contributed to this journey and especially those who devote themselves to the positive development of the next generation of young Māori people.

As the head of our family, as a specialist care provider and as a manager of a care service, I have been constantly reminded: “don’t just talk about it, just do it!” It is within this context that I acknowledge first and foremost, my darling wife Janine and our children, who throughout the years have been part of the process of caring for many of the young people who have come into our lives.

I acknowledge the literature from *kaumātua* (elders), *kuia* (elder woman/women) and academics because their perspectives have exposed and reiterated the tensions that affect the relationships between Māori and the State, whilst highlighting the need for culturally appropriate solutions.

To my peers and colleagues at Auckland University of Technology, and especially my supervisor, Professor Tania Ka'ai, I thank you for your unconditional nurturing throughout this journey and for always believing in me.

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This journey has been one of transitional change for myself as a Māori man living within an isolated Māori community and another, is that of transforming that community with a history and stigma like so many other isolated Māori communities. I had no illusions when I set about transitioning into this transformational role about the task of social deprivation that existed when I was growing up and continues to exist today in my community. Starting the Trust in a secluded space initially for youth inspired the establishment of the organisation as a hub to garner resources for our community. Most important, for change to occur we recognised there was a need for organisational change to happen in the first instance and this required strong relationships with stakeholders external to the organisation and the sharing of a common vision and goal that *whānau* and community, can indeed be self-sustainable, self-determining, thriving and prosperous.

Arohanui ki a koutou katoa.

PREFACE

The use of *whakataukī*

The *whakataukī* (proverb) below is an expression of success based on a collective response to change. This aphorism is a metaphor for offering universal and unconditional hospitality or *manaakitanga* of *manuhiri* (guests); it can also be interpreted as a story which speaks of the inherent value of group action.

*Nāu te rourou, nāku te rourou
Ka ora ai te whānau*

With your contribution, and my contribution
Our whānau will be well (Mead & Grove, 2003)

The relevance of this *whakataukī* to this study as it captures the aspirations of our *whānau* to have a sense of wellness and success; to have access to the appropriate resources to achieve wellness like the provision of Māori-centric care-services that reduce dependency and ill health and promote independency and self-sustainability. It is this *whakataukī* that weaves a thread through this exegesis. Other *whakataukī* will be integrated throughout the thesis to provide context and express the values contained in *Kaupapa Māori* such as use of *te reo Māori* and cultural concepts.

Orthographic conventions

Following international academic practices, any words in the Māori language which are not proper nouns, appear in italics followed by a translation of the word in brackets. A full list of Māori terms can be found in the Glossary as further reference. The use of a long vowel has been denoted with a macron with the exception of direct quotes. All direct quotes have been incorporated into the text in quotation marks whereas long quotes have been typed in 11-point font, single spaced and indented so that it stands out from the text. In this case, quotation marks have not been used.

Western and Indigenous

The word Indigenous has been spelt with a capital 'I', except where it is part of a direct quote. This convention is used by many Indigenous authors, "as it corresponds with the term 'Western' (Ka'ai-Mahuta, 2010, p.5).

Writing Māori words

All Māori words have been italicised. The first time the word has been used, a translation is provided in brackets. The word will also be listed in the glossary.

Chapter Overview

Chapter One: Kāinga Ora, Whānau Ora –Remembering Māori Wellness

This chapter provides a historical overview of the emergence of State care and care practice in Aotearoa New Zealand against a background of Māori wellness and the ability of our communities to care, nurture and *manaaki* its own in balance with the environment around them.

Chapter Two: Puao-Te-Ata-Tu ~ The Dawn

This chapter describes a repositioning and rethinking by government on social reforms pertaining to Māori and in particular, a Royal Commission of Inquiry that reflected their aspirational needs and resulted in the publication of ‘Puao-te-ata-tu – The Report of the Ministerial Advisory Committee on a Maori [sic] perspective for the Department of Social Welfare’.

Chapter Three: Kaupapa Māori as a Framework for Māori Research and Practice

This chapter discusses Kaupapa Māori as an Indigenous ideological framework from which to understand this research.

Chapter Four: Otangarei Trust ~ A Case-study

This chapter provides insight into the Otangarei Trust as a Māori community provider of care for youth and *whānau* at risk in Otangarei in Whangarei, Northland.

Chapter Five: Manaaki Tāngata ~ A Model of Success

This chapter discusses the expansion and growth of the Otangarei Trust into Te Hau Āwhiowhio o Otangarei Trust in 2014 to increase the provision of much needed services for the community. It continues to embrace *Kaupapa Māori* values and practices reflected by the *Manaaki Tāngata* Model framework.

Artefact/Creative Component

The artefact is a visual report and is called ‘Te Hau Āwhiowhio – Winds of Change’. It tracks the establishment of the programme and its development over time. Importantly, it also tracks the leadership and expression of *Kaupapa Māori* ideology across the programme and its workers.

The visual report consists of three parts. Part 1: *A man called Martin*. This part documents the author’s life from a young boy growing up in Otangarei within a community plagued with social issues, including gangs and synthetic drugs and loan-sharking, to becoming a successful community leader and the birth of Otangarei Trust established on *Kaupapa Māori* values. Part 2: *Voices of the community* are the stories of some of the community workers from Te Hau Awhiowhio o Otangarei Trust. Part 3: *Martin the man* tells the story of Otangarei and looks to the future and the resilience of the community to get in front of the issues and reclaim their ability to be self-sustaining.

This visual report complements the exegesis because it provides a personalised historiography of the background of the researcher which led to the establishment of the Otangarei Trust and then Te Hau Awhiowhio o Otangarei Trust.

He tangata kī tahi
A man who speaks once

CHAPTER ONE

KĀINGA ORA, WHĀNAU ORA – REMEMBERING MĀORI WELLNESS

Introduction

This chapter provides a historical overview of the emergence of State care and care practice in Aotearoa New Zealand against a background of Māori wellness and the ability of our communities to care, nurture and *manaaki* its own in balance with the environment around them. It also backgrounds State care and care practice in relation to the Treaty of Waitangi and the provisions for Māori contained within the principles. Furthermore, it illustrates Māori ability to adapt and embrace new technologies within the cultural frame to benefit their community.

Kāinga ora (healthy homes) and remembering wellness of Māori homes and communities

Prior to colonisation, Māori maintained their own political, social and economic systems and lived in harmony with the land, sea, plants and animals. Pākehā believed that Māori were incapable of engaging in their systems of economy, as Māori were seen as primitive. This could not be further from the truth, as Firth (1973) notes Māori had their own economic systems in place based on trading with other kinship groups and Pākehā.

From the early 1800s to the 1900s, Māori enjoyed economic prosperity. During the 1820s Māori cultivated and traded food as a means of economic development in areas such as the Bay of Islands (Manuka Henare: personal communication, 2013). In the 1840s the Whanganui River became a thriving area for flour production with two more mills built in Taranaki in 1846. A mill at Rangiaowhia was erected at the cost of 200 pounds and the shares were sold to the local Waikato people for one pound per share. In the 1840s coastal tribes had entered into the shipping business and Māori in Ōpōtiki owned two vessels, while Māori in Whakatāne owned one (Johnston, 2003).

At the time of Māori economic prosperity, a Ngāi Tahu chief by the name of Tuhawaiki started selling land on the Banks Peninsula to fund the purchase of a small coastal boat (Anderson, 2013). In September 1838, Tuhawaiki along with other Ngāi Tahu leaders,

travelled to Sydney to sell large blocks of land in Southland. Upon his return from Sydney, Tuhawaiki continued to sell land and purchase boats which carried goods and people along the southern coast (Anderson, 2013).

In terms of economic development, Māori trading prowess exceeded the expectations of Pākehā. One such example is Ngāti Porou who in 1857 traded 46,000 tonnes of wheat to Pākehā which had a value of 13,000 pounds (The Maori Perspective Advisory Committee, 1988). Shortly thereafter, Māori economic success was defeated by the introduction of institutional structures and policies devised by the Crown, which purposely disadvantaged Māori (The Maori Perspective Advisory Committee, 1988). The onslaught of the Land Wars in the 1860s marked this period and resulted in further restrictions being placed upon Māori including land confiscation which disadvantaged Māori communities even further.

The impact of colonisation

Whittle (2009) refers to Darwin's theory of natural selection as a means of explaining why Indigenous people have been subjected to discrimination and oppression. According to Whittle (2009), variations of Darwinian concepts became the basis for theories around Pākehā superiority which justified the domination and destruction of Indigenous peoples around the world. Within this paradigm, Pākehā were considered to be a strong and favoured race, while Indigenous people were regarded as weak and destined for failure. Firth (1973) is of the view, that Pākehā were driven by economic gain, whereas Māori were driven by a desire to contribute to the communal good of their communities. For Māori, the transmission of knowledge through collective learning processes enabled Māori to have an intimate knowledge of their environment (Metge, 2010).

Marxism is the foundation of critical theory and highlights the conflicts between the dominant and dominated, powerful and powerless, oppressed and oppressor (Arthur, Engels & Marx, 1970). Becoming critically aware of their oppression, Māori rebelled against Pākehā domination and as a result, new laws and policies were developed by Pākehā to exclude Māori from their lands, forests and other natural resources (King 2003). The Land Wars in the 1860s was one way that the coloniser attempted to exclude Māori from the Pākehā economy and so 'rebellion' on the part of Māori was

inevitable. Māori resistance was the response against the continuous introduction of policies designed to assimilate Māori and relegate them to ‘second-class citizens’ in their own country. In 1867, the colonial administration allowed Māori to have four seats in Parliament but this masked the fact that Māori would, in reality, have limited power. History shows that the relationship between Indigenous peoples and their British colonisers have been unfair and unjust as is the case in Wales, Scotland, Ireland, India and Australia (New Zealand History, n.d.).

From 1895 through to the 1930s, Māori experienced further deprivation through modernisation and internal colonisation. Land alienation was part of the State’s agenda and they offered little assistance to Māori to develop their remaining lands (The Maori Perspective Advisory Committee, 1988). During this period the government’s policies for Māori were an eclectic mix of assimilation, paternalism, integration and exploitation, and included legislation which stated that Māori were unequal in status. Firth (1973) maintains that the true intent of the colonisers was driven by the desire for economic control. In the 1920s, the State created institutions, such as housing, education, and social welfare which were designed to address Māori issues around deprivation, but they provided little or no assistance other than to entice Māori to evolve as part of the Pākehā system (Ballara, 1998).

As Ballara (1998) explains, the colonisation of Aotearoa New Zealand did not suddenly alter customary ways of living and social structure, as *hapū* remained the principle political, economic and social grouping of Māori society into the twentieth century. However, the changes which occurred within Māori social groups were caused by internal and external pressures (Ballara, 1998). The process of colonisation was the Crown’s attempt to contain Māori by making decisions for them with regards to justice, welfare and education (The Maori Perspective Advisory Committee, 1988). Linda Smith (1998) concluded that “the philosophy of Māori thinking identifies Māori world view principles of Kaupapa Māori which retains, and applies to Māori based on concepts and empowerment” (p.188). This is because it is continuously evolving and redeveloping. Smith (1998) adds that this allows Māori to be selective and retains the integrity of the Kaupapa as Kaupapa is the ethical cultural practice for Māori. For Māori, empowerment comes from practising *Kaupapa Māori* principles as *whānau*, *hapū* and *iwi* (Smith, 1999).

Under British rule, “treaties with indigenous peoples were not unusual” (Orange, 1987). While a number of these have been forgotten, the Treaty of Waitangi has not. The Treaty of Waitangi, the founding document of Aotearoa New Zealand was signed in 1840 by William Hobson, in his capacity as the Crown representative and by over 500 Māori chiefs. There were two versions of the Treaty, one in English and the other in *te reo Māori*. Tensions between Pākehā and Māori began at the outset. The three Articles of the English version of the Treaty;

Article 1- ceded to Britain the sovereignty of New Zealand and gave the Crown an exclusive right of pre-emption of such lands as the Māori people wished to sell.

Article 2 - Māori were guaranteed full rights of ownership of their lands, forests, fisheries and other prized possessions.

Article 3 -Māori were given the rights and privileges of British subjects and assurances of Crown protection (Orange, 1987).

Te Tiriti o Waitangi (The Treaty of Waitangi) had insidious intentions which became more apparent in the twenty to thirty-year period following its signing (Moon, 2002). Since the signing of the Treaty, there have been countless injustices which have resulted in deprivation and Māori being disadvantaged (Durie, 1998; Keal, 2003; Moore, 2003).

The Māori version of the Treaty failed to convey the meaning of the English version and no clarification about the differences was ever given. In order to seek recognition of the injustices brought on by the misinterpretation of the Treaty, Māori have set about to challenge the Crown by ways of claims to the Waitangi Tribunals and by protest. This was in part, the beginning of the resurgence of Māori in reclaiming their *tinio rangatiratanga* (self-determination, sovereignty). (Ka'ai, 2004).

In 1881, a large contingent of Māori assembled at Waitangi to discuss a course of action regarding the processes and injustices of colonisation; one of the outcomes of this meeting was the acknowledgement that Māori had not signed away their chiefly *mana* (prestige, authority, be legal) when the Treaty of Waitangi was signed (Walker, 2004). In 1884, King Tāwhiao, Wiremu Te Wheoro and Patara Te Tuhi from the Tainui tribes, along with Topia Turoa, from Taupō and Whanganui, and Hori Ropiha of Ngāti Kahungunu, petitioned the government regarding chieftainship over the land and

fisheries guaranteed under the Treaty of Waitangi; they were received by Lord Derby, secretary of the State for the colonies, who could only express his sorrow for their plight (Walker, 2004).

In the nineteenth century, Pākehā used the Māori Land Court system not only to acquire land for themselves, but to change the way in which land was viewed, causing shifts in Māori social structures by emphasising individualism and contradicting the communal land ownership upon which Māori society was based (Ballara, 1998). Throughout the twentieth century there was a substantial resettlement of Māori from rural to urban areas. Gilbert & Newbold (2006), state that following the Second World War, New Zealand experienced a booming economy that lasted until the 1970s. This created a significant demand for unskilled workers. The attraction of employment and money was the motivation Māori needed to move from rural areas into the cities where they were generally employed in low-paid manual occupations (Metge, 1995).

The Ministry of Housing, now absorbed into the Ministry of Social Policy at the time, believed that the rental subsidy, which was deducted from the market rent, had more benefits for low income families (Waldegrave, Love & Stuart, 1996). Housing reforms were controversial in terms of the way in which they were carried out and the implications they would have for tenants (Roberts 1992; Murphy & Kearns, 1994; Waldegrave & Sawrey, 1993; Waldegrave & Sawrey, 1994).

Reforms within other sectors, such as education, had not helped Māori to upskill and progress into professional jobs; instead, the education sector merely trained Māori for low-level, low-paid, manual employment despite government's promising to bridge the gap between Pākehā and Māori (Ballara, 1998). Ballara (1998) further states that it was another strategy by the State to control Māori within its institutions. Smith (1991) argues that the reforms which had been introduced were inadequate. He argues this point by stating that the "juggernaut of education continues to gather momentum; at one level education is great and at the other end, it portends the comparative and vulnerability of individuals to the influential structural entities" (p.21). Moreover, Smith (1991) expresses that the reforms do have a positive aspect through the experiences that Māori have gained. Yet on the same note, Smith (1991) identifies restrictions that render Māori powerless in terms of achieving collective aspirations.

Between 1984-1993, Māori leaders articulated a futuristic vision to empower their people by exhibiting Māori culture and customs, encouraging Māori to gain an understanding of the wider societal context and to strengthen Māori development through *te reo Māori*, ancestral knowledge and spirituality (Board of Māori Affairs Report, 1986). Te Puni Kōkiri in 2016, 24 years later, is still trying to address the same issues through initiatives such as ‘Whānau Ora’ and ‘Realising Māori Potential’.

State care and care practice in Aotearoa New Zealand

Significant events have shaped care practice in Aotearoa New Zealand since 1925. Table 1 below is a chronological timeline which identifies the significant events that have occurred in Aotearoa New Zealand (Leoni, 2006).

Table 1: History of care practice in Aotearoa New Zealand

Date	Care Practice
1882	<i>Industrial Schools Act</i> Introduction of legislation the system of ‘boarding out’ inmates of the industrial schools with foster parents or employers.
1925	<i>Child Welfare Act</i> Legislation the creation of the Child Welfare Branch of the Department of Education. Child Welfare Officers, the Children’s Court for under sixteen- olds, and emphasized foster care over institutional care
Late 1950s - Early 1960s	New Child Welfare Theories Child Welfare protocols of practices became informed by development and attachment theories. This insisted a need to shift away from institutional care for children by recognizing the importance of the quality and continuity of child-adult relationship - particularly the material role – and family life and psychological health for child’s overall development
1970s	Permanency emerges as a guiding principle in child –welfare predominantly Britain, USA, and Canada
1972	<i>Department of Social Welfare (DSW)</i> Established Placing children in care at that time was primary intervention of child welfare. The disproportionate numbers of Māori children coming into care notice was an immediate focus for DSW
1972	<i>Department of Social Welfare</i> operated twenty – six residential institutions
1974	<i>Children and Young Persons Act</i> introduced This legislation better reflected prevailing societal views than its predecessor, the outdated Child Welfare Act 1925. Of particular significance was its legislative principle that the ‘interest of the child and young person (shall be) paramount’.
1976	Formation of the <i>New Zealand Foster Care Federation</i> Established in response to an inadequate foster care system. Was to spearhead seriously needed reform over the ensuing decade, in particular.
1980	<i>Department of Social Welfare (Mackay) Research Study</i> Highlighting the instability of statutory foster placements. Its findings depicted multiple temporary placements, breakdowns of intended ‘permanent’ placements, alienation of foster children from their families, children drifting in care, and a disproportionate number of Māori children in care.

1980	Intensive Foster Care Schemes This scheme provided specially selected and supported homes for children unlikely to succeed in ordinary foster homes.
1981	Planning and Review System for Children in care introduced The programme was designed to eliminate 'drift' and/or uncertain futures for foster care children, progress was reviewed every 12 months.
1983	Ministerial Review of foster care system 51 recommendations for change in foster care policies and practice
1983	<i>Mātua Whangai</i> Programme Provided sustained assistance for at-risk Māori youth, with more Māori foster homes, and better supported Māori children in non-Māori foster homes.
1985	Permanency Planning Project Examined current care cases and provided advice and direction on permanency options
1986	<i>Puao-Te-Ata-Tu: Daybreak – Ministerial Advisory Committee's Report on Māori Perspectives.</i> Highlighted the department's failure in meeting the needs of Māori Children. Reporting concerns at the large volume of Māori children in care. It reviewed departmental care processes as undermining, disregarding the basis of Māori society. It recorded profound misunderstanding and ignorance of the place of the child in Māori society and its relationship with whānau, hapu, and Iwi structures. The report requested changes be made to the fostering and care policy and practice, and casework with Māori families and clients.
1989	New Legislation- <i>The Children, Young Persons and Their Families Act.</i> Incorporated cultural issues, family values, community responsibilities, and reduced the power of the State through a policy of minimum feasible and necessary intervention. Its principles and practices firmly place the child within family, whānau, hapu, and iwi and family group, and legally acknowledge the primary responsibility of this group in resolving issues of care, protection and juvenile offending. Its legislative assumption is that where the immediate family/whānau is the best option for support and assistance. The Act restricts legal intervention to planned, limited period and reviewable process. By identifying and protecting the rights of families. It requires a fundamental mind set as to what constitutes the 'best' interest of the child, demanding the principle of paramount of the welfare and interest of the child or young person to be combined with due consideration to the importance of family responsibility for care and decision making.
1996	Because we're Family Jill Warren's kinship care study which emphasized the limited support, both practical and financial, extending to children in kinship care by the department, highlighting the urgency for some necessary reforms.
2000	Ministerial Review of the Department of Child, Youth and Family Services Made 16 recommendations directly relevant to children and young people in care, with permanency the centre of interest, e.g. importance in planning, keeping to set timeframes, importance of connections, need to re-construct family links and the importance of reaching a desired outcome of permanent placement (guardianship) based on significant psychological connection.
2002	<i>Te Pounamu</i> A strategy targeted at Māori and developed by the department its primary focus being that "All Māori children will be safe and be free to develop within their community". Also significant was Māori made up 45% all most half the department's cliental group. Of that, 55% comprised children in care.
2004	<i>Care of Children Act</i> Replaced the 1968 Guardianship Act
2005	<i>Permanency Policy</i> Confirms the Department's commitment to the philosophy of permanency and provides guidelines for practice.

(Adapted from Leonie, 2006)

In 1980, it was shown that high volumes of Māori children and young people were in the care of the Department of Social Welfare. The Child, Youth and Family Service policy sets guidelines and protocols based on Western models of care, but overlooked including *Kaupapa Māori* ideology into the policy relating to care practice (Leoni, 2006). Jackson (1988) argues that these negative statistics attributed to Māori are due to a history of colonisation and negative practices used against Māori by the Crown. This includes policies which have had a direct influence on disproportionate Māori who have been involved in some form with the Aotearoa New Zealand justice system.

Judge Mick Brown (2000) prepared a Ministerial report on Child, Youth and Family Service (CYFS) and declared that youth in State care and also leaving care, was a significant part of the service and needed further improvement and development. The report resulted in the development of a pilot project called, *Transition from care to independence* in 2003. The report identified two areas which needed attention, namely,

- Closing the economic gaps; and
- Strengthening communities.

Studies by Yates (2000) and Ward (2000) identify *whānau* as a key cultural and environmental factor in preparing young people for adulthood. Yates (2000) and Ward (2000) claim that youth who have been raised in stable, safe and supportive families, are more likely to cope and have the skills required to manage adulthood and independence compared with those who have been through State care. Those youth who have been through State care have shown to be more disruptive, and with many placement changes. Furthermore, it is more likely that they are at risk of being isolated and insecure once they have discharged from custody or guardianship (McParlin, 1996). These youth are often less enthusiastic about education, experience inadequate family connectedness and support and are less confidence than the general population (Collins, 2001).

From the 1930s, institutional racism has been reported as being a contributing factor to the inequalities experienced by Māori regarding health and other social services (The Maori Perspective Committee, 1988). The consequences of inequality for Māori, is evident in studies which report the effects of racial discrimination and deprivation on Māori health and other social indicators in Aotearoa New Zealand (Harris, Tobias, Jeffreys, Waldegrave, Karlsen & Nazroo, 2006).

Due to the effects of colonisation, Māori have become reliant on the State which has led to disproportionately high statistics in crime (Department of Corrections, 2007). In his presentation at a Māori Law Review symposium on the *Treaty of Waitangi and the Constitution*, Sir Geoffrey Palmer states,

Disguised prejudice is never far from the surface in New Zealand, whenever there is debate on Māori matters. There is a dark and unpleasant underside to the New Zealand psyche when questions of race are confronted. These things I learned only by exposure to the issues at the sharp end. For much of the time the truth is disguised under the egalitarian exterior of New Zealand (Palmer, 2013, no page number).

Barnett, Pearce & Moon (2005) reported that social inequalities have impacted negatively on all areas of social development for Māori. As such, Māori health and welfare issues were effectively ignored by the State (Mitchell, 2009). Examples of these actions include Māori receiving welfare benefits, albeit at the lowest rate from 1946. Unfortunately, unemployment rates for Māori were not documented before 1951.

Ngugi wa Thiong'o (1986) in his book, *Decolonising the Mind: the Politics of Language in African Literature* examines the intersections between language, culture, history and identity. He argues that language has a dual character in that it is both a means of communication and a carrier of culture of those people to whom it is a mother tongue. Therefore, one impact of colonisation for Māori was the introduction of English as the primary language of education as it eroded the status of the Māori language and culture which contains important cultural values and destabilised the intergenerational transmission of language and cultural knowledge amongst Māori communities which eventually led to social disparities and inequities and a loss of identity for many Māori youth.

Leoni (2006) states that minimal preparation of Māori youth leaving care had long term effects due to the lack of support for Māori caregivers. Research conducted in the United Kingdom by McParlin (1996) shows that of the ten thousand young people who leave care annually, 75 percent of them will leave with no qualifications; 80 percent will be unemployed after twelve months; 50 percent will become homeless; and between 33 percent and 40 percent of young women will be pregnant or have a child by the time they reach eighteen years. Similarly, McParlin's (1996) research showed a common theme of young people and youth in both the United Kingdom and New Zealand that those who enter into State care have the same outcomes as a result of institutional care and lack of transitional support from family, friends and community. As Leoni (2006) reports on the Aotearoa New Zealand context, the emphasis has been on placing young people into care, but little to no consideration has been given to ensuring that the care providers are appropriately skilled in Māori cultural competency or adequately trained and supported.

Nolan (2000) argues that the disruptions and trauma suffered by youth who are in and out of home care could have long term negative effects such as the interruptions to life skills needed for transitioning out of State care to independence. Nolan further states that those youth in foster care have not done as well as their peers in the general population and that these youth have higher incidents of homelessness.

In a study named, *Turning it all around for youth: From at risk to resilience*, Bernard (1997) states that poverty was the key factor which would most likely put a person "at risk" of drug abuse and teen pregnancy. Bernard argues that filtering reality through the "deficit lens" obscures the natural ability of people to overcome and survive their particular circumstances. Her findings have been corroborated by research on the characteristics of teachers and schools, families, organisations and communities that successfully motivate and engage youth from high risk environments. Ward (2000), who studied adolescents leaving foster care, argues that adolescents in these situations are characterised by experiences of abuse, neglect, rejection, loss, poverty, deprivation, educational disruption, familial disruption, ongoing care and behavioural conflicts and placements with less than appropriate surrogate families. It is the view of Ward (2000) that adolescents in care are ill prepared for independent living. Ward (2000) identified

particulars around placement, education, socialisation, and skill acquisition and stability in care as crucial factors for the ongoing development of youth.

National statistics show that Māori currently represent about half of all children and young persons in care (National Care Plan CYFS, 2004). These high numbers have been consistent for a number of years and are not expected to decrease; these figures are forecasted to increase. Furthermore, statistics from the both the Ministry of Justice and the Ministry of Social Development (2002) show that Māori continue to be over-represented in youth and adult offending which suggests that Māori youth who offend are more likely to become adult criminals.

Māori youth in State care also seek to gain some form of *rangatiratanga*. The Children Young Persons and their Families Act (1989) provides care and protection, but has failed to address the cultural aspects which are vital to the existence and transformation of these Māori youth. This will be covered in more detail in Chapter Two.

Summary

Assimilation policies introduced by the government which sought to control Māori have contributed to the failure of the government to provide adequate services to Māori. Services provided by the State were not designed based on a Māori world view; they merely reflect a Western paradigm, thus Māori aspirational needs continue to be ignored (Rangihau, 1986). Therefore, there is a strong argument for the recognition and inclusion of *Kaupapa Māori* ideology and practice into State care policies championed by the Māori leadership within government and across *iwi*. Only in recent years has recognition been afforded programmes like ‘Whānau Ora’ to try and transform Māori wellness in homes, *whānau* and communities. However, only time will determine if these programmes have increased wellness in mainstream society and communities.

Research by Leoni (2006) examining the transition of young Māori leaving care in Aotearoa New Zealand, found a number of variables that led to the recommendation that the use of culturally appropriate approaches needs to be implemented to achieve the best possible outcomes when working with Māori. These variables included: preparation was not consistent or well-planned and there was a lack of standard practice for working with Māori leaving care and care-leavers struggled post-care due to

multiple risk factors such as history of family violence, sporadic schooling and substance abuse addictions. The researcher posits that it is against this background that ‘Puao-te-ata-tu – The Report of the Ministerial Advisory Committee on a Maori [sic] perspective for the Department of Social Welfare 1988’ continues to be of significant relevance today to Māori social needs in Aotearoa New Zealand.

According to wa Thiong’o (1986), colonisation of the mind happens when the colonised begins to question their own cultural beliefs, privileging the knowledge of the coloniser; thus leading to the colonised thinking that they are inferior to the coloniser. As Māori became conscious and aware of their oppression, they promote their cultural identity, world view, values, knowledge and theory often expressed through research and practice and the development of *Kaupapa Māori* frameworks. Furthermore, these values can often be seen as integrated into the organisational and management structures of Māori organisations such as Otangarei which will be discussed in later chapters.

CHAPTER TWO

PUAO-TE-ATA-TU ~ THE DAWN

Introduction

This chapter describes a repositioning and rethinking by government on social reforms pertaining to Māori. There was growing concern in the 1980s that State policies and reforms were having no impact on Māori social needs particularly Māori youth and *whanau* (The Maori Perspective Advisory Committee, 1988). Against this background, the government called for a Royal Commission of Inquiry. The late John Te Rangianiwaniwa Rangihau was appointed to the panel. This was welcomed by the Māori community nationally because Te Rangihau was respected and revered for his knowledge of *te reo me ngā tikanga Māori* and work amongst *iwi*. He was also respected for his work in prisons and social work, and for his work in the Department of Māori Affairs. It could be said that Māori had huge hopes for a report from this Royal Commission of Inquiry that reflected their aspirational needs.

Puao-te-ata-tu – The Report of the Ministerial Advisory Committee on a Maori [sic] perspective for the Department of Social Welfare

In 1988, the then Minister for Social Welfare, the Honourable Ann Hercus, established a Ministerial Advisory Committee to report on a Māori perspective for the Department of Social Welfare (The Maori Perspective Advisory Committee, 1988). The aim of the Advisory Committee's report was to recommend to the Minister ways in which the Department of Social Welfare could better support and address the social needs of Māori. The terms of reference, as outlined by The Maori Perspective Advisory Committee (1988), were to;

...to advise the Minister of Social Welfare on the most appropriate means to achieve the goal of an approach which would meet the needs of Maori in policy, planning and service delivery in the Department of Social Welfare (p.5).

The Advisory Committee used four criteria to make their assessment of the Department, which included;

- Assess the current capability of the Department

- Identifying those aspects which militate against attainment of the goal
- Propose a strategy for overcoming problems and deficiencies identified
- Report with recommendation to the Minister of Social Welfare

(p.5).

On observation, the Advisory Committee stated that the Department's systems were highly bureaucratic and insensitive to its clients being Māori (The Maori Perspective Advisory Committee, 1988, p.7). Their concerns were that if there was no urgent restructuring, the Department would and could not meet its current objectives for Māori with their policies, planning and service delivery. Prior to and during the time of review, the majority of the Department's clients entering into State services, were predominantly Māori. These young Māori men and women who had become remnants of the Māori urban drift drew attention to themselves through dysfunctional behaviours within their community groups and became known to the Police, had a history of State housing, low decile schooling, poor education and had been affected through family violence, drug and alcohol abuse. These Māori youth had a feeling and sense of complete hopelessness (The Maori Perspective Advisory Committee, 1988).

The relationship between Māori and Pākehā has been a dominating factor in Aotearoa New Zealand's history as reported in Chapter One. Prior to colonisation, Māori controlled "their own transformation, managed their own economy and set the development of their own institutions" (The Maori Perspective Advisory Committee, 1988, p.57). With the establishment of what Te Rangihau refers to as 'Pākehā institutions', Māori development was completely disrupted. These 'Pākehā institutions' became the dominant force in the cycles of conflict, tension and ongoing deficiency and the impact of this was the increase in numbers of Māori social dependency.

Rangihau (The Maori Perspective Advisory Committee, 1988) proposes that these institutions and policies have served Pākehā well but "have been destructive of the cultural fabric of Maori [sic]" (p.57). The failure of the government to provide services that were of a sensitive nature to Māori is, as Te Rangihau purports, "not just the result of cultural ignorance...by the present State advisers. It results also from a century of antipathy and long adherence to a policy of assimilation" (The Maori Perspective Advisory Committee, 1988, p.71).

The Ministerial appointed Advisory Committee listed 13 recommendations in its report which discussed areas they felt were not adequately addressing the social needs of Māori (The Maori Perspective Advisory Committee, 1988). While each of the recommendations is of equal importance, for the purpose of this exegesis, the researcher has selected five recommendations which are of significance to this study because they show a correlation between the importance and recognition of Kaupapa Māori values in the policies of the Department of Social Welfare and its interaction with Māori providers in the provision of State care. The intended role of the Advisory Committee was to travel and gauge the issues Māori had endured in relationship to the State and specifically the Department of Social Welfare and recommend a process to form better relations between the State and Māori.

Recommendation one is a social policy objective which the Ministerial Advisory Committee believed should be endorsed by the government in developing a Social Welfare policy for Aotearoa New Zealand. The objective for the Department was “to attack all forms of cultural racism in New Zealand” where the values of all groups were of equal importance (The Maori Perspective Advisory Committee, 1988, p.9). To enable this to be undertaken, the report suggested the Department provide leadership and programmes which encourage this, and to “incorporate values, culture and beliefs of the Māori people in all policies developed for the future of New Zealand” (The Maori Perspective Advisory Committee, p.9).

Recommendation two sought “to attack and eliminate deprivation and alienation” (The Maori Perspective Advisory Committee, 1988, p.9). The Advisory Committee suggested “allocating equitable shares of resources and sharing power and authority over the use of resources” (p. 9). This coupled with ensuring legislation identifying the social, cultural and economic values of all cultures, particularly Māori, and also strategies to harnesses the potential of all people was a positive way forward.

Recommendations three and four proposed the abolishment of the Social Security Commission and replace it with a Social Welfare Commission that would consult with *iwi* authorities at an annual national meeting to review and make amendments to legislation. The Ministerial appointed Advisory Committee suggested that a number of amendments be made to The Social Welfare Act 1971, The Social Security Act 1964, and

The Children and Young Persons Act 1974, to include the acceptance of *tikanga Māori* (Māori culture) and seek to support the methods and practices of Māori within their core business.

Recommendation six highlighted the importance of *iwi* committees being established and involved in the “direction of policy governing individual institutions, allocating resources, making recommendations on the selection of staff and for ensuring that programmes are related to the needs of children and young persons and are culturally appropriate” (The Maori Perspective Advisory Committee, 1988, p.11).

As Durie (1998) states, a significant outcome of *Puao-te-ata-tu* was to identify and acknowledge the issues and gaps, and to retain initiatives such as ‘Mātua Whāngai’ that sought to keep Māori children within the *whānau* environmental compounds rather than under department control. Durie (1988) also concludes that it was an important attempt by the State to recognise the significance of Māori values and customs. While it was poorly resourced, it did endeavour to address the significance of the *whānau*, *hapū* and *iwi* structure for the *manaaki* and continued well-being of Māori children within their *whānau*.

Children, Young Persons and their Families Act

The Children, Young Person and their Families Act was introduced in May 1989. The objectives of the Act was to;

Promote the well-being of children, young persons, and their families and family group by:

- (a) establishing and promoting, and assisting in the establishment and promotion, of services and facilities within the community that will advance the well-being of children, young persons, and their families and family groups and that are:
 - (i) appropriate having regard to the needs, values, and beliefs of particular cultural and ethnic groups; and
 - (ii) accessible to and understood by children and young persons and their families and family groups; and
 - (iii) provided by persons and organisations sensitive to the cultural perspectives and aspirations of different racial groups in the community:
- (b) assisting parents, families, whānau, hapu, iwi, and family groups to discharge their responsibilities to prevent their children and young persons suffering harm, ill-treatment, abuse, neglect, or deprivation:

- (c) assisting children and young persons and their parents, family, whānau, hapu, iwi, and family group where the relationship between a child or young person and his or her parents, family, whānau, hapu, iwi, or family group is disrupted:
- (d) assisting children and young persons in order to prevent them from suffering harm, ill-treatment, abuse, neglect, and deprivation:
- (e) providing for the protection of children and young persons from harm, ill-treatment, abuse, neglect, and deprivation:
- (f) ensuring that where children or young persons commit offences:
 - (i) they are held accountable, and encouraged to accept responsibility, for their behaviour; and
 - (ii) they are dealt with in a way that acknowledges their needs and that will give them the opportunity to develop in responsible, beneficial, and socially acceptable ways:
- (g) encouraging and promoting co-operation between organisations engaged in providing services for the benefit of children and young persons and their families and family groups (Children, Young Persons and their Families Act, 1989, pp.37-38).

The department's vision was to keep children and young people safe within families and responsive communities. The department delivered social supports by providing specialists and rehabilitative servicing. However, this has not necessarily been beneficial for Māori youth (State Services Commission, 2005).

As outlined by the Ministry of Social Development (n.d.), the Children, Young Persons and their Families Act 1989 determines “how the State intervenes to protect children from abuse and neglect and to prevent and address child and youth offending” (<http://www.msd.govt.nz>). Furthermore, principles were introduced which enabled families to take part in the decision-making process to resolve family issues (<http://www.msd.govt.nz>). While the intent of the Act may have been honourable, the execution and delivery of the Act at the ‘flax-roots’ is questionable in terms of the State recognising the significance of integrating Māori values and customs into the process and being able to ensure Māori wellbeing. Durie (2006) comments on Māori wellbeing,

Although universal indicators and measures can be applied to Māori [sic] as they can to other populations, there are also unique characteristics of Māori that require specific measurement. Māori specific measures are attuned to Māori realities and to Māori worldviews. A Māori-specific measure of adequate housing might take into account the level of provision for extended families and for manuhiri, while a measure of educational attainment might include measures that relate to the use and knowledge of Māori language.

In addition to the universal-specific dimension, the individual-group dimension needs to be considered. Measures of wellbeing can be applied to individuals, groups and whole populations. Measures for individual

wellbeing are not necessarily applicable to family and whānau wellbeing, while measures of tribal wellbeing are not always the measures that are appropriate to generic Māori communities. A framework for quantifying hapū and iwi resources developed by Winiata in 1988, placed emphasis on cultural capital and tribal histories, as well as human and economic considerations. At a population level, overall measures of the wellbeing of Māori require the use of indicators that go beyond sub-groups to encompass all Māori (pp2-3).

Furthermore, Durie (2006) suggests three levels of outcome measurement that focus separately on Māori as individuals, *whānau*, and Māori as a whole population. Each measure has been developed by taking into account Māori aspirations, Māori world views, the availability of quantitative indicators, and the concept of Māori-specific indicators. This is very relevant to the argument of having legislation that recognises the social, cultural and economic values of all cultures, particularly Māori, and also strategies to harnesses the potential of all people as a positive way forward. These measures would be particularly useful in relation to Section 396 of the Children, Young Persons and their Families Act 1989 which relates to *iwi* social services, cultural social services, child and family support services, and community services and, Section 403 of the Children, Young Persons and their Families Act 1989 which also relates to *iwi* social services, cultural social services, child and family support services, and community services (Children, Young Persons and their Families Act 1989).

Summary

‘Puao-te-ata-tu – The Report of the Ministerial Advisory Committee on a Maori [sic] perspective for the Department of Social Welfare 1988’, embodied the hopes and aspirations of *whānau*, *hapū* and *iwi* on improving legislation and State reforms which addressed Māori social needs particularly for Māori youth and their *whānau*. The Report represented a much needed bridge between the State and especially the Department of Social welfare and Māori providers with the recognition of Kaupapa Māori values and practices in the development of new policies which benefited Māori. The researcher posits that it is against this background that ‘Puao-te-ata-tu – The Report of the Ministerial Advisory Committee on a Maori [sic] perspective for the Department of Social Welfare 1988’ continues to be of significant relevance today to Māori social needs in Aotearoa New Zealand. Almost twenty years later, Durie (2006) is proposing a ‘measuring Māori wellbeing framework’ to Treasury. Furthermore, a *Kaupapa Māori*

framework for Māori research and practice is arguably relevant as a framework for this research and this will be discussed in Chapter Three.

CHAPTER THREE

KAUPAPA MĀORI AS A FRAMEWORK FOR MĀORI RESEARCH AND PRACTICE

Introduction

This chapter discusses *Kaupapa Māori* as an Indigenous ideological framework from which to understand this research. It will also provide a deeper understanding of the application of these values, principles and philosophy within a successful Māori community service provider in addressing *whānau*, *hapū*, *iwi* and family wellness along with the recommendations in Puao-te-ata-tu – The Report of the Ministerial Advisory Committee on a Maori [sic] perspective for the Department of Social Welfare, 1988.

Method

The researcher explored different methods to find one which would be the most suitable for this research. The researcher found that a case-study approach would be the most suitable method it as allows for the examination of the exception as well as the typical (Hodkinson and Hodkinson 2001). As pointed out by Hodkinson and Hodkinson (2001), “case studies are a valuable means of researching the learning and skills sector but that, as with all research, interpreting case study reports requires care and understanding” (p. 2). Similarly, Marshall and Rossman (2011) recommended using a case-study approach to discover the group culture by rich, vivid descriptions within a specific context.

The insider-research approach

Indigenous peoples around the globe have been the subject of research interest since the 19th century (Given, 2008). Colonisers exploited Indigenous peoples as evidenced in case-studies in developing theories of “cultural evolution that implicitly legitimized the introduction of civilizing institutions to govern indigenous homelands” (Given, 2008, p.424).

Māori in Aotearoa New Zealand have encountered the same treatment. They have been the object of and subjected to ‘outsiders’ research. Outsiders, as defined by Cram (2001) are non-Māori. These experiences are not unique to Māori, in fact, Indigenous peoples

globally face similar experiences. Cram (2001) reports that research undertaken by ‘outsiders’ often results “in judgements being made that are based on the cultural standpoint of the researcher rather than the lived reality of the indigenous population” (p.37).

The researcher and the research for this exegesis is intimately linked to the researcher as an educator, a practitioner and one of the Directors of Otangarei Trust. Therefore, the researcher can be classified as an ‘insider-researcher’, in that they choose to study a group to which the researcher belongs (Unluer, 2012). Advantages of being an ‘insider-researcher’ are;

- A greater understanding of the culture being studied;
- Not altering the flow of social interaction unnaturally; and
- An established intimacy which promotes both the telling and the judging of truth.

(Bonner & Tolhurst, 2002)

Being intimately linked with Otangarei Trust, the researcher knows how the Trust works and is able to engage with its stakeholders, albeit subjectively. Research also indicates ‘insider-researchers’ can be considered biased, through making wrong assumptions and being too familiar can also lead to the loss of objectivity (Hewitt-Taylor, 2002). In undertaking a comparison of being the researcher and also the subject of the research, the challenge will be to remove interpretations in order to allow the research to speak for itself.

Research Methods and Indigenous Methodologies

As outlined by Higgins (2004) and Ka‘ai (1995) *Kaupapa Māori* is the basis from which Māori knowledge, including language, customs and practices, can be validated and are reflections of Māori realities that are intrinsic to Māori identity. Similarly, Cram (2001) defines *Kaupapa Māori* as “an attempt to retrieve space for Māori voices and perspectives...opens up avenues for approaching and critiquing dominant, Western worldviews” (p.40). Ka‘ai (1995) describes *Kaupapa Māori* as,

...a politicising agent that acts as a counter-hegemonic force to promote the conscientisation of Māori people, through a process of critiquing Pākehā definitions and constructions of Māori people and asserting succinctly and explicitly, the validation and legitimation of te reo Māori and tikanga Māori (pp.28-29).

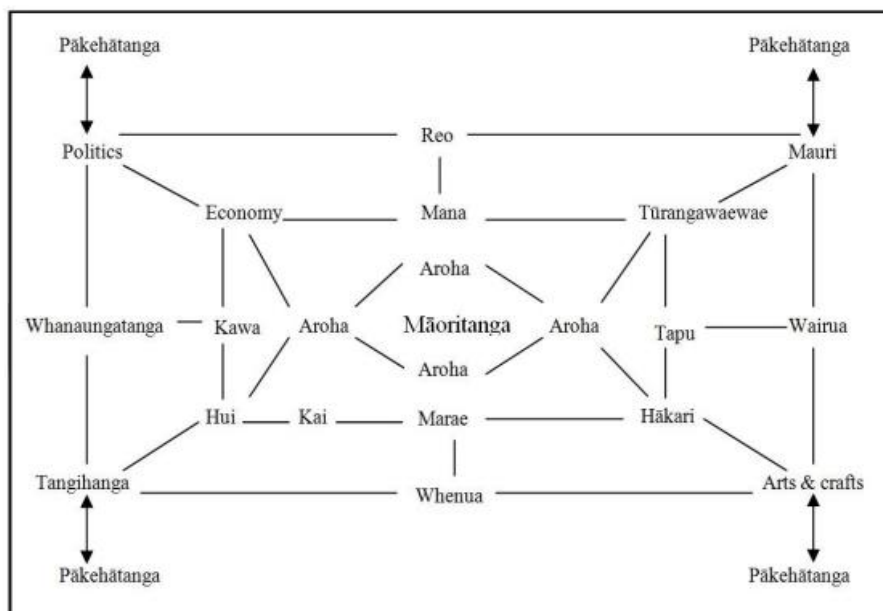
However, some researchers resist defining *Kaupapa Māori* because it is regarded as a practice, a form of resistance and agency and a methodological strategy (Barnes, 2000; Bishop, 1996).

The Rangihau Model

The Māori world view encompasses the connections to and understandings of all things Māori, from histories, traditions, spiritual understandings, culture and language. As outlined by Rangihau (1992), Māori cultural identity is the connection to a person's *whakapapa* (genealogy) and therefore to the *whenua* (land). Kinship that binds a person to another through *whakapapa* is eminent in the connection to one's *iwi*, *hapū* and *whānau*. These relationships are at the heart of Māori culture and are central to attaining Māori knowledge.

The late John Te Rangianiwaniwa Rangihau developed a model which was representative of the Māori world view. Rangihau's model was created to articulate a bicultural world view which was reflective of an ideal New Zealand society from a Māori perspective.

Figure 1: The Rangihau Model



(Adapted from Ka'ai & Higgins, 2004)

Rangihau locates 'Māoritanga' at the centre of the model, a term that was coined in the 1970s to describe the Māori world view. As Ka'ai (2004) outlines, by locating the Māori world at the centre of the model and Pākehātanga on the periphery, it depicts an interface

triangles across all four diamonds, that is 12 triangles each, contain key concepts related to the practice of *whatu muka* within Maniapoto (p.20)

The shaded triangles within the model symbolise the interconnectivity between all of the traditional concepts, techniques, processes and practices contained within the 48 triangles related to *whatu muka* and the making of *korowai*. It also symbolises that the making of *korowai* within Maniapoto is consistent with traditional knowledge that has been passed down through the generations.

The Kaipo *Manaaki Tāngata* Model

Using the cultural concepts of *whanauangatanga*, *aroha* and *wairua* as portals from the Rangihau Model, the Manaaki Tāngata Model is reflected by the *pā harakeke* which symbolises the survival, protection and care of *whānau*, *hapū* and *iwi*. It is this Indigenous model that is appropriate to use to anchor the research in this exegesis.

The *pā harakeke* is best described as a cluster of *harakeke*. *Harakeke* is unique to Aotearoa New Zealand and is one of our oldest plant species. It replaced the mulberry bush that Māori brought with them on their migration from the Pacific. It grows up to three metres high and its flower stalks can reach up to four metres. It has seedpods that stand upright from the stems. Flax flowers can vary in colour from yellow to red to orange (<http://www.paharakeke.co.nz/about>).

Figure 3: *Pā harakeke*



(Source: Christchurch City Libraries, n.d.)

Traditionally, *harakeke* was used for a range of purposes including *rongoā* (traditional medicine), *kākahu* (forms of clothing) – see Figure 4 below, food and water vessels – see Figure 5 below, floor mats, basketry, *tukutuku* (ornate panels that adorn the walls inside meeting houses), sails, and cord.

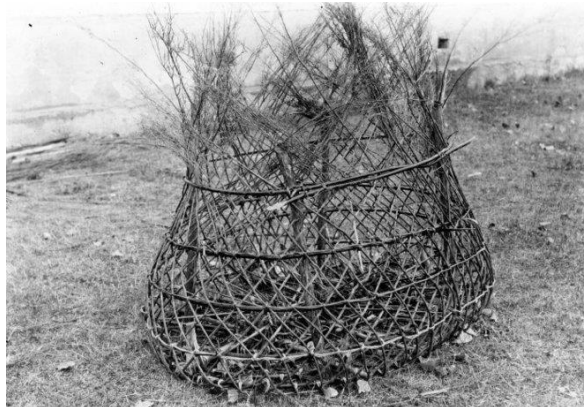
Figure 4: Hone Heke wearing a kākahu



(Source: Merrett, 1816?-1854)

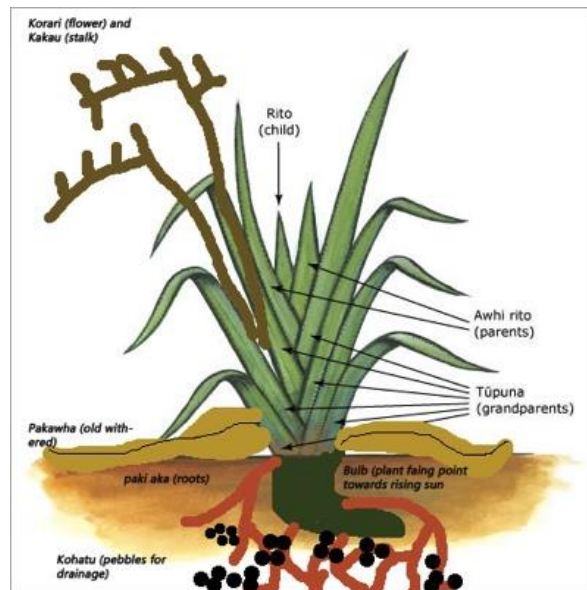
(Source: <http://upload.wikimedia.org/wikipedia/commons/thumb/e/ec/HoneHeke1845.jpg/220px-HoneHeke1845.jpg>)

Figure 5: Tāruke koura (crayfish pot) in the making



(Source: McDonald, 1865-1935)

Figure 6: Harakeke Plant



(Source: <http://homepages.iuhug.co.nz/~bza720/images/harakeke%20diagram.jpg>)

The following *whakataukī* reflects the Māori reference to the *harakeke* plant as a *whānau* or family group.

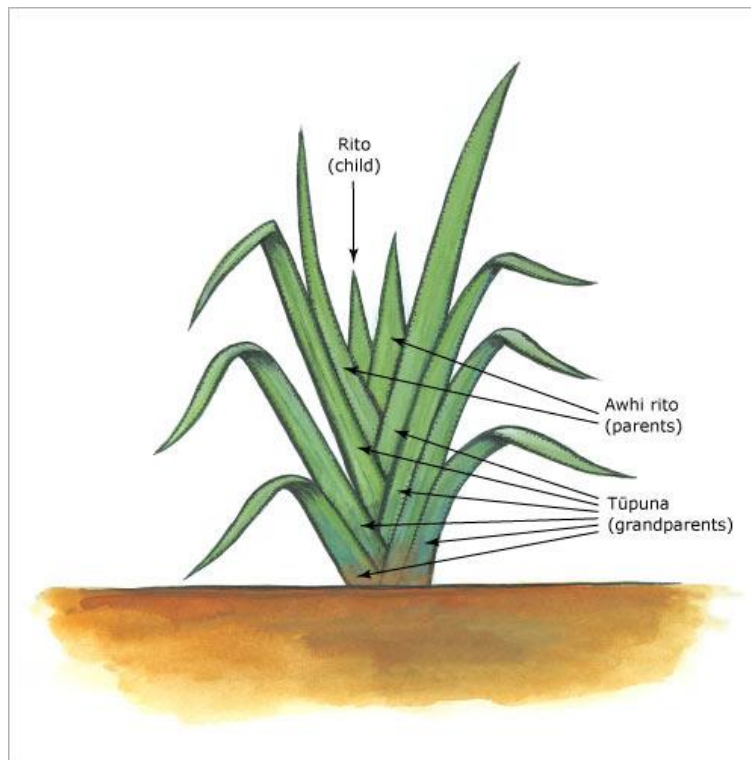
*Hutia te rito o te harakeke,
 Kei whea te kōmako e kō?
 Kī mai ki ahau;
 He aha te mea nui o te Ao?
 Māku e kī atu, he tāngata, he tāngata, he Tāngata*

This *whakataukī* translates as;

If the heart of the *harakeke* was removed, where will the bellbird sing?
 If I was asked, what was the most important thing in the world;
 I would be compelled to reply, it is people, it is people, it is people!

(<http://www.paharakeke.co.nz/about/harakeke-folklore-rituals/>)

Figure 7: Kaipo Manaaki Tāngata Model



(Source: <http://www.paharakeke.co.nz/about/harakeke-folklore-rituals/>)

The outer leaves are regarded as the *tūpuna* (ancestors), the inner leaves are regarded as the *mātua* (parents) and the most inner leaf is the *rito*, which symbolises the child. Only the *tupuna* are ever cut; the *mātua* are left to protect the child. Therefore, the *whakataukī Hutia te rito o te harakeke* (see above) can be applied to the cultural practice and philosophy that we must ensure the safety of our children and ensure they are always well cared for to ensure the survival of future generations. This responsibility is reliant on the *whānau*.

Using the *pā harakeke* as the core of the *Manaaki Tāngata Model* aligns with the *kaupapa* of this exegesis and the focus on the provision of a quality care programme based on *Kaupapa Māori* ideology. For example, different parts of the *harakeke* plant were used traditionally for medicinal purposes to ensure health and wellbeing to Māori. The Māori community provider in contemporary times works hard to ensure the health and well-being of the Māori community through the programme's they provide. Just as the *harakeke* provided protection to Māori in the form of clothing, the Māori community

provider in contemporary times also provides protection for the people within the community, in terms of development and striving to be self-determining.

The *harakeke* plant was also used traditionally as a primary resource to make specific items, which were important to the daily lives of *whānau*, *hapū* and *iwi*. The same can be said of the Māori community provider's programme that is designed to deliver specific knowledge, skills and attributes to the people within the *pā harakeke*.

Summary

Using an 'insider-outsider' method combined with an Indigenous methodology, that is, the *Manaaki Tāngata Model*, located within the *pā harakeke*, this shows the application of *Kaupapa Māori* as an Indigenous ideological framework from which to understand this research and in particular, how the application of these values, principles and philosophy within a successful Māori community service provider addresses *whānau*, *hapū*, *iwi* and family wellness.

Reference to the Rangihau Model is also significant to this study particularly as Rangihau championed the 'Puao-te-ata-tu – The Report of the Ministerial Advisory Committee on a Maori [sic] perspective for the Department of Social Welfare' in 1988. He used this model known by many as 'the cultural clock', as a tool to educate Pākehā, particularly public servants across the sector, about the importance of understanding a Māori world and its values in the formation of government policy. He also used the model to teach Māori university students and emerging Māori scholars to develop their own Indigenous methodologies emanating from his model, thus building on the model and creating new and innovative models located within *iwi* narratives and cultural contexts (Ka'ai, T: Personal Communication 2016). The *Manaaki Tāngata Model* has been conceptualised from within this framework. The use of the *pā harakeke* and its correlation to community embraces the relationship between people and the land and the importance of key cultural concepts such as *manaaki* to ensure the health and wellbeing of the community for future generations.

CHAPTER FOUR

KAUPAPA MĀORI IN PRACTICE

Introduction

This chapter provides insight into the Otangarei Trust as a Māori community provider of care for youth and *whānau* at risk in Otangarei in Whangārei, Northland. The Otangarei community in Whangārei is reported to be one of the most deprived in the region (Seutter, 2015). In 2006, of those aged 15 years and over, over half had no formal educational qualifications; one in five was unemployed and the median annual income for this community was \$14,400.00. Half of all families with children were headed by a sole parent, and approximately 65.3 percent of households did not own their own home (Statistics New Zealand, 2013). Otangarei *whānau* experienced challenges with attaining education, employment, health and social wellbeing (Seutter, 2015).

Social Services in Aotearoa New Zealand

The Māori population of Northland stands at 32.4 percent of the total population in Northland (Statistics New Zealand, 2013). Economic reforms in the 1980s and 1990s had a significant impact on Māori families in New Zealand who were already in the lower socio-economic group in comparison with the majority of other New Zealand groups (Families Commission, 2011; Statistics New Zealand 2001). The contributing factors behind the disparity for Māori include the State of the economy, a lack of employment opportunities, and educational achievement levels.

The new urban lifestyle that Māori experienced can be likened to a negative comparison of Walter Rostow's 'take-off' period. Instead, Rostow's 'take-off' period for urban Māori had the reverse effect. Not only was affordable housing of a low standard, but there was also the disproportionate negative statistics associated with crime, poverty and low educational achievement among Māori (Rostow, 1960).

Māori were at the mercy of the Crown. It was the view of the Crown that by providing the same level of support to all low-income families was a fairer and more equitable method than providing substantial supports to those in State rentals; and yet it had been argued, that this process only reduced housing options for low-income families, which

created a dependency on State housing rentals, further reducing incentives for families to improve their situations (Luxton, 1991).

With the increase in poverty caused by unemployment, reduced benefits and market-rate rentals, this further compounded the stress of families and their ability to cope with little to no *whānau* support in the urban centres, hence the need for Māori social services was on the rise (O’Brien, 1999). It is against this background that Otangarei Trust emerged. Social welfare was introduced in Aotearoa New Zealand to provide funding to all its citizens to reduce poverty but also to retain a sense of self-respect and a sense of belonging for people (Maharey, 2000).

Otangarei Trust and Māori Social Services

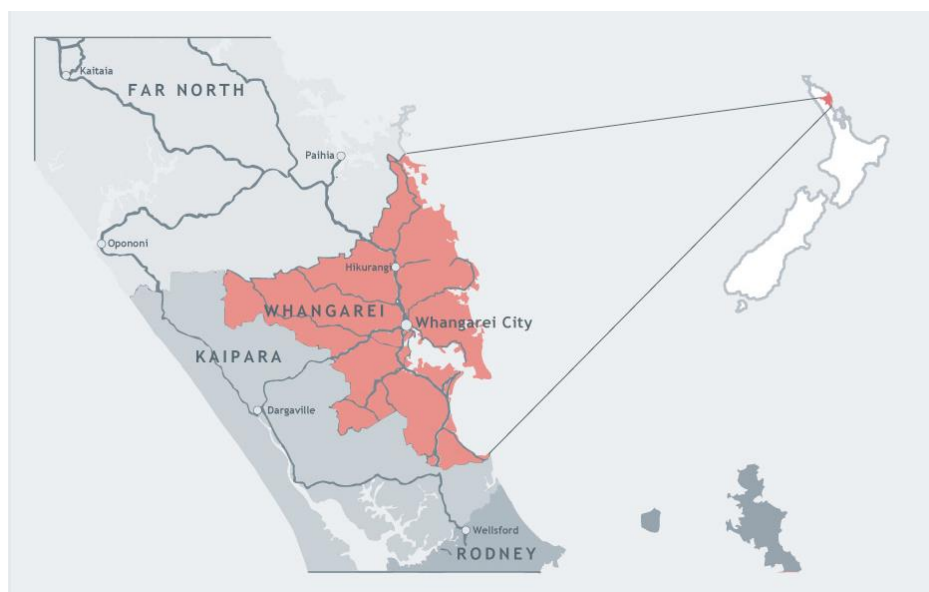
Since 1984, more than one thousand Māori service providers have been established (Durie, 2005). Community organisations in Aotearoa New Zealand deliver health and social services drawing, in the main, on government funding. Community organisations can be classified as a:

- Voluntary organisation
- Non-profit organisation
- Non-government organisation
- Charitable organisation

As defined by Abercrombie, Hill and Turner (1994), a community refers to people living within a specific geographical area. Community organisations are focused on “promoting the public good, pursuing social fairness or justice, displaying honour in their regard for others rather than the self and using evidence-based practice when giving their advice, support and help” (Darkins, 2010).

Otangarei is a suburb of Whangārei, in Northland.

Map 1: Northland Region and Otangarei



(Adapted from Family Services, 2008)

The Otangarei Trust now known as Te Hau Āwhiowhio o Otangarei Trust after its transformation in 1989, initially as a youth service, evolved out of the development of Whānau Ora (discussed in detail on p.37) in 2010, into a family-based trust, by local Otangarei community members, Martin and Janine Kaipo and their children. The former name of the Trust was Otangarei Youth Sports and Recreation Trust and had the aim of lifting the *mana* (prestige, authority) and self-esteem of Māori youth at risk in their home patch of Otangarei, Whangarei. They saw the opportunity, due to the fact that many local youth wanted a place where they could work out, so they set up a gym in their garage and started informal youth work aimed at reducing offending and truancy. The trustees changed the name to Otangarei Trust in 1991 as it reflected and encompassed the wider Otangarei community including *whānau*. Founders, Martin and Janine realised from early on that it was not just Otangarei's youth who were struggling; that the entire Otangarei community was facing issues such as high crime and domestic violence statistics and a poor health record. The Trust initiated a series of public meetings to first address its internal issues and then network and generate local support and to find local solutions to their problems. A plan of action included looking at education for adults such as driver's licences and literacy as many of their community people displayed a lack of ability to read and write. Safer streets in Otangarei and general community safety was another important issue as there was a strong gang presence in Otangarei (Lewis, 2000)). Martin's knowledge of his community stemmed out of growing up and being educated within the local primary school, eventually to become an influential figure as a Black

Power gang leader, understanding its community dynamics with the stigma the community carried as one of Whangarei's undesired suburbs. Martin's wife Jeanine, who also grew up in Otangarei, had a different pathway within her upbringing and community as at an early age herself and her three siblings become Wards of the State until returning back into the care of their parents later in life.

By 2001, the Otangarei Trust offered a range of services including *whānau* support, mediation, youth justice supervision, advocacy, family budgeting, youth and holiday programmes, mentoring and support for the elderly. It was for this work that the Trust was named Supreme Winner of the 2001 Trust Power National Community Awards. They reported,

It would be fair to say that after ten years of hard work, Martin and Janine had achieved their wish of turning Otangarei into a vibrant community mobilised by local resources. But these community heroes didn't stop there...

Since winning the Trust Power National Community Award Supreme Award the Trust has continued to develop strategies to support and assist grow the community. Today, the Trust runs a residential facility for male youth facing youth Justice or care and protection issues. They are also working with the Ministry of Social Development and other stakeholders to establish a residential facility for teenage girls along the same lines as the boy's residence including the vision of a residence or retreat for Youth dealing with drug and alcohol issues at a later date.

The Trust established Tear*Raw*Rize Studios in August 2004, a recording studio where young artists can develop their musical and technician skills. Already Tear*Raw*Rize Studios has produced some outstanding work – including a jingle which is currently being used by the Land Transport Safety Authority for a drink & drive Jingle called “Slow Da Flow” it's slogan is on local buses and northland billboards.

The Trust also runs a number of Projects, through combined relationships with CYFS, Youth Aid Services. Supported Bail Programme and Youth Development Fund are aimed at working with youth and their families to reduce re-offending and support families work with their young person & whanau.

Trust founder and Executive Manager Martin Kaipo says today he feels honoured to be part of the Trust, which has expanded far further than he ever imagined. But he says the real success stories are those of their clients.

“Some of the kids that we worked with a few years ago – the ones who could now be in jail – are our youth workers of today. Families that we helped in the past are now giving something back to the community. Seeing success like that is what gives me the greatest buzz,” says Martin.

Martin says taking home the Supreme Award at the 2001 Trust Power National Community Awards inspired the Trust and its volunteers to do more.

“It’s like going to the Olympics and being recognised for doing really well. That was when we started asking ourselves if we could do any more!”

Despite the Trust’s success, Martin says they continue to face new challenges. He says one of the Trust’s key future goals is to challenge their 14 staff to strive for qualifications, to benefit them both professionally and personally. He says the Trust also encourages and assists its volunteers achieve their future employment goals.

“We all started as volunteers and it’s great if we can help today’s volunteers achieve their dreams,” says Martin.

The Otangarei Trust is a true success story, through which a community’s dreams have been realised (Trust Power National Community Awards, 2001).

In developing the Otangarei Trust, the Trustees sought the permission, support and involvement of local *kaumātua* who helped the Otangarei Trust to prioritise Māori identity and development. Outlined on the website of Otangarei Trust at the time, its Mission Statement said; “shall endeavour to improve and strengthen whānau through the provision of quality services that recognise the diversity within our communities”. The vision of Otangarei Trust, was inspired by Ben Mathews, a *kaumātua* and community member, and states that the vision is “to empower people to bring about social change” (<http://otangareicom>). Otangarei Trust aims to:

- Promote healthier attitudes and making good choices.
- Assist and support youth events, and activities within the local area.
- Network and communicate with outside organisations and government services for better resources.
- Help reduce anti-social behaviour and crime in our local community using a number of initiatives.
- Assist to build positive relationships between local youth, their families and our local community through a number of initiatives.
- Provide a service where youth and their whānau [sic] and local or wider community feel able to come and discuss issues that concern them (<http://otangarei.com>).

The vision of Otangarei Trust is represented in the following diagram. At the centre of the diagram is community, which according to Kaipo (2003), is because the community is the heart.

Figure 8: Vision of Otangarei Trust



(Adapted from Seutter, 2015))

The above diagram places the community in the centre. The surrounding circles to be called indicators for the purpose of this study, symbolise what supports *whānau* within this community. These six indicators have emerged from the work the Trust does within community. While simplistic, they reflect the intent of the vision.

Figure 9: Key drivers for change

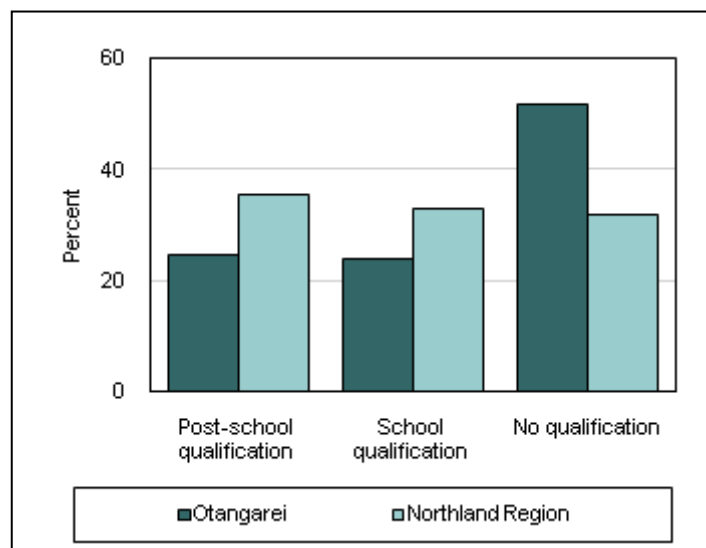


(Adapted from Otangarei Trust, 2003)

The above diagram relates to key drivers to affect change for *whānau*. When respect is upheld there is less likely to be incidents of violence and abuse. When attitudes from adults and youth change within a community, it becomes a place of contentment and growth. When support is given with no agenda for payment, it catches on in a positive way and others begin to give also. Self-care is about taking responsibility for one-self. When this is evident in that you accept responsibility for one-self, you are then able to be responsible for others; and everyone benefits when good choices are made. The end result of it all is reduction of dysfunctional social behaviours and attitudes.

Otangarei, the suburb, has a population of 2,256 of which 71.5 percent of the population is Māori (Statistics New Zealand, 2006). According to the Ministry of Education (2009), the Whangarei region had six decile one schools in 2008. Of those six schools, one school was located in Otangarei. Statistics New Zealand (2006) reported that 24.5 percent of the population 15 years and over in Otangarei achieved a school qualification compared with 31.9 percent of the Northland population. In contrast, just over half the population in the same age range had no school qualification (see Figure 10 below).

Figure 10: Highest qualification for people aged 15 years and over, Northland Region



(Adapted from Statistics New Zealand, 2006)

When the Otangarei Trust was established, the community of Otangarei was deprived of opportunities for its youth which included holiday programmes, school camps and adult

education programmes (Clark, 2003) The negative impact of this was the rise in drug and alcohol abuse, family violence, crime and gang recruitment (Clark, 2003). Along with providing community day-based programmes to youth, Otangarei Trust also provided the following services:

- Supported Bail Programme
- Youth Development Programme
- Youth Mentoring
- Transition From Care To Independence (TCI)
- Youth Community Service Hours
- Budgeting Service
- Otangarei Safer Streets
- Oranga Whānau Programme
- Whānau Support
- Support Services
- Social Services
- Residential Care
- Counselling
- Mental Health in 2016

Source: (<http://otangareicom>).

The Trust also volunteered its services to schools and *marae* to educate youth and their families on issues relating to family violence, gangs, alcohol and drug abuse and mentoring.

It is reasonable to expect that Māori businesses or organisations will have a set of principles and values which their organisations are based upon. The affirmation of Māori cultural identity and the creation of employment for Māori are essential determinants for Māori businesses or organisations in today's society. Durie (2005) explains that a business or organisation which rotates around Māori culture is inherently a Māori-centred business or organisation. As a Māori business and service provider, Te Hau Āwhiowhio o Otangarei Trust embeds the principles of Te Tiriti o Waitangi and *Kaupapa Māori* ideology into its day-to-day operation and practice. According to Knox (2005) the cultural values for a Māori business or organisation outlined below in Table 2 include:

Table 2: Cultural values of a Māori business or organisation

<i>Values</i>	<i>Meaning</i>
Whānaungatanga	Relationships
Rangatiratanga and Mana	Leadership and respect
Kaitiakitanga and Manaakitanga	Stewardship, hospitality and

	care
Utu	Reciprocity and Honour
Wairua	Spirituality
Tikanga	Basis for all important decisions and personal lifestyle choices
Whakarite Mana	Long term satisfaction for both parties

Source: (Adapted from Knox, 2005)

Knox's cultural values listed above in Table 2 underpin a Māori business or organisation. They bind together like a *whariki* (woven mat), reflecting key values for the individual and the organisation in determining the vision, structure and strategic direction for that business or organisation. Te Hau Āwhiowhio o Otangarei Trust as previously mentioned, embedded principles associated with Te Tiriti o Waitangi and *Kaupapa Māori* into their day-to-day operation as evident in Table 3 below.

Table 3: Principles of Otangarei Trust

<i>Principles</i>	<i>Meaning</i>
Partnership	A willingness to share information and ideas
Participation	Allowing the family to take part in the decision making process
Protection	Ensuring the safety and mana of the <i>whānau</i>

(Source: Otangarei Trust, 2003)

When clients come to Te Hau Āwhiowhio o Otangarei Trust, the intention is that they are welcomed and shown *manaaki* in a *whānau* environment through culturally appropriate gestures such as being offered food and refreshments as the first point of engagement, thus demonstrating *Kaupapa Māori* values captured in the cultural concept of *whanaungatanga*. This shows that from the very outset, engagement with Māori community or such organisations as Te Hau Āwhiowhio o Otangarei is located within a *Kaupapa Māori* paradigm or framework. This also signals that Te Hau Āwhiowhio o Otangarei Trust is an organisation founded on its cultural values framework.

Community providers and programmes

Te Hau Āwhiowhio o Otangarei Trust invests significant time in developing its Māori workforce and maintaining relationships with a host of organisations for the express

purpose of ensuring that Otangarei reaches out to every possible agency that can assist in meeting the social needs of the community it serves. This includes government Ministries such as;

- The Ministry of Social Development
- Te Puni Kōkiri – The Ministry of Māori Development
- The Ministry of Education
- The Ministry of Health
- The Ministry of Justice

In addition to the relationships developed with government ministries, there are organisations like service providers that operate at the grassroots level and are equally as important to the Otangarei Trust such as;

- Pa o te Ora (social services and community)
- Disabilities Action (Northland) (disabilities)
- NUMA – National Urban Maori Authority (National and International (Indigenous) links)
- Te Puawautanga Health Clinic (now a business resource of Te Hau Āwhiowhio o Otangarei Trust)
- One Five Five Community House (Community)
- Community Law (law service)
- Channel North Television (marketing, promotions)
- Nga Ripo Whānau Ora Collective (churches, social and cultural services)
- Te Pu o te Wheke Whānau Ora Collective (Health, social)
- Ngapuhi Iwi Social Services (social services)
- Ngapuhi Runanga (cultural and political)
- Man Alive (anger management)
- Aramoana Adventures (education, clinical, corrections)
- Te Pae Aronga (clinical psychology, social services, residential)
- Youth Horizons Trust (youth residential services)
- Pulse (MSD, MOE)
- An executive founding member of Ngā Ngaru Rautahi o Aotearoa National Māori Authority Inc

The relationship with service providers is based on the cultural concept of *tauutuutu* (reciprocity) where the Trust and the service providers respectively draw upon each other's strength to maintain the quality of service delivery. This relationship is critical as it provides a platform to constantly discuss ways to seek improvements as service providers which will benefit their respective communities by sharing information coming

from government agencies including new government policies, programmes and funding streams such as *Whānau Ora*.

Whānau Ora is a government initiative introduced by Tariana Turia in 2010. The intention of *Whānau Ora* was to empower *whānau* to self-prescribe solutions to their own issues, through the assistance of a path plan as a way forward to achieve wellness as envisioned by the participating *whānau*, while at the same time requiring service providers to have an unconditional willingness to share their expertise and resources so that *whānau* may in fact achieve wellness (Pohatu, 2002).

The Families Commission's *Whānau Strategic Framework 2009 – 2012* indicates that *whānau* play an important part in shaping New Zealand's society through nurturing, participating in and contributing to social, economic and cultural life (Families Commission, 2009, p. 6). This supports the move by government to develop an inter-agency approach in providing health and social services which builds the capacity of all families in New Zealand (<http://www.tpk.govt.nz/en/in-focus/whānau-ora/>).

*Parapara waerea a ururua
Kia tipu whakaritorito te tupu o te harakeke*

Clear away the overgrowth
so that the flax will put forth many young shoots (Metge, 1995, p.15).

This Māori proverb compares the *whānau* to the flaxbush, in that they both need to be cultivated with loving care, so they can grow well. This shows the relevance of the *Manaaki Tāngata Model* developed by the researcher to the work of Otangarei Trust.

The Trust provides a raft of programmes for its community to support their social and educational needs. These programmes are underpinned by strong cultural values and pedagogies to achieve the target goal of Māori health, wellbeing and success. The researcher provides a brief overview of some of the programmes in play through the Otangarei Trust.

Figure 11: Educational After School Support for Māori Youth



(Otangarei Trust Archives, 2007)

The students in Figure 11 above are being supported through an after school facility within Otangarei Trust to assist in their educational progression. The Trust also sponsor community events that promote active *whānau* through sporting activities such as basketball, touch rugby, and softball in order to promote wellness.

Figure 12: Promotion of good parenting education

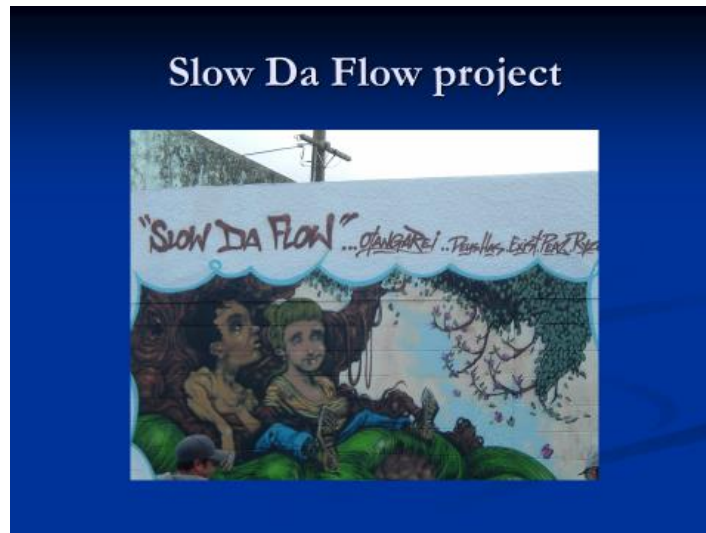


(Otangarei Trust Archives, 2008)

The *whānau* in Figure 12 above are involved in the ‘No sweat parenting’ programme. This programme is designed to teach *whānau* ways of working through issues that may challenge them on a daily basis and to understand the resources and support available to them within the community; that they are not alone. The Trust provides this parenting

programme with the aim of helping to rebuild *whānau*, as healthy *whānau*, according to the Otangarei Trust, make for healthy and wealthy communities.

Figure 13: Sponsored strategy by Transit New Zealand to the Trust in designing a message to youth around drink-driving



(Otangarei Trust Archives & Road Safety New Zealand, 2008)

The ‘Slow Da Flow’ Project as illustrated in Figure 13 above, is a regionally sponsored strategy by Transit NZ to the Trust to design a message to youth around drink-driving. ‘Slow Da Flow’ was the message and this was followed by NVR2L8, translated as ‘Never Too Late’. This messaging appeared on buses, at bus stops and billboards.

Figure 14: Children enjoying programmes which can take them outside the community



(Otangarei Trust Archives, 2003)

Hoilday programmes as illustrated in Figure 14 above, are also provided to ensure that the parents of the children the Trust works with have options including being able to work in the knowledge that their children are safe and secure and are being well cared for. Additionally, they know that the programmes being offered enrich their children's lives. The Trust provides excursions to the beach, to the snow and to sporting events around New Zealand such as Aims Games, provincial rugby, touch and basketball tournaments. The focus is on ensuring the wrap around care across several generations of their *whānau* reflected in the Manaaki Tāngata model and the *pā harakeke* which represents the health and wellbeing of the *whānau* and future generations.

The Trust supports those *whānau* with community sentencing by seeking job requirements for the elderly within the Otangarei community such as painting fences, mowing lawns, gardening, planting, trimming edges and cleaning community parks. This shows manaaki tāngata in terms of the younger generations supporting the elderly sector of their community.

Programmes offered by the Trust are wide-ranging from residential homes for young men and women to, youth programmes including mentoring and a budgeting service. The Trust and its programmes provides wrap-around support. This is drawn from the local networks it has established which includes: the Whāngarei Police, Housing New Zealand, Ministry of Education, Ministry of Social Development, Child Youth and Family, Alternative Education Courses, New Zealand Army, Whāngarei Youth Advocates, Otangarei Primary School, Manaia Health, Te Puawaitanga o Otangarei, City Rugby Football and Tikipunga Rugby Football.

Summary

The Otangarei Trust as a collective group of vigilant and committed workers believe that with their networks, their diverse backgrounds and their collective approach towards empowering their communities, as an organisation they are able to deliver clear and targeted messages and programmes designed to equip their people with the tools required to understand the importance of keeping their *whānau* safe. Furthermore, they are committed to improving and strengthening *whānau* through the provision of quality services that recognise the growing diversity of their communities and to empower them to bring about social change based on *Kaupapa Māori* values.

Of significance is the ‘wrap-around support’ the Trust provides for *whānau* because the community is regarded as a *pā harakeke* where every *whānau* contributes to the wellbeing, growth and success of the community, thus ensuring transformation. The impact of the Trusts work speaks for itself in that it has survived against all odds and has attained recognition from across governments agencies evidenced by continued investment of funds to support the Trusts programmes.

*He aha te mea nui o te ao?
He tangata, he tangata, he tangata*

What is the most important thing in this world?
It is people, it is people, it is people

CHAPTER FIVE

EMPOWERING HOMES, TRANSFORMING COMMUNITIES

Introduction

In 2014, the Otangarei Trust merged with Te Puawaitanga Health Centre to form Te Hau Āwhiowhio o Otangarei Trust. What drove this merger was the ability to increase the provision of services to the Otangarei community and its integrated capacity to provide a cross-sector service delivery to promote independence as opposed to dependency; and then support a community reported to be one of the most deprived communities within the region. Serious social issues are clearly evident and this is the reason that *whānau* seek help from the collective to address domestic violence, mental illness, substance use, crime and *whānau* dysfunction. It is for this reason that non-government organisations came together within this community to form the collective Te Hau Āwhiowhio o Otangarei under the *Whānau Ora kaupapa*. This chapter discusses the expansion and growth of the Otangarei Trust into Te Hau Āwhiowhio o Otangarei Trust in 2014 to increase the provision of much needed services for the community based on the *Manaaki Tāngata* Model.

Te Hau Āwhiowhio – Winds of Change

When Otangarei Trust was first established, it was one of many Māori providers of care in Northland. Slowly with compliance and regulatory changes being imposed, many of these providers now cease to exist, leaving only a few to provide a range of social services to impoverished communities in Northland and Whangarei, Otangarei included.

Te Hau Āwhiowhio o Otangarei Trust is best described as a village providing a range of social services underpinned by *Kaupapa Māori* values and principles that were embedded into the Otangarei Trust's vision and operations from the outset forming a strong ideological base. The cultural concept of *whanaungatanga* has informed the practice of developing relationships with *whānau* and also with external relationships including stakeholders. This ideological base has been carried across from Otangarei Trust into the Te Hau Āwhiowhio o Otangarei Trust's care-giving programme for Māori youth and *whānau* at risk. While the social disparities which have disadvantaged *whānau*, *hapū* and *iwi* in their past are still in existence today, Māori providers such as Te

Hau Āwhiowhio o Otangarei Trust and their aspirations to achieve wellness for their communities, continue to address these social disparities and are being recognised by government for their success. This success is measured not simply by enrolments in programmes, but also by continued engagement and support by community membership who see that the organisation is a mirror of Māori community including the language and culture, Māori world-view and commitment to the collective interest of the people and the community which is becoming increasingly diverse. Furthermore, the Trust's success can also be measured by the evaluations conducted and ongoing Ministerial investments for change. This includes, interviews with *whānau*, case-studies of *whānau* transformation, *whānau* outcomes and evaluations of service delivery.

Kāinga Ora – The village plan

The longevity of the organisation in all its forms sustained over twenty eight years, and its leadership were key to the Ministry of Social Development supporting a new initiative developed by Te Hau Āwhiowhio o Otangarei Trust, called *Kāinga Ora o Otangarei* (a place of belonging and connection). This new initiative proposes a programme within their evolving *Whānau Ora* Framework to explore 'opportunities for transformational change to break the poverty cycle, improve the wellbeing of whānau and create a community of hope' (Te Hau Awhiowhio o Otangarei Trust, 2017). The Trust has identified housing and economic development as circuit breakers, in that they are the key influencers for change. It recognises that good housing is a key driver for improving health, education, and a connection to community and employment.

Figure 16: Investing in the regeneration of Otangarei



(Te Hau Āwhiowhio o Otangarei Trust, 2016)

The Trust recognises Otangarei is a community with many social issues. But it also recognises importantly, that Otangarei is a community with potential, with strong leadership that desires change, and therefore, deserves to be invested in with plans to bring about change. *Kāinga ora o Otangarei* is an emergent piece of work already underway and is the plan for change. It is intended to: *rebuild, restore, and regenerate the social and economic wealth and wellbeing of this community*. *Kāinga ora o Otangarei* is a plan based on *Kaupapa Māori* ideology. It's recognition and investment by the Ministry of Social Development and other Crown agencies attests to the benefits implicit in the plan as a catalyst for social change, and is evidence of how the Crown is drawing closer to understanding and acknowledging that *Kaupapa Māori* values actually work in practice. The challenge before the Crown now is to change its policies to include *Kaupapa Māori* ideology and practice as a valid framework for Māori organisations of care. A further challenge is to have a cross-sector accord to include *Kaupapa Māori* ideology practice in their policies.

Key relationships have been established already. There is a strong coalition of supportive partners and funders including the Ministry of Social Development, Housing New Zealand, Te Puni Kōkiri, Northland District Health Board, Ministry of Education, Opus International and the Whangārei District Council.

Kāinga ora o Otangarei is built on the principle that the wellbeing of *whānau* starts in the home; and home is where the Trust will start. Individuals and *whānau* will be engaged in their community's regeneration.

Mason Durie in a guest lecture to Treasury in 2006 proposed that,

Māori experience over the past two decades has underlined the importance of an integrated approach to development. Sectoral development, in which economic, social, environmental and cultural policies are developed in parallel rather than from a common starting point, is inconsistent with indigenous world views where integration and holistic perspectives outweigh piecemeal approaches. A Māori capacity for integrated economic and social policy and planning will be critical for the next phase of Māori development, otherwise Māori initiative will be constrained by a sectoral approach that will do little justice to the breadth of Māori aspirations (p13).

The researcher proposes that Māori wellbeing as described in ‘Puao-te-ata-tu – The Report of the Ministerial Advisory Committee on a Maori [sic] perspective for the Department of Social Welfare’ and research by others including Durie and Leoni requires an approach that is able to better reflect a Māori world view and *te ao Māori*, especially the close relationship between Māori people, their environment and their culture. This ecological orientation is underpinned by a commitment to *mātauranga Māori* (Māori knowledge) and it is this *Kaupapa Māori* framework which if embraced by government, will lead to Māori wellbeing.

Summary

The success of Te Hau Āwhiowhio o Otangarei Trust presents an opportunity for government to review its policies and reforms based on Western paradigms and world view and where appropriate, create policies to empower Māori providers of care-giving programmes for Māori youth and *whānau* at risk. The challenge is to embed *Kaupapa Māori* ideology into their organisational plans to reflect the communities they serve and in so doing, honour the vision and words captured by Māori scholars such as the late John Te Rangianiwaniwa Rangihau in the Te Puao-te-Ata-tū Report in 1988; a document which is still relevant today as it was aimed to recommend ‘ways in which the Ministry of Social Welfare could better support Māori clients and address the social needs of Māori people (Hollis, 2005).

Tangata ako ana i te whare, te turanga ki te marae, tau ana
A person taught well in the home will stand strong for the community

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Personal Communication

Professor Tania Ka'ai: 2016

GLOSSARY

The following glossary contains Māori words and phrases with meanings as applied in this exegesis primarily sourced from the *Te Aka Māori – English, English – Māori online dictionary and app*:

Aroha	feel compassion, empathise
hapū	sub-tribe
harakeke	flax
iwi	tribe
kaiwhatu	weaver of muka (prepared flax fibre)
kākahu	forms of clothing
kaumātua	elderly men/elderly folk
kaupapa	theme, focus
kaupapa Māori	Māori ideology
korowai	cloak ornamented with black twisted tags or thrums or feathers
kuia	elderly woman/women
mana	prestige, authority, be legal
manaaki	care, nurture
manaakitanga	hospitality, kindness
manuhiri	visitors, guests
marae	courtyard, the open area in front of the <i>wharenui</i> (meeting house), where formal greetings and discussions take place. Often also used to include the complex of buildings around the <i>marae</i>
mātauranga Māori	Māori knowledge - the body of knowledge originating from Māori ancestors, including the Māori world view and perspectives, Māori creativity and cultural practices.
mātua	parents
pā harakeke	cluster of flax bushes

rito	is the most inner leaf of the harakeke and symbolises the child
rongoā	traditional medicine
tauutuutu	reciprocity
te ao Māori	a Māori world, a Māori world view
te reo me ngā tikanga Māori	Māori language and customary lore
te reo Māori	the Māori language
Te Tiriti o Waitangi	The Treaty of Waitangi
tino rangatiratanga	self-determination, sovereignty
tukutuku	ornate panels that adorn the walls inside meeting houses
tūpuna	ancestors
wairua	spirituality, soul
whakapapa	genealogy
whānau	family, extended family
whanaungatanga	relationship, kinship
whāriki	finely woven mat, floor covering
whakataukī	proverb, adage
whatu muka	weaving prepared flax