

**Wānanga**



**families** commission  
kōmihana ā **whānau**

# He Ara Whakamua: Building pathways together to the future

## **FINAL REPORT**

**Te Mahurehure Marae  
65 – 73 Premier Avenue  
Pt Chevalier  
Auckland  
1 December 2011**





***We have come too far to stop now  
We have done too much to not do more  
(Māori translation, from Naida Glavish speech notes)  
Sir James Henare***

The Families Commission was established by the Families Commission Act 2003 and is an autonomous Crown entity<sup>1</sup>. The Families Commission is legislatively tasked with acting as an advocate for the interests of families generally (section 7) (Te Aho-Lawson 2010, p. 8). In performing the advocacy function, the Commission is required to identify and have regard for factors that help to maintain or enhance whānau resilience and strength (section 7). Of particular interest is section 11 of the Families Commission Act 2003 which requires that the Commission, in exercising and performing its powers and functions, has regard to the needs, values and beliefs of Māori as tangata whenua (Te Kōmihana ā Whānau, 2010, p. 4).

***Whānau Strategic Framework***

In latter half of 2008 and in 2009 Te Kōmihana ā Whānau, consulted whānau, hapū and iwi over the proposal to develop a Whānau Strategic Framework at the Families Commission. This consultation was led by Commissioner Kim Workman. The overarching goal of the strategic framework is to support whānau to achieve a state of whānau ora or total wellbeing, utilising the mechanisms of advocacy, engagement, social policy and research. Early in 2009, Te Kōmihana ā Whānau engaged with whānau, Māori service providers and researchers, iwi entities and Māori providers and organisations, to discuss its whānau strategy. Te Kōmihana received four clear messages through this engagement: whānau ora is a non negotiable outcome; listen to the voice of whānau; speak out for vulnerable whānau; and, inform best practice (Te Kōmihana ā Whānau, 2010, p. 5). We take a partnership approach to research informing the Whānau Strategic Framework 2009-2012, and use kaupapa Māori research models (see [www.nzfamilies.org.nz](http://www.nzfamilies.org.nz)). Our reports include:

- *Whānau Strategic Framework* (2010) Kim Workman
- *Definitions of Whānau: Review of Selected Literature* (2010) Keri Te Aho-Lawson
- *Whānau Taketake Māori: Recessions and Māori resilience* (2010) Kahukore Baker
- *Whānau Yesterday Today Tomorrow* (2011) Dr Kathie Irwin, Lisa Davies, Whetu Wereta, Colleen Tuuta, Huhana Rokx-Potae, Sandra Potaka, Vervies McClausland, Dave Bassett
- *Matiro Whakamua: Looking over the horizon* (2011) Colleen Tuuta, Sarah Maclean and Dr Kathie Irwin (Editors)
- *Partnerships with Māori: He Waka Whanui* (2012) Dr Kathie Irwin, Professor Ngatata Love, Dr Catherine Love, Meagan Joe, Faith Panapa, Drina Hawea, Materoa Dodd and Te Runanga o Ngāi Tahu

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<sup>1</sup> See <http://www.nzfamilies.org.nz/about-the-commission/about-us/our-role>



- *Te Pumautanga o te Whānau: Tūhoe and South Auckland Whānau* (2012)  
Kahukore Baker, Haromi Williams and Colleen Tuuta.

### **Whānau Reference Group Strategic Advice 2011**

On February 17 2011 the Families Commission Whānau Reference Group (WRG) met in Wellington. The main agenda item for the wānanga was strategic planning. The members of the WRG were given the opportunity to share with staff what issues they were seeing whānau around them facing. *Whānau rangatiratanga*, whānau empowerment, was the kaupapa identified to describe the Families Commission approach to the work needed in this area.

Identifying kaupapa Māori models of intervention that are working and sharing their stories was suggested as a contribution that the Families Commission could make. Within the Whānau Rangatiratanga Outcome Strategy three work-streams were developed:

- *He Korero Koakoa: Stories of Success*. Case Studies of successful kaupapa Māori models of transformative change
- *Drivers of Whānau Rangatiratanga*. Policy Paper exploring the drivers of whānau rangatiratanga
- *He Ara Whakamua: Building pathways together to the future*. Wānanga held throughout the country with whānau and people who work with whānau on how to build pathways to the future together.

### **He Ara Whakamua: Building pathways together to the future**

The primary objective of the *He Ara Whakamua* wānanga series is to move through the country, listening to whānau, and those who work with whānau, to research and explore the kaupapa of how to build pathways to the future together. The first wānanga was held at Pipitea Marae, in Wellington, on 4 August 2011. The second wānanga was held at Te Mahurehure Marae, in Auckland, on 1 December 2011. Wānanga are also planned for New Plymouth, Dunedin, Blenheim and Whakatane in 2012. Reports of each of the wānanga are available at on the Commission's website a month after each wānanga. Videos of the keynotes from the wānanga are also available on You Tube a month later.



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## **PREFACE**

I'm very honoured to be here, sharing this MC role with the famous Naida Glavish. I know, Naida, that you are a fearless and outspoken advocate for whānau. May your courage and audacity be an inspiration to us all as we meet today to discuss pathways to the future.

Similarly, it is inspiring to have participation like this today. Our guest speakers will bring knowledge, insight and, I hope, challenges to the table.

As I look around today, I see many others here, whose presence inspires me. I thank you all for joining us today.

So the topic today “working with vulnerable whānau, supporting vulnerable children” is critical. We owe vulnerable whānau, and the precious children held within those whānau, much more than just talk. I encourage you to bring your passion, experiences, knowledge and clarity of thinking to these discussions.

It may help you to understand the purpose of the Families Commission holding a wānanga like this.

Firstly, we want to hear directly from vulnerable whānau and those working with them. We want to speak out for them. It's absolutely vital that those vulnerable whānau and children are heard, because, as we all know very well, we have an intolerable situation in this country.

We know that children are more vulnerable, where their mother is young, single, unemployed, a beneficiary, living independently from her parents or whānau, with a live-in, unemployed young boyfriend who is not the father of her child. All risk factors increase with child disability or serious illness, or mental health issues in whānau.

Statistics tell us this, but they do not tell us the whole story. They do not break our hearts, they do not reveal the huge complexities involved and they do not, of themselves, reveal a pathway to a better future.

Today, we will be listening and recording conversations, stories and debate about that pathway and those realities.

Our intent is to use material from this day to inform our submission to the Government's Green Paper on Vulnerable Children. We will also be making a submission to the Māori Affairs Parliamentary Select Committee.

The Families Commission is forging a reputation as a trusted advisor to the Government, a centre of excellence for knowledge about families and whānau. We intend to be heard.



Because we are small and independent, we can do things differently. Our current series of wānanga is a case in point. This is the second of six to be held across this country, where we will engage with whānau on issues of critical importance to whānau and to Aotearoa.

The DVD you are about to watch was filmed at Pipitea Marae this year, at our first wānanga. I think it beautifully captures the messages of that day and I hope it will set the scene for an equally inspiring wānanga today.

**CARL DAVIDSON**  
**Chief Commissioner**



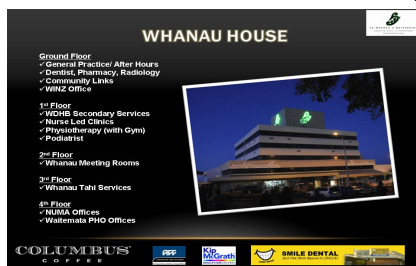


## HON JOHN TAMIHERE: The Waipareira Trust

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

Out in West Auckland, we know exactly where the Māori families are. If you were to take Hoani Waititi Marae as our centre point of Māori engagement out there, all the whānau are known whether they be in Te Atatu, Ranui and the like. We know exactly where our problems are. It's a matter of getting a lot of people who are funded off their failure out of our way. Those are the sorts of things that we were looking at.

I'll reflect on the model that we're looking to build out west here. We've built a whānau ora centre, not because of the building, it's not about the building, it's about building a destination situation where our people are:



- comfortable
- they own it
- the service provision that runs through it is accountable to them, by them, for them.

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



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

Look, two things.

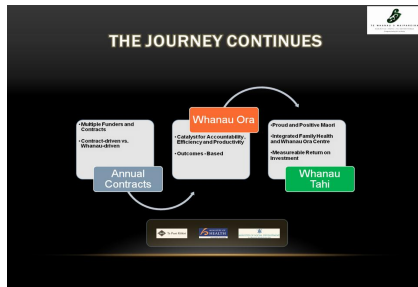


There's the annual report of Whānau Waipareira. We had our AGM at Wadestown Marae last Wednesday. It is available at Waiparera.com (our website). Intellectual property that we develop is posted to that straightaway. It goes through our National Urban Māori Authority grouping - we are *whānau ora* collective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



What we've had to do is build our own kaupapa in terms of the delivery of integrated service mechanisms. What I wanted to talk to you more about today is the business of doing the business of what we do. Rather than talk about how bad it is, vulnerability, the numbers of it, but rather to look at a business centric model of how we developed. We've become providers that:

- can be accountable not just to the funder but to ourselves in our own management methodologies
- identify our own productivity capacities or lack of them and where our issues are
- identify whether the interventions that we are making (individually or with family)
- are actually making a definite shift in behaviours.



Our service delivery mechanism is called whānau tahi, but the actual operationalisation model is called 'mataura'. It's in an urban area and has a population delivery mechanism for 120,000 people in the Henderson hub. New Lynn has around 120,000 and Westgate has about 85,000. Those are our three urban delivery hubs. Transport to our centre is public transport: double rail link; our bus system; and, taxis if we need them. Our people can get to the centre pretty

easily, pretty quickly and we're looking at extending hours. Soon it will be from 7.30am. It is now up to 8.30pm.

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

That's one reason why we support national standards. It's not an issue about whether it's a National party programme or not, we don't care any more who's in power, we just care that we're out on the streets to make a difference. We've had to enter the market and we've had to buy the Kip McGrath programme for the whole of the west. We've had to start to target our babies predominantly in the primary school area. We are finding a number of things where they have small issues, things like a small variant in dyslexia or autism and so on. They're not completely write-offs. They just don't get it the way it's





pitched. It doesn't mean to say they're stupid. But then they start to become excluded, and then it just rolls on and next minute we've got some problems, some more providers in the Youth Justice system. So basically we've had a go at that. That doesn't enamour us to the Principals' Associations in our area. They see us as being judgemental on them, but we have to be because we can't allow what's going to happen in 2011 to go in to 2016. We can't allow the spike of Māori boys, particularly, to fall out of secondary schools NCEA 1 or less. Otherwise, there's only one place for them to go and it's the criminal justice system.

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

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

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

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



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



Dental. Dental is another issue where we struggle in our communities. Once again we've got that systemic involvement and we've got a very good provider. They're in our building. What I'm saying is that there's all sorts of ways of achieving our goals. Their clinical or service model fits quite nicely with where we're heading. As you know a number of our people go to the dentist for critical care requirements and the conversation is often "how much to fix it? That's a lot of money. How much to pull it? Pull it." So it just comes down to the basic impoverishment issues where they don't get a choice. The choice is the major invasive one.

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

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

Obviously we have to develop. We had to enter the market again with our private training establishment, Learning Post.com. Learning Post.com has to deliver levels 1 to 5 before we can pathway people into tertiary. A lot of the babies that we pick up that have so-called failed the mainstream system can be turned around within 18 months.

Our biggest seller in Learning Post is the certificate in computer essentials. It's a 24 week program. Because we're a charity Microsoft has done a deal with us so we get Microsoft 2010 at \$80.00 per person. We can outfit a whole family. So it's opening vistas of opportunity to that family, growing our database and our connectivity with that family using that particular enrichment tool.

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

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

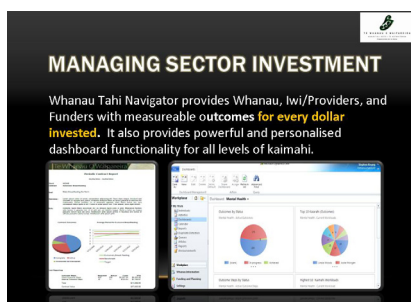


So our navigators have to navigate through that process. And a number of them have fallen from grace themselves. I'm not suggesting that everybody employed at Waipareira hasn't. You know my foibles. I had to say that, just in case you're all thinking it. But anyway, look, the point is – it comes down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

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

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

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



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

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

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





**LEVERAGING OUR IP: A CONSULTANCY**

**DIVERSIFYING SERVICES AND PRODUCTS**

- Whānau Navigator (Microsoft-based Application)
- Research and Analysis
- Whānau Ora Centres
- Integrated Family Health Centres
- Back Office Services
- Transformation and Best Practice Services
- Other ancillary

*Whānau Ora Collectives  
 General NZ Providers  
 Indigenous Markets*

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

To our Pacific Island providers, we’re going to have to work closely together as we did in the past. That’s how we won Family Start and Parents as First Teachers in

the west. The fact that the whānau out there chose to separate itself as its job, its business, it no longer has those contacts. Despite the fact that it lined up with Plunket.

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

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

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

I just want to conclude there. Do visit the National Urban Māori Authority website for more information on our work. Like all things, it’s no good walking into a clinic and having nice Māori carvings but not a kaupapa Māori delivery mechanism. So I’ll just leave it at that.

Kia ora.

**WHERE TO FROM HERE**

**WHAT AND WHERE**

To Whānau Ō Whānau Trust will provide expertise at a cost Contribution for the RPOs Whānau Ora Centres.

To Whānau Ō Whānau Trust will deliver within West Auckland Region, on the basis of a 10% fee plus one hour per day.

Whānau Ō Whānau Trust will deliver within West Auckland Region, on the basis of a 10% fee plus one hour per day.

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**WHĀNAU HOUSE**  
 WHĀNAU TAHI  
 INNOVATION VISION



## **DR LEONIE PIHAMA**

I am an academic and – first and foremost I'm Māori, a Māori woman, where everything I do as an academic comes to play, and I know that when we talk about whānau and we talk about our own whānau and the wellbeing of our whānau, many academics both past and present get in the way. Not only agencies, but researchers and academics, as do many of us have a role to intervene in that on behalf of our whānau, hapū and iwi, and that is all about our wellbeing.

In the past few days I've been at an academic conference, an educational conference, the New Zealand Association for Research and Education. And part of what we do in that conference is that we always have a hui, a Māori hui for a day or two before that, and so Tauranga Moana hosted a hui a iwi for kairangahau of the region and for those of us who were going to the conference talking about the kind of interventions really that John was talking about, in terms of intervening in schooling particularly, so that it is more fruitful for our children and even with national standards, which I totally disagree with John. National standards have really no validity in terms of measuring our children. It's just another imposed western framework of telling our kids how good or bad they are, and generally they tell us how bad we are. So we really don't need that.

If we're going to be looking at frameworks we need to look at frameworks that are based within our own processes, within kaupapa Māori processes, and that's what I'm an advocate for. It doesn't matter what sector it's in, it's around kaupapa Māori. It's around developing our ways of doing things with our whānau, our hapū, our iwi, and our urban organisations so they are grounded within what we do. That was the focus of the hui, Māori in terms of Māori researchers.

Prior to that a few weeks ago I'd been to a Māori health hui and really when John was talking about the different sectors and how they talk past each other, I actually think that as Māori we don't and we don't need to. Those that do don't need to, because if we take a fundamental kaupapa it actually doesn't matter what sector you're in. Doesn't matter whether you're Health, Education, or Justice, kaupapa Māori transcends those areas because actually those areas are not our areas. Those ways of looking at the world are not our ways of looking at the world. Those are imposed ways of looking at the world. We don't have to buy into the boundaries. We don't have to buy into the way in which they demarcate what we do, in fact when you look at the model that John was providing, and that other iwi and urban authorities are working on, they are about cutting across all of those areas and bringing them into a place where they're actually informing and working with each other.

The other thing I wanted to raise is that in the past few weeks we've had a real burst of media around child abuse and child murder. The fact that again a number of our babies have been murdered at the hands of our own. And we've been again re-inundated with those images. I would think most like me in this room become very overcome, with a sense of sadness, a sense of disgust at times, a sense of anger and I just want to talk a little bit about what happens when we don't have those images in the media.





What happens in terms of whānau wellbeing when we don't have those images in the media what happens? Nothing happens. We have a whole media machine that is not at all committed to providing information or education or positivity around what we need to do to intervene. We become the subject of media only when we kill our babies, and there's a real indictment on it, and it's on a basic neo-liberal system of broadcasting that continues to enable that to happen.

Well actually good public broadcasting information is not actually a part of what we see in the mainstream media. There is a move in Māori television that tends to be a profile role-modelling sense. It is not necessarily in a really informative sense, and so I think there is a challenge to Māori media to really step up and actually provide a whole range of knowledge and information in a whole range of ways, in a wrap, in rangitahi ways, in pakeke ways, in kuia and kaumatua ways. In a whole range of ways that actually inform us and not keep waiting until the next baby is killed. Don't wait 'til the next baby is killed for us to hear anything about child wellbeing.

And so a few weeks ago we had a child poverty programme on TV3. Now I'm assuming that many of you watched that programme. The timing of that programme was quite exceptional. It was right smack in the last couple of weeks of the election. I have no idea who the programmer was that put it there, but it definitely had an impact in the last few weeks of campaigning around child welfare. There was just no doubt about that. But that's probably one of the few programmes, documentaries, that we've actually seen that have engaged child poverty in a really complex way. One of my concerns is the way in which we get these really simplistic messages about how to deal with wellbeing, and how to promote wellbeing. I was thinking about that list that Carl Davidson, the Chief Commissioner of the Families Commission was talking about in terms of young, being young, being single, being on benefit, being away from whānau, having a non-biological partner that these things culminate into vulnerability. Actually I want to say those things do not culminate into vulnerability. Those things do not have an end product if you're all those things whereby you are going to have a child who is killed or where you learn to do some harm to yourself or your whānau because of those things. Those are not the things that culminate into an outcome of child abuse.

What creates a culmination into an outcome of child abuse in that context is much more complex than saying to someone "you're single, you're young, you're Māori, you're a woman, you're on a benefit, therefore, you - you are the problem." You have a kind of problematising of young people around things like teen parenting, around rangatahi. Those things are all constructed views. They're all cultural views. They're actually not our views. When we didn't live past 45, we were all teen parents, and what worked, is because we had tikanga, we had kaupapa, we had structures around us that were enabling of us. We had whānau that was not referred to as family. Whānau is not family.

Whānau is not happening. If we're going to treat whānau like it's a nuclear family then we're going to continue to get the kind of issues we get. Whānau is extended, whānau is multiple, whānau is many, many generations working together. Whānau is collective. I wrote a Masters thesis in 1991 where I challenged exactly that thing around a programme called Parents as First Teachers. They talked about whānau as if it was the same thing as a nuclear family. Well, it's not, and unless we move away from that



context we're going to end up with the same old, same old. And that's actually sad, because whānau is very much our context, it's very much our term. It's very much our way of defining our inter-relationships.

So the child poverty, I want to go back to the child poverty document. It was very long awaited; it raised a whole lot of issues around housing, around access to medical care. It showed the whole range of complexity of child poverty and it advocated that it's actually not an easy fix. It's not a quick fix situation. And it can never be about continuing to focus on what people would call a deficit view, or the deficiencies of whānau in terms of how we're living, in terms of how we raise our children. That's an old term. We've come through – if we don't understand the complexity of our historical context we have come through a huge, huge disruption for our whānau, an endless disruption. Colonisation did not end last week or last year. It is on-going, and actually we can see systemically how colonisation is on-going when we see that the Kōhanga Rēo Trust is taking a claim for its survival. That is actually not right. That was a whānau, hapū, iwi initiative, that was a Māori initiative. There should not even be a question of the survival of that initiative. There should be a question of the systemic ways in which those initiatives are imposed, have imposed ways of being upon them that make it difficult to operate. In many ways that's what, you know, I saw in John's presentation. Is that, you know, they actually have a very powerful organisation, a very large organisation and so they can take on the local governments and all these things. So they do need to become voices for our whānau. But it indicates very clearly that the issues are systemic.

One thing I want to say is that the documentary on poverty was very powerful, but it was also a very pākeha documentary. It was a very western-framed documentary. I don't ever remember hearing the word "Māori" more than a couple of times, or "Pacific" a couple of times, and when we're talking about 400,000 children in poverty, 50 percent of those children are our kids. They're Māori and Pacific kids. We are far, far over represented in the poverty statistics. We know that neo-liberalism has an impact, we know that the economy has an impact, we know that housing has an impact, we know that all those things have an impact, but so does racism have an impact. Racism is a powerful systemic force against our people accessing what we need to have to be well. I'm talking about systemic racism, institutional racism, and I'm also talking about really fundamental personal racism. At the moment I'm looking for a new rental property in another city. The last time I looked for a rental property in Auckland it took me eight houses to find a rental property that would take me and my six kids. Most of the time as soon as they saw me it was no longer available. Now we used to hear about this in the '60s and '70s. That is not different. It's no different. Thirty, forty years later we still end up with that kind of context. What happens is that many of our people end up in a dive, unhealthy, mouldy, cold damp housing. And that includes State housing, on the whole. So, you know, personal racism continues. I'm relatively well-off, I'm a doctor, I've got all the degrees you can have, and yet still by just a fundamental personal racism, people have a view of who you are when they see you.

So in terms of going back to the discussion around child poverty, there is a real – I do agree with John's notion that we need to have success-oriented programmes and that we need to be operating in that way. I think that within this room there are people that need to be doing that and I also think that there are people that need to be continually



engaging, discussing, and arguing back against the negativity with which we're presented. So we cannot be talking about child poverty in terms of only an economic framework. I really agree with Minister Turia, and the point that she's made, this is not only an economic issue, this is not only a monetary issue. There are a whole range of things that come to play.

When we talk about building pathways forward, and looking for pathways forward, every agency is looking for answers. In my heart I believe we have the answers. I think that we have had them for a very, very long time. I think that the answers to issues now way precede us; they are thousands of years old. They are within tikanga, they are within matauranga Māori, they are within te reo Māori, they way precede us being here.

They're not the answers that successive governments want to hear. They're not the right answers within agencies or ministries. So actually our issue is not whether we have the answers, our issue is that we're continually fighting a colonial system that doesn't like the answers we have. The last election shows we're actually fighting 50 percent of the population in this country who also don't like the answers we have. Because this government has now gone very right-wing – more right-wing than it was even in the last three years. The phoenix rose with Winston, man, incredible. It rose because he's centre-right. He would never have re-risen if he was on the left. It rose because right-wing people who don't want to sell assets are still looking for another right-wing party and there was no-one available until Winston re-emerged.

So we're actually dealing with a system which is actually going to get worse for our people in terms of that sense. The thing that really disturbed me in the election process is that even Māori politicians began to talk about poverty, child abuse. I went to the Tamaki debate, Cindy Keall put a question around poverty, child poverty and child abuse. The response was raising the minimum wage. We should raise the minimum wage. That isn't the only answer. We're talking about four Māori campaigning who all basically bought into this notion that child abuse is entirely about poverty. It is about poverty, but it's not only about economic poverty, it's also a poverty of spirit, a poverty of knowledge. It's a poverty of tikanga. It's a poverty of whānau. It's a poverty of knowing, and so when we talk about changing the way we think and the way we know, that is really critical to understanding how to move things. But actually I've always believed that we have the answers, they are kaupapa Māori answers. They are about those processes of whanaungatanga that are based upon being Māori. We don't all have to be fluent in te reo to be able to do that. It's a bonus and I think it's an aim and an objective we should have.

I come from a family of 10 children – one passed away, so seven of the nine of us never spoke any reo. There are two of us, we stand out like sore thumbs. When it comes to talking about things Māori, the other seven will take on board what we have to offer, when I look at the way we were raised, seven people, we came from quite a violent kind of family background, that was our experience, of the nine of us not one of us smack our children. Not one. I'm thinking what happened in that inter-generational shift? Because we made conscious choices not to do that. Seven of them who only speak English have the most incredible ability to manaaki, to tiaki, to whangai, to do all of the fundamental principles of being Māori. So there's that in all of us, whether we have te reo, whether we





have access to tikanga, whether we have that knowledge or not. Because they are fundamentally good values around how to operate.

I really do want to come back to the whole notion of the way in which we talk about whānau, and I've had, you know, I've been full of angst, this is the kind of both the Māori and the academic in me, over this term vulnerable. Vulnerable whānau, working with vulnerable whānau, working with vulnerable children. For which I have a real difficulty with the term. I find it a really problematic term, and if anything I really want us to find some other terms. When Dr Manuka Henare spoke, he talked about terms like whakapakari, whakanui, whakamana, which are about reconnecting within our own. Having my own sense of what the term vulnerable means and for me it locates a weakness. A weakness in our whānau and a weakness in our children that we need protection, and I find that very paternalistic. That the notion of being vulnerable, helpless and requiring protection. Conjure up, the notion of vulnerable, and what vulnerable means. If we think about that child poverty documentary and the child poverty group work, what they tell us is actually a systemic issue. It's about power, it's about oppression, and for us as Māori it's about colonisation. I know a lot of people think we should be over that by now but hey, look at our statistics, we aren't over it. One of the things we talked about in the Education forum on Tuesday was that if education just needs some tinkering with and it worked for us, we would not be where we are today. We've had too – we've given them 200 years. The first school was established in 1816 in Rangihoua the first Mission School. They've had nearly 200 years to do right by our whānau, and they haven't. 200 years is a pretty long pilot, really. It's time to intervene.

The term vulnerable really connects to another term, I think there is a real obsession generally within ministries and governments around finding a new term and grabbing it and it becomes the term. So in Health the term is "resilience". It's quite good going across sectors and not being too tied by any, you know, 'cos like we kind of go into Health and they go "you're not a Māori Health researcher." We go "we're Māori", you know, so being able to move across sectors you see how terms go between sectors. The term resilience has been the hot term in Health for a very long time. Like the term vulnerable, it's a really problematic term, but we use it every day. We say "we want resilient whānau. We're going to develop resilience in our whānau." Resilience is basically a process of springing back. And when I first heard the term used in Māori Health, it kind of reminded me, I don't know if you've seen – Westies do this, they have those spring things on their dashboards, you know, those spring bowl things, they go back and forward, you know, you must have seen them on Outrageous Fortune. That's what resilience reminds me of. If you flick it, it springs back, it springs back to the same place. It never progresses. It only ever comes back to the same place. It's about being able to live within what you have. It's about saying "we are in a colonial system, we are going to keep beating you and you're going to be able to still stand up." That's what resilience for me means. You're going to keep standing up. I talked to a mate in Wellington around the term and we were doing all these descriptions around spring dolls and she said "oh, just reminds me of a Coke machine." I was like "I don't quite get that one", she said "you know, Coke machines. If you don't get your bottle out you push it, and it rocks." Obviously not many of you have been in the position where you've had to do this. But I'm from Waitara, and we do it. So it rocks, and she said then you push it,



and it rocks, it always comes back. But if you push it hard enough it will fall and it won't rock back.

So how far do we push our whānau to the extent that they rock back, and then they fall? That's what colonisation does. For me resilience is not enough. It's not enough to be resilient. It's not enough to still be able to stand up, because that does not fulfil all those things that people talked about in the DVD, the DVD was very clear. All of the Māori on the DVD, all of those speakers on the DVD talked about being Māori, talked about being clear in their identity, talked about the fact we have the answers. Being able to stand up and just stand up before you fall over is not enough. I would like some discussion around the term "vulnerable" in terms of our whānau, because I don't think it's enough for us to be asserting that we can spring back. As Ngaropi Cameron said today, you know, what they look at, is where are the points of resistance that our whānau have? Where are those points of resistance to being the way we're told that we're meant to be? To operate in certain ways, is that the strength-based position, in that resistance.

I'm just going to finish off pretty well here. We talked last night about wellbeing. We were talking about wellbeing of our whānau. That a lot of the discussions we have around poverty are things like we can't feed our children. We're not able to feed our children - that's a reality.

You know, I was fortunate to have three months in Seattle, the economic push there is such that it's getting worse and worse, and I can see that really being imported here more and more. The fact that we can't feed our children is not just because we don't have the money to feed our children. It's many, many things.

When we did a presentation a couple of weeks ago for those of you who are really, there will be many of you who are familiar with the Treaty process, WAI6 was the Motanui outfall that Ayla Taylor took 30 years this year, 1981, killed all of our beds, all our kaimoana beds around the entire Motanui, Waitara, all of the reefs. Two or three weeks ago we had a hui with a advisory panel where the iwi presented back why the District Council should not be given an extension to use that marine outfall for 30 more years. Now for us it just seems nonsensical that they would even be considering doing that. When in 1981 the Tribunal said "this should be short term and should be changed." So in the last couple of days the Council have been given an extension for 30 years to use the outfall as a back-up.

So why can't we feed our children? Well, in that context we used to eat as kids off those reefs all the time. I grew up eating off those reefs. We grew up walking to that beach, my father was a freezing worker, he was the sole earner in our family, there were nine kids in what was then a native housing pepper-potting into town and we would walk down like little ducklings in a row. I used to think it was quite funny because you could get six paua each. It was really in case the old inspector was down the beach. So we would all go down, kind of waddling down to the beach. He would go out with the big ones and we would watch. But we ate all the time off those reefs. My six children have never eaten off those reefs. Whānau lived off that kaimoana, have lived off those reefs. That's not particular to that region. It goes across all of our regions. So even in a recession period you could still feed your family. So the inability to feed our family is to do with minimum





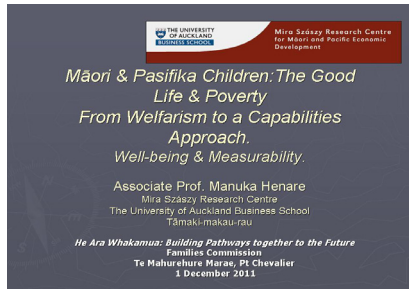
wage, but it's not only to do with minimum wage. It's to do with a whole lot of other processes that have removed us from an ability to feed our whānau, and to feed each other.

The schooling, I just wanted to say around the schooling context that we've come through in 200 years has taught us to be very good individuals, and that was the aim. The aim of native schooling was to undermine the whānau. The colonisers did not come and attack our iwi. They came and attacked our whānau. So we're actually trying to replace something that has been viciously attacked for 200 years. Schooling as an educationalist has had a huge role to play in the individualising of our thought, the privatisation of our thought. There are many, many ways in which it's happened.

The nuclearisation of family in our thought, the domestication, and the gender issues in terms of the treatment of our women and children, they are all part of the package. It's a really big package. Within that same package are the answers. For me it is about returning to the fundamentals of kaupapa Māori approaches, and I don't mean the universal Māori either. Because whānau, hapū and iwi have our own tikanga, we have our own kua, we have our own ways of doing it and as Māori we can unify to support each other. That's always been very entrenched in my thinking, and I guess it's partly coming because Taranaki kawa is so distinctive to us. So when we talk and even when I talk about kaupapa Māori, I've never thought about it as a universalising idea. It's always been about having our own ways of doing things, and strengthening things. So I think that we do already have the answers and that there are providers and organisations that are doing that, and that we do need to continue on that pathway. That pathway is a decolonising pathway. It's not only about money, but it is entirely about thinking, so kia ora.



## DR MANUKA HENARE



It's fitting in many ways that we're having this particular wānanga on this particular kaupapa as I was privileged a number of years ago to write a short biographical piece of Bishop Ngatana Panapa, It was for me something of a turning point in the way that I had been thinking at that time and the way it was going to shape the way I was to think since then. As Bishop Panapa was very, very close to Apirana Ngata and so on and so forth, he became the second Anglican Bishop of

Aotearoa following on from Frederick Bennett. Panapa came from the Tai Tokerau, from Dargaville, and had very, very strong connections throughout the north but also into Tainui and many other parts of the country. He had one profound insight about the relationship between Māori and Pākeha.

I remember what the 1940s was like for our great-grandparents. To be a Māori in 1940 wasn't exactly a comfortable place, a comfortable identity. That's evidenced by the fact that our leaders of the time were determined that Māori had to prove their right to exist in New Zealand, and that was on Apirana Ngata's mind. That is the reason why they formed the pioneer battalions where my grandfather went as a 16 year old to fight in that, in the First World War, and also why they established the 28<sup>th</sup> Māori Battalion. It was all about proving to the rest of the New Zealand community that Māori were true citizens of this country. Those were the motivations, and we lost thousands of young men in both wars. My belief is we're still recovering from the lost generation of Māori leaders, and the miracle is we are where we are in the state we are in.

Panapa's insight was this: he had a great passion for new learning and you may or you may not know, but he was one of the foundation members of what we now know as the Māori Education Foundation. The reason why he pushed hard for that Foundation was based around this that pākeha standards were too low for Māori, and therefore we should not try to be like the dominant culture because of their low standards and the way they looked at the world. It's for this reason he encouraged all the Māori graduates of that period, particularly those going for PhDs, not to do their PhDs in New Zealand because the standards of education would be too low. That's the reason why Maharaia Winiata, Hugh Kawheru, Pat Hohepa and we could trot out a long list of the early Māori who went away to get PhDs, why he insisted they go overseas. To learn what the world has to say, then bring that back into New Zealand. I was intrigued in his letters he wrote to all these students all round the world, Māori students, saying – Mira Szászy, my aunty, she was one also to go overseas and do her post-graduate studies in Hawaii. Mira Szászy was the first Māori woman to get a degree from the University of Auckland in the 1940s. So you can see, I'm just painting a picture of life in the 1940s, it's easy to almost think of it as a golden age, but it certainly wasn't a golden age. It was a struggle, and so I just want to dedicate this discussion today, my contribution to it, to the loving memory of Bishop Ngatana Panapa and the standards he set.

Now the topic of the presentation is Māori and Pasifika children, the good life and poverty. I want to discuss the need to shift from New Zealand's commitment to a



philosophy of welfareism. It matters not which political persuasion is in at the time. New Zealand is a welfare-driven society. Then how do we shift from a philosophy of welfareism to another one? That other one is commonly known now as the capabilities approach. Both philosophies, welfareism and the capabilities approach, have different ways of measuring wellbeing and the good life.

I'll critique the difference a bit later on to emphasise what I'm trying to do here. Why this has come about is that small team of researchers at the University of Auckland Business School, two groups, were asked to do some studies on poverty in New Zealand and in particular among – Māori and Pacific families and small children. While the Mira Szászky team, focused on the Māori and Pasifika, and our report came out at the same time as Professor St John's report came out, the bigger study, on children and poverty in New Zealand. We were able to focus therefore on the Māori, Pasifika side of it. So most of my presentation I'm talking actually in a Polynesian sense. So you'll see me talking about Māori, Pasifika because we figure that we will have the same types of measurements of success.

**Paradox of Wealth & Poverty**  
(Daniel Little, 2003, *The Paradox of Wealth and Poverty, Mapping the Ethical Dilemmas of Global Development*, Trade Paperback)

- ▶ More wealth a society creates for its peoples overall well-being
- ▶ Poverty is created also
- ▶ Double strategy needed
  - Create wealth
  - Remove poverty

Mira Szászky Research Centre UoA Business School

One of the first points we'd like to make is that there is a paradox. The paradox of wealth and poverty is a simple one. We're watching the phenomenon right throughout the world, we have it in our own country and the paradox is this. The more wealth a society creates the more poverty it creates at the same time. That's the paradox. The other philosophy is if we create wealth, somehow all the wealth is shared equally in due course throughout all its citizens. There

is actually no evidence that that is so but the philosophy says that this is what happens. Sometimes known as the trickle-down theory. Well as we know, Māori, have been waiting a long time for the trickle-down, because we don't experience it other than what we do for ourselves in terms of our own agenda.

So what this means, that in our society and throughout the world there is a double strategy that's needed, and both of them are two sides of the same coin. I was interested, since this report came out and I've given this similar presentation to breakfast sessions, to parliamentarians prior to the election, and we talked about the double strategy. Certainly poverty got on the agenda, I can't think of any political party that kept linking the two. Some said we'll do more wealth and therefore poverty will go. One party said we'll focus on poverty and they never did discuss how the heck you create wealth. The paradox is simply this, when you think about it. Poverty does not create wealth. That's a given. But wealth creates poverty, and that's a given too. Therefore the solution is relatively simple philosophically speaking. Deal with both. Where a society fails to deal with poverty and the poverty gets locked into the economy – is institutionalised, that's when you start getting gaps. Therefore strategies to close gaps haven't worked either. New Zealand's tried that. Let's close the gap, fair enough. So there's a different approach and that's what's called the capabilities approach and we'll touch on it as we go through. It's the idea of creating wealth and double strategy. There's a warning here for Māori economic endeavour. I want to show you some evidence that we are also creating wealth and poverty in our own community. Let's have a quick look.





**Māori Economy 2011**  
**Māori Wealth Creation**

**Growth in asset base 2006 to 2010**

2006:	\$16.4bn
2010:	\$36.9bn
Increase	\$20.5bn

Wider coverage and more robust assumptions \$11.6bn  
 Price inflation \$3.1bn  
 Real growth \$5.7bn  
 real growth of 18%, or 4.3%pa

Māta Whānau Research Centre - UoA Business School

This is the latest economic study of Māori economic wealth creation. It's really quite phenomenal. You can see from 2006 our asset base as a people was valued at \$16.4Bn. By 2010 it had grown to \$36.9Bn. This is a greater rate of wealth creation than the whole of New Zealand. The increase is phenomenal. There are all sorts of assumptions there, and I'll leave you to look at the figures, but look at the real growth of 18 percent. The rest of the New Zealand economy wasn't doing that, but we were.

**Māori Economy by 2060**

<b>The opportunity by 2060</b>	<b>The risk by 2060</b>
• \$12bn extra pa in GDP from Māori economy	• doing nothing could see by 2060
• 150,000 additional jobs pa in NZ economy	• 35,000 less jobs pa in NZ economy
* over 50,000 in professions	
* 30,000 in skilled trades	

• My conclusion –

- In wealth creation terms Māori are a sustainable community, Pay our way in New Zealand Economy
- Engari, poverty is created also

Māta Whānau Research Centre - UoA Business School

Also in that study, the BERL study, looked out 50 years. What is it that Māori needs to do in order to sustain ourselves over the next 50 years. If we bring in science, new technologies into what we're already doing, we can grow the wealth to another \$12Bn on top of the \$36Bn over this time. Create 150,000 new jobs; this is Māori creating jobs, more professions and so on and so forth. If we were to do nothing, just stay the same, we would not be able to grow those jobs and our rate of wealth creation would slow down quite remarkably.

So that's the state of the Māori endeavour. The other thing is, despite what public perceptions are, Māori are great taxpayers. Our taxes we've been paying have funded all of our social welfare programmes, the whole country. Yet the public perception is we're a drain on the New Zealand economy. There is no evidence of that. There is evidence that we pay our taxes like anybody else. In actual fact the BERL study shows we pay more taxes on average than many other people. Largely because we're not smart enough not to pay tax. That seems to be our problem. So it's not a virtue to be paying more taxes, you might say. It depends on your point of view on this matter. Anyway, so my conclusion just looking at this Māori wealth creation scenario, is that we are certainly creating wealth and we have become a sustainable community economically speaking. Culturally speaking it's clear we're also sustainable. There's some weaknesses and all that, yes. And we pay our way. However, poverty is also being created. My worst case scenarios, as many of you know 'cos you've heard me say it, is we will have tribal asset-rich tribes and poor Māori people. Unfortunately the evidence is already rolling out that this is so. So we don't have as yet an answer to the economic paradox. To that extent we are no different than any other community in many parts of the world creating wealth. About what to do about the downside of wealth creation.

He Ara Hou Report - A Māori-Pasifika framework for ethical –moral discussion on well-being

- ▶ 200,000 NZ children live in poverty (CPAC Report launched 12 Sept 2011, University of Auckland)
- ▶ 60,000 Māori Children under 14yrs live in poverty i.e. one third
- ▶ (He Ara Hou: Investing in Māori & Pasifika Children Report , September 2011)
- ▶ Māori/Pasifika ethics applied to knowledge economy & well-being, wealth creation & poverty removal

Māta Whānau Research Centre - UoA Business School

In brief, these are what the two studies on poverty that were released in September and October came out with. The Child Action Group had determined there were 200,000 New Zealand children living in poverty and that's real poverty, bad poverty. Our study showed that of the 200,000, 60,000 are Māori children. There are also about 50,000 Pacific Island children in that. So



of that 200,000, the complexion of the largest group is very obvious. That complexion is what's in this room. Māori and Pasifika are the dominant group of children.

The other dilemma about all this is that these are children 0-1 who are already suffering poverty, experiencing poverty. Now you've got to start working out why that is so. If a child of one is experiencing poverty, that means the child's parents must be in poverty also, because they're not generating their own personal wealth to even look after their own children, whatever the reasons for that. So as a child becomes two and stays in a state of poverty, it's highly unlikely that child, even by the time they get to 20, will be out of that trap. That's the way it works. So interventions, have to be dramatic and profound and done at great speed. Otherwise we are now producing the next two generations of poor adults. As that figure gets larger and larger, it gets its own growth. I'm a pessimist from an economic point of view; I've got a background in development economics. My colleagues say we can do it in 10 or 15 years so the country really works. I see 30, 40 years before we get rid of New Zealand poverty. Let's hope I'm wrong.

**Good Life -Spiral of ethics & morality**  
Matrix of ethics-morality applicable to well-beings  
(See Manuka Henare, 2001, 2003, 2011)

- ▶ **Philosophically, Māoritanga consists of 4 well-beings: spiritual, environmental, family-kinship, economic**
- ▶ **Individual and collective ethical & moral force**
- ▶ tikanga te ao mārama (wholeness, cosmos)
- ▶ tikanga te ao hurihuri (change & tradition)
- ▶ tikanga wainuatanga (spirituality)
- ▶ tikanga mauri (life essence & creation)
- ▶ tikanga tapu (being, potentiality, sacredness)
- ▶ tikanga mana (power, authority, common good, sovereignty)
- ▶ tikanga hau (spiritual basis of reciprocity in relationships & economics)

Māori Society Research Centre USA Business School

I want to look then philosophically, 'cos this is the thrust of the talk, and in 1988 I wrote the Māori part of the Royal Commission's report on a Māori philosophy of social welfare, with this being the continuation of the work since 1988. This would appear to be, in 1840 terms, the notion of the rangatira view of the good life.

**Good life - Spiral of ethics**  
Matrix of ethics applicable to well-being  
(See Manuka Henare, 2001, 2003, 2011)

- ▶ tikanga tangata (dignity of person)
- ▶ tikanga whānau (kinship family, foundation of society)
- ▶ tikanga whānaungatanga (belonging, nation)
- ▶ tikanga manaaki (generosity towards others)
- ▶ tikanga kotahitanga (solidarity)
- ▶ tikanga tiakitanga (guardianship of creation & resources)
- ▶ Tikanga hohou rongo (peace, security)

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These are the virtues of Māori society at the time. The Greeks had seven, no, not Māori, we wanted 13 or 14. This leads us then to a need to redefine our understanding of Māoritanga. Sir Apirana Ngata, Sir Turi Carroll, Sir Peter Buck or Te Rangi Hiroa tried from 1890 into the early 1920s and '30s, to define Māoritanga. Te Puea is part of it, Whina Cooper, my aunty, was part of it, and many others. They talked of Māoritanga as largely a cultural thing and they excluded economics. So all the emphasis went onto

the culture. Kapahaka, the language, the social wellbeing side, and it was assumed that the pākeha would run the economy and Māori would fit in. So we need to redefine Māoritanga in new terms and put economics into the description of Māoritanga. I know from a business world point of view, the number of Māori people and Pacific Island people who consistently think that economics is what pākeha do, we live culture and spirituality. It's a false description of our reality. I don't know what our people were doing for 7,000 years in the Pacific if they didn't have good, healthy economies. So there's some distortions there that need to be clarified. There's a list of these virtues, here's some more of them. These are very, very specific to our part of the world. Most of these virtues can be traced back 7,000 years. There's a glorious history to them, and those values is what drove the Austronesian economies of 7,000 years ago. We are the descendants of the Austronesians and explored the Pacific and all the rest of it.





#### Lasting Peace & Continued Good Life 'Te Ātanoho Principle'

- ▶ Lasting peace & good life = whenua rangatira – economic development 1830s
- ▶ He Wakaputanga o Te Rangiratanga o Nu Tireni 1835 (Declaration of Independence) 1835, the Value of Freedom
- ▶ Te Tiriti o Waitangi 1840 – Preamble - Principle of economic development & a sustainable future
  - Queen Victoria promised the world that Māori life as Māori values designed it would be guaranteed

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Now, two other items to touch on here, this idea of peace and the good life. It's this notion of lasting peace and the good life which equals whēnua rangatira. Whēnua rangatira is the traditional Māori notion of a healthy economy. For those who know the He Whakaputanga that's the phase in the declaration. In He Whakaputanga they use this idea of whēnua rangatira. In order to sustain a sound economy we must have a parliament, have laws on trade and all the

rest of it. So our Declaration of Independence set the scene in terms of what the leadership of the time considered as good for Māori growth and development and it was an economy at peace. In the Treaty of Waitangi, in the preamble there is a lovely little expression where Queen Victoria is telling the world I'm going to do a deal with these natives, and I'm offering them the peaceful reign and they will have the good life as they describe it in their own terms with their own values. That's her great promise in the preamble. It's a pity that we don't focus on the preamble more than the other articles, 'cos that's where the philosophy of the treaty is lodged.

#### Queen Victoria 1840

- ▶ 'Kia tohungia ki a rātou ō rātou rangatiratanga me tō rātou whenua, kia mau tonu hoki te Rōngō ki a rātou me te Ātanoho hoki.'
- ▶ To preserve to them their full authority as leaders and their country, and that lasting peace (te Rōngō) may always be kept with them and continued life as Māori people (Ātanoho hoki)

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To give you a feel for it, that's her famous expression 'kia tohungia kia rātou ō rātou rangatiratanga me tō rātou whēnua, kia mau tōnū hōki te Rōngō ki a rātou me te Ātanoho hoki.' My translation is: to preserve to them their full authority as leaders and their country and that lasting peace (te Rōngō) may always be kept with them and continued life as Māori people. That was the fundamental promise of the British to Māori. That life as you determine it will be guaranteed. In return our

people said "your people can live here in peace." That's all the Treaty is about. Everything else is the detail. The history is something else and we won't get onto that.

#### Philosophy of Māoritanga

- ▶ Māoritanga – described culturally as Māori culture (Sir Apirana Ngata, Sir Turi Carroll) – excluded economics – a mistake
- ▶ **Māoritanga consists of 4 well-beings**
  - Spiritual well-being
  - Environmental well-being
  - Whānau-hapū-iwi-Māori well-being
  - Economic well-being
- ▶ **How to measure Māoritanga and its well-beings?**

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So a brief discussion then, I won't take too long, on the notion of wellbeing, because this is going to come up. We have a tendency to see wellbeing primarily as health wellbeing. But actually philosophically speaking wellbeing is far broader than that. Māoritanga consists of four wellbeings. The spiritual wellbeing, environmental wellbeing, the whānau hapū iwi Māori wellbeing, the kinship system if you like and economic wellbeing; the question is how to measure Māoritanga

and its wellbeings? It's not enough to measure just one of the wellbeings. The trick here is to measure the lot of them together and to form a matrix.

So this leads us on to some more work we've been doing, and that is to take up the idea of whēnua rangatira and see how it might be applied today. We come therefore to a philosophy of the economy of mana, is what we might call it today. That Māori economy consists of spiritual capital which is the spirituality of economics, environmental capital, that is we nurture mother earth and look after the environment and so on, the social cultural capital which is about enhancing the quality of our family life. Our family life is an



#### Philosophy of the Economy of Mana

- ▶ **Māori economy consists of:**
- ▶ Spiritual capital – spirituality of economics
- ▶ Environmental capital – nurturing Mother earth
- ▶ Social-cultural capital – whānau and other networks
- ▶ Economic capital – material capitals, land & resources
- ▶ **How to measure wealth creation?**

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extended family life. Then there is the economic capital which is the material capital, land, resources and so on and so forth. Our question is how do we measure wealth creation? Remember the other side of wealth creation is poverty creation.

Now here's just an introduction. I'm not going to go through these in great detail. I will just refer them to

you because many of you are policy makers and quite influential in your own spheres of interest, but the philosopher Martin Nussbaum, together with the Nobel Prize winner Amartya Sen, and the world bankers picked this up, many others are now using what they call the capabilities approach.

This is where you measure things in terms of the values of the people that are involved in the economy. They set the values, they say what is the good life. Not another group saying "this is what you should have as a good life." Because that's when you start getting distortions. There's 10 of these, and she puts these up as the basic standards and there's no reason why in New Zealand we don't use these measurements now, in terms of looking at family and human wellbeing. So bodily integrity, our senses, imagination, the emotions. You can measure all these things. We know how to measure these economically, politically, socially and spiritually. Practical reasons, respect other species, enjoy life, laugh, play and be sorry and all that stuff. The control over one's environment, the political environment, the material environment, and we come up with then the Māori capabilities approach involves developing a Māori development index. Seems to me, if I was to – if the Families Commission were to ask me this I'd say "help us develop a Māori development index." 'Cos that's why these agencies exist. These are the agencies that should be providing us with ways of measuring this sort of thing. The best protection on family life is to design a wellbeing index. Then the Pacific index and so on and so forth, and you can have heaps of human development indexes for all sections of the diverse community. Chinese people should have their own human development index, because only they will be able to say what constitutes a happy Chinese. You see the point.

#### Capabilities Approach Defining a quality of Māori/Pasifika life

- ▶ Overcome the limits of welfarism
  - Gross Domestic Product (GDP)
  - Utilitarianism – aggregate individual utilities into a measure of social welfare – maximisation of social welfare

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Capabilities approach to find the quality of life and I'll just make this one comment, I started off with it, about our problems with our current ways of measuring wellbeing. It's all done through the Gross Domestic Product, the GDP, and GDP is a product of the philosophy of welfarism which grew at the late end of the 18<sup>th</sup>, 19<sup>th</sup> Century. New Zealand is driven by the philosophy of utilitarianism and human utility, and this is where you get the business of you aggregate all the happiness of all the

individuals, get an average, therefore everybody should be happy according to the average. The problem about averaging out is simply this, and I explain it this way. If I was to sit you down and say look, there's two buckets of water here, I want you to sit down, one bucket, the left bucket is ice-cold water. The right-hand side is boiling water, put your feet in because statistically you'll be warm. Therein lies the problem of statistical ways of measuring wellbeing. I know it's a bit of a joke, but it does make a point.



Because that's the problem about aggregating a whole lot of things, coming up with an average. You see, when we aggregate wealth in New Zealand no-one in New Zealand should be poor, because statistically it's not right. Yet we know that that's not happening. So what's the remedy? Thus the need for a poverty strategy that sits alongside a wealth creation strategy, to make sure the gaps don't emerge.

I'll leave you with all those. A few places where you can look at the United Nations and many others, and there's some more stuff up there. Kia ora.

### Measuring Māori/Pasifika The UN Human Development Index

- ▶ (HDI) measures **poverty, literacy, education, life expectancy**, and other factors.
- ▶ It is a standard means of **measuring well-being**, especially **child welfare**.
- ▶ Index developed in 1990 by the **Pakistani economist Mahbub ul Haq**, & used since 1993 by the **United Nations Development Programme (UNDP)** in its annual report.

### The UN Human Development Index...

- ▶ Long & healthy life, as measured by **life expectancy** at birth.
  - ▶ Knowledge, as measured by the adult **literacy** rate (with two-thirds weight) and the combined primary, secondary and tertiary gross enrolment ratio (with one-third weight).
  - ▶ A decent standard of living, as measured by **GDP per capita**
- © University of Auckland / Mira Szász Research Centre. See UNDP, 2010. Human Development Report 2010.

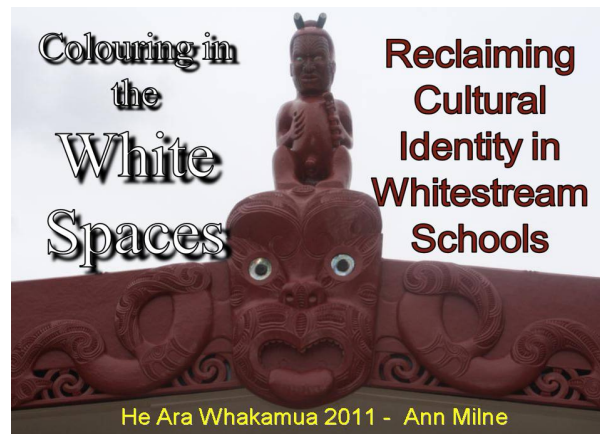
### Conclusion

- ▶ Double strategy of wealth creation & poverty removal
- ▶ Developing a Māori/Pasifika Human Development Index (HDI)
  - Based upon the capabilities approach
- ▶ Offers a more effective evaluation of Māori/PI whānau development as assessed according to M/PI values and dreams





## ANNE MILNE



Thank you for the invitation to be here today. Kathie will tell you that when she first spoke to me about this I questioned whether I was the right person for this talk. When I looked at the theme, *Working with vulnerable whānau, supporting vulnerable children*, my first critical question was to myself, about my own positioning in accepting the invitation to speak, particularly on the topic of the role of schools in creating change for Māori whānau, when I consider schooling to be one of the most powerful tools of colonisation – complicit in the creation of the very vulnerability we are discussing today and a major roadblock in the pathway forward. So I asked myself what can I, as a Pakeha educator, have to say that is relevant to an audience who need no convincing that our schools have failed, and continue to fail, our Māori learners?

I strongly believe that my role as a Pakeha school leader and researcher, investigating Māori and Pasifika education settings, is to use the research to inform other Pakeha school leaders and teachers, who have the education of Māori children in their hands in what Sandy Grande (2000) I calls our WHITEstream schools – to raise our own individual and collective awareness of the issues and my job usually is to poke big holes in the collective comfort zones of white policy and decision-makers.

However, if we are to talk about building pathways together to the future we have to each be honest about the roles we play and the fact is that although our education system likes to paint a picture of us all being involved in the same struggle, we all know that struggle is still far from equal - so I hope that what I have to say about our system, and some of the solutions we have developed in Kia Aroha College, will resonate with today's kaupapa. I was asked to speak about the role of the school in creating change for whānau and their children. For me, that means schools identifying the barriers they create that allow them to avoid change and that prevent Māori children from reaching their potential **as Māori** – so that's where my title comes from.

You will have noticed by now that I have brought with me today some of our staff and four of our fabulous students – who are in Years 10, 11 and 12. These four students are co-authoring a paper with me, which they will present at the American Education Research Association Conference, in Vancouver in April 2012, in a Symposium entitled "*Reclaiming Education: Youth Counter-Narratives in the Neoliberal Reform Era.*" The





paper, and the students' research, is about the impact of organising and structuring a school as a whānau – from their perspective as rangatahi. So what they are learning today from everyone here is invaluable for their research - but they don't get let out of school for a whole day that easily so I'm also going to put them to work!

In 2010 a group of senior students worked together to develop a set of critical messages, based on “The Definite Dozen” a set of 12 principles introduced to our students by widely acknowledged social justice educator Dr Jeff Duncan-Andrade (2010, p.180). *Te Ara Tino Rangatiratanga, The Pathway to Self-Determination*, is the result of our senior students' thinking. Duncan-Andrade explains that the idea is not about the principles themselves per se, but about the importance of creating scaffolding tools for young people that they can draw on in other situations and in their future lives. “Te Ara” then is many things – a rite of passage, a common language, a set of principles or a creed to live by.

Every day in Te Whānau o Tupuranga, our Māori bilingual whānau at Kia Aroha College, all of our students from Year 7 to Year 13 say this as our morning karakia together. I'm going to ask our students to introduce themselves, then to say *Te Ara Tino Rangatiratanga* and then I want to use this set of principles as the framework for the rest of my talk today.



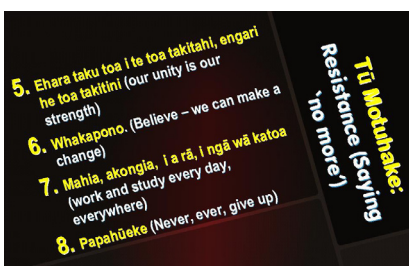
**Te Ara Tino Rangatiratanga:  
The Pathway to Self-Determination**

### **Te Ara Tino Rangatiratanga: The Pathway to Self Determination.**



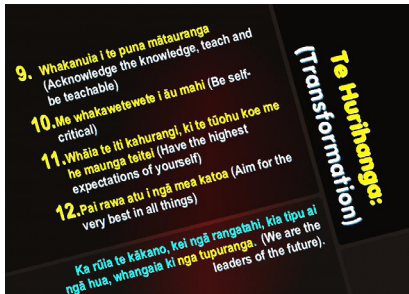
#### **Oho ake: Conscientisation (Becoming aware)**

1. *Ki te āwhina i ētahi atu, me arotahi ki au i te tuatahi* (In order to help others, we need to help ourselves.)
2. *Ko au, ko koe, Ko koe, ko au* (I am you. You are me)
3. *Kia tū hei Māori tūturu* (I can't experience success in anything else, until I experience success in being Māori)
4. *Waiho mā te tangata kē koe e mihi* (Let someone else acknowledge your virtues, be humble)



#### **Tū Motuhake: Resistance (Saying 'no more')**

5. *Ehara taku toa i te toa takitahi, engari he toa takitini* (our unity is our strength)
6. *Whakapono.* (Believe – we can make a change)
7. *Mahia, akongia, i a rā, i ngā wā katoa* (work and study every day, everywhere)
8. *Papahūeke* (Never, ever, give up)



### Te Hurihanga: (Transformation)

9. *Whakanuia i te puna mātauranga* (Acknowledge the knowledge, teach and be teachable)
10. *Me whakawetewete i āu mahi* (Be self-critical)
11. *Whāia te iti kahurangi, ki te tūohu koe me he maunga teitei* (Have the highest expectations of yourself)
12. *Pai rawa atu i ngā mea katoa* (Aim for the very best in all things)

***Ka rūia te kākano, kei ngā rangatahi, kia tipu ai ngā hua, whangaia ki nga tupuranga. (We are the leaders of the future).***



Te Ara Tino Rangatiratanga follows Graham Smith's (2004) continuous cycle of conscientisation, resistance and transformation as our students felt that aptly describes the journey they and their whānau have been on in the restructuring of our school, - and I want to briefly background that journey first.

**Clover Park Middle School**

- 1981: Began as a two-year traditional Intermediate School
- 1990: Maori parents demanded their children stay longer in the Maori bilingual programme
- 1995: Changed status to a Year 7 to 10 Middle School

Clover Park Middle School had a long history of listening to its community. In 1990 pressure from Māori parents in the then Māori bilingual unit drove a change from Intermediate school to middle school status. In 2001, a demand from the parents of Māori students, who had gone off to various senior secondary schools and then dropped out, caused us to enter into a five year battle with the Ministry of Education to enable our older Māori students to remain in the wrap-around

whānau learning environment that they told us suited them best.

**Te Whānau o Tupuranga**

- 1986-2006: was the Maori bilingual unit within Clover Park Middle School
- 2002: Maori parents drove second change
- 2005: Approval to establish Tupuranga as a "Designated-Character", Maori, Bilingual, Years 7 to 13, Secondary School
- 2006: New school opened
- 2008: Moved into purpose-designed

Te Whānau o Tupuranga opened as a designated-character, bilingual, Year 7 to 13, secondary, school in 2006 and towards the end of 2008 we finally moved into our new school buildings purpose-built for the way we learn – no walls, no doors, no front of the room orientation, just flexible learning spaces based on Māori and Pasifika ways of learning and engaging.





But there was no rest space this time. A delegation of Samoan, Tongan and Cook Island Māori parents had already asked us to find ways to keep their children learning bilingually through to the end of their schooling. We had expected this. The Ministry of Education hadn't – and so we embarked on another struggle – simply (we thought) to extend Clover Park Middle School to senior year levels.

**Kia Aroha College**  
Te Whanau o Tupuranga • Fanau Pasifika  
Developing Warrior Scholars

MAORI	PASIFIKA
Te Whanau o Tupuranga	Fanau Pasifika

350 students: Years 7 to 13  
Officially established 28 January 2011.  
Designated-character: Bilingual Maori, Samoan, Tongan, Cook Is. Maori - critically conscious, culturally responsive, social justice education

This third fight was bitter. It included rejections from two successive Ministers of Education, and a change of strategy on our part, until we finally won approval to merge the two schools to become Kia Aroha College in January this year with a designated-character focused on bilingual, critically conscious, culturally responsive, social justice education.

In the last 21 years there have only been 6 years when we were NOT involved in a struggle - and **for over 15 years, over three different struggles, our community has refused to move** – no matter what obstacles education officials have put in the way.

Over the last 21 years there have only been six years when we were NOT involved in a struggle - and for 15 years, over three different and sustained battles - we have refused to back down – no matter what obstacles officials put in the way – and there were many.

That's commitment. It's also community and authentic engagement. The reason why we have managed to achieve what we have is simply because we listened the first time and the community was empowered by

that experience. When they asked to bring back senior students and we said we thought that would be an impossible task - they quite rightly told us we'd done it before!

**The Intelligence of Aroha**  
after Meyer 2011

- Aroha as an operational principle presumes the universe to be abundant, with more opportunities than there are people.
- In social interaction, it seeks the best in people, draws it out, yet is firm in not accepting aggression, greed, recycled ignorance or other behaviours that damage.
- Aroha in action is generous.
- Aroha in group meetings seeks unity and balance.
- Aroha in practice is intelligent, a unified intelligence of the heart, soul and mind.

(Renaissance Alliance Foundation, undated)

It's also aroha. Manulani Aluli-Meyer speaks of the Intelligence of Aloha (2008, p.221). This is our version. Choosing the name, Kia Aroha, for our newly merged school signals strongly what we believe about education. This notion of authentic deep caring is crucial if we want engage our community in our schools. The ultimate question for any principal, or any teacher, I think, is would you put your own child in that teacher's class – or in your own class, or in your



school? In Kia Aroha College we use Lisa Delpit's (1995) term, that these are "our kids, not someone else's children." That changes the way we think about schools and about children.

**"Our kids, not other people's children"** (Delpit, 1995)



So back to our framework:

#### **Oho ake: Conscientisation (Becoming aware)**

1. *Ki te āwhina i ētahi atu, me arotahi ki au i te tuatahi* (In order to help others, we need to help ourselves.)
2. *Ko au, ko koe. Ko koe, ko au* (I am you. You are me)
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4. *Waiho mā te tangata kē koe e mihi* (Let someone else acknowledge your virtues, be humble)

The radical change that occurred in respect of Māori education and schooling in the 1980s developed out of Māori communities who were so concerned with the loss of Māori language, knowledge, and culture that they took matters into their own hands and, over time, set up learning institutions outside the whitestream - Kohanga Reo, Kura Kaupapa Māori, and Wānanga. The establishment of schools like Kia Aroha College is a further community-driven model that is a consequence of the conscientisation of a people and a community.

#### **Conscientisation**

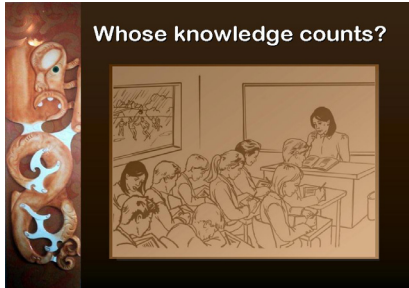
- The 'real' revolution of the 1980's was a **shift in mindset of large numbers of Maori people** - a shift away from waiting for things to be done to them, to doing things for themselves; a shift away from an emphasis on reactive politics to and an emphasis on being more proactive; a **shift from negative motivation to positive motivation.**

Smith, 2003

Graham Smith believes that the real revolution of the 1980s was a shift in mindset - a move away from talking simplistically about 'de-colonisation' (which puts the coloniser at the centre of attention) to talking about 'conscientisation' or 'consciousness-raising' (which puts Māori at the centre). (Smith, 2003, p.2)

In the early 1990s, following the establishment of Te Whānau o Tupuranga as a Māori bilingual unit within Clover Park school, we soon realised that simply changing the language of instruction didn't help make the school a better fit for Māori learners and we began to explore the reasons why. Schooling had been a negative experience for Māori whānau for generations. How could we reconnect parents and grandparents with their children's





**Pedagogy of Whanau** (Smith, 1995)

**Authentic Whanau**

- **Whanau Concept of Knowledge**
  - Belongs to all, benefits all, shared by all, not for capital gain
- **Whanau Concept of Pedagogy**
  - Core Maori values as 'givens,' tuakana/teina, provides support, mixes traditional & global knowledge
- **Whanau Concept of Discipline**
  - All adults as parents, behaviour a shared responsibility, needs different & responses different
- **Whanau Concept of Curriculum**
  - Community-driven, relevant, Maori is 'normal,' Maori worldview reproduced in school

learning? We turned to the Māori concepts embodied in these first four principles - which signalled a return to authentic Māori values.

As Graham Smith explains, the changes we needed to make were shifts in thinking, being proactive, rather than reactive, and raising the community's awareness and consciousness – reawakening imaginations and countering hegemonic thinking. This process has been fundamental in the changes the school's community has fought for, and has been successful in achieving, over the last 25 years.

In Kia Aroha College our work is underpinned by this very simple premise. If we look at a child's colouring book – before it has any colour added to it, we think of the page as blank. It's actually not blank – it's white – that white background is just 'there' and we don't think

much about it. Not only is the background uniformly white, the lines are already there and they dictate where the colour is allowed to go. When our children are small, they don't care where they put the colours, but as they get older they colour in more and more carefully – they learn about the place of colour and the importance of staying within the pre-determined boundaries and expectations.

That's what happens in our whitestream, schools – that white background is the norm. When schools talk about multiculturalism and diversity what we are really referring to is the colour of the children, or their difference from that white norm – it's really about how they don't fit perfectly inside our lines. If the colour of the space doesn't change we are still in the business of assimilation, relegating non-white children to the margins, no matter how many school reform initiatives, new curricula, strategic plans, or National Standards we dream up. What we are trying to do is change the colour of the space – so that the space fits our children and they don't have to constantly adjust to fit in.

When we restructured the school as a whānau we had to explore the significant disconnect between what happens in whānau, and what happens in school. In your whānau at home the adults don't usually change every year, and members of a family work together, not in separated age levels. When family members make a mistake you

**thriving in practice**

**“exemplary organisations that put 'families whānau' priorities and motivations at the centre of their practice”**

We're about whānau  
Whether it's your whānau kura  
Or your whānau at home  
Your up north whānau  
Or the whānau you never met  
When you're together, that's whānau  
That's the connection  
I leave my house walk down the road  
And I'm home again

don't usually suspend them from the whānau. Our thinking about these realities led to multi-levelled classes, teachers remaining with the same students for three to four years, siblings and cousins placed together in classes, teachers referred to as whaea and matua, a policy of inclusion and not suspending or withdrawing students from class. The importance of these concepts is very evident in the voices of students in research carried out by the Families Commission, published earlier this year. Huia O'Sullivan, a Māori



engagement adviser, spent almost two years observing and participating in the life of the school (O’Sullivan, 2011). Student voices in her research have been presented in the form of a poem. In this excerpt students told her:

*We’re about whānau  
Whether it’s your whānau kura  
Or your whānau at home  
Your up-north whānau  
Or the whānau you never met  
When you’re together, that’s whānau  
That’s the connection  
At Tupuranga, we’re treated like people.  
This kura is our haven; here, we feel safe  
I leave my house, walk down the road  
And I’m home again*

That’s achievement as far as I’m concerned!

Placing whānau and culture at the centre of curriculum meant changing to a curriculum that is integrated, not just across subjects, but with students’ lives and realities (Beane, 1997) – learning that is based in the type of in-depth action research the young people you’ve met today are involved in - and learning through a critical, social justice lens. The expectations for our graduating students are spelled in the Kia Aroha College graduate profile.



The expectations that are developed in this stage of the framework are that students will have a confirmed future learning pathway, high academic achievement which includes NCEA Level 3 and university entrance requirements, will be role models, have a strong work ethic, be articulate speakers, have a respect for knowledge in all its forms and be conscientised to inequities and injustice in education and wider society. They will understand they have the absolute right to learn at school “as Māori” or as who they are, without compromising their cultural identity. They will also understand and model values such as whakaiti, reciprocity and whānau. These values are further developed through the second cycle of Te Ara Tino Rangatiratanga: Tū Motuhake (Resistance).



### Tū Motuhake: Resistance (Saying 'no more')

5. *Ehara taku toa it e toa takitahi, engari he toa takitini* (our unity is our strength)
6. *Whakapono*. (Believe – we can make a change)
7. *Mahia, akongia, i a rā, i ngā wā katoa* (work and study every day, everywhere)
8. *Papahūeke* (Never, ever, give up)

The resistance of Te Whānau o Tupuranga, Clover Park Middle School and Kia Aroha College to dominant ideologies of school practice and reform has been one of trial and exploration over many years. It required commitment and hard work from the board of trustees, school leadership, staff, students, and families. These four principles have been essential to this process of making and then sustaining change.

**Three Goals of Critical Pedagogy** (Morrell & Duncan-Andrade 2008)

1. Empowered identity development
2. Academic achievement
3. Action for social change

Duncan-Andrade and Morrell (2008) identify three goals of critical pedagogy as empowered identity development, academic achievement and action for social change. We believed we could make a change, and we did, developing a strong academic identity and work ethic which resulted in high academic achievement. We also however, realised that a single focus on academic achievement that ignores, or even negates, the other two goals couldn't possibly be 'success' or excellence for Māori and Pasifika learners in Kia Aroha College.

**Empowered identity development - self learning**

**SELF-LEARNING**

- Tino Rangiratanga
- Learning that is based on family and home
- Whānau/Family, relationships
- Home/Heritage language
- Cultural knowledge and norms
- Identity
- Spirituality/Wairua
- Values, principles, skills about:
  - High expectations, excellence
  - Relating to others, respect, genuine caring, aroha, alofa, ofa,

In our "Power Lenses" (Milne, 2004) learning model "empowered identity development" is the goal of the self-learning lens. This lens includes the rich resources children learn at home about whānau, language, cultural norms, and identity – about being Māori, and learning 'as Māori.' "Academic" achievement is the goal of our 'school' learning lens – everything that is mandated in our national curriculum. Action for social change is supported by the skills and tools provided to students through our 'global' learning lens - the toolkit that equips our youth for the world beyond school. On our campus that includes an after school Computer Clubhouse, and a free community wireless network that reaches the home and family of every student.

**"Academic" achievement - school learning**

**SCHOOL-LEARNING**

- What is in the National Curriculum that all schools are required to teach
- NCEA – Levels 1-3 (Years 10-13)
- Learning about future careers and jobs
- Values, principles, skills about:
  - High expectations, excellence
  - Relating to others, respect

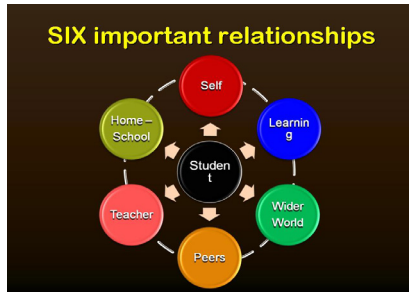
Our model is supported by six crucial positive relationships; the relationship with self and identity "as Māori", with learning that is relevant, and with the wider world, match the lenses described above. The others are the relationship with their teacher, their peers, and the reciprocal relationship between home and school. In our model these six relationships, and critical, social justice learning are at the heart of everything we do.

**Action for social change - global learning - the world beyond school**

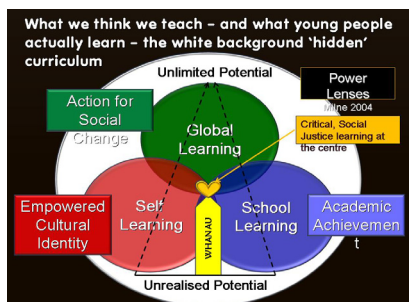
**GLOBAL-LEARNING**

- Learning for the Future
- Advanced Information Technology, computers, multimedia – school & community
- Connecting to others outside school and home:
  - Youth culture – music, friends
  - Keeping safe
  - Relating to others, respect
- Other Indigenous people & Indigenous ways of knowing
- Youth in other countries
- Social Justice – what's fair or not fair – critical thinking to make change in the world





We don't use labels like 'special needs,' gifted and talented or 'at risk.' We describe all our young people as being on a journey from unrealised to unlimited potential. As teachers it is our job to find out where each child is on that continuum and match our programme to their needs. We are always aware that what we think we teach and what young people actually learn are not the same and the background hegemonic white space, the 'hidden' curriculum, is always present. In our model, learning is:



- integrated – across subject areas and with students' lives, cultures and realities
- negotiated – by students, with teachers
- inquiry-based and student-driven
- critical – it provides young people with the power and the tools to understand and challenge inequity and injustice and to make change in their lives

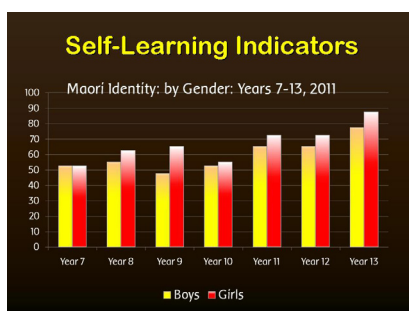
- whānau-based – it is collective, cooperative, collaborative and reciprocal i.e. learning is shared. You receive it, you share it, you give back to other learners
- based in secure, stable, relationships of trust
- culturally located and allows you to live your cultural norms at all times

In our Power Lenses Learning Model the focus is on learning as a whānau. Older and younger students, and teachers, work and learn together and are responsible for each other throughout the school day.

### Whose knowledge counts?

- Showing that Maori children are meeting or exceeding national norms or standards in reading or writing or maths – or NCEA – or being able to analyse this data and make comparisons with other ethnicities - **DOES NOT MAKE IT ACHIEVEMENT AS MAORI**. It's just reading or writing or maths achievement! **There is nothing Maori about it!**
- nor is reducing Maori students' truancy, or stand downs and suspensions, or any other interventions which start from a position of deficit, any measure of Maori **children's** success.

In this "resistance" cycle we have also fundamentally questioned and resisted the whole field of assessment and evaluation, and its limited focus on technical achievement and success determined by white knowledge and white ways of knowing. We have challenged our national pursuit of literacy and numeracy as the **primary** indicator of success in school and the sole aim of "solutions" to the inequity of outcomes for Māori learners.



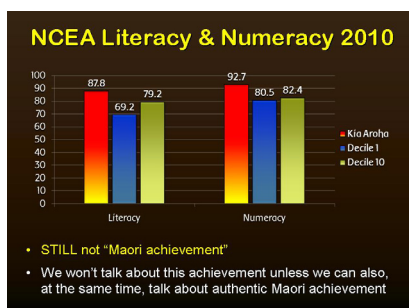
We can label ANYTHING Māori – as this photo taken in Hawaii of the Māori Snack Shop menu shows! That's exactly what we do in education when we talk about "Māori achievement". In Kia Aroha College we believe emphatically that being able to put a reading result alongside a Māori child's name, or showing that Māori children are meeting or exceeding a national norm or standard in reading or writing or mathematics, or being able to analyse these data and make comparisons with the achievement of other ethnic groups does not make





it “Māori achievement.” It is reading, writing or math achievement – **but there is nothing specifically Māori about it.** Similarly, reducing Māori or Pasifika students’ truancy, or suspensions, or any other interventions which start from a position of deficit, may signal a school’s achievement in changing its practice, but is not any measure of our children’s success.

If achievement “as Māori” is exactly the same as achievement “as Pakeha”, there seems to be little point in the stated intent of Ka Hikitia – “Māori children enjoying education success as Māori”. If we use no indicators of Māori knowledge whatsoever and we define Māori achievement in Pakeha terms, which we determine for our Māori learners, how can that possibly be achievement “as Māori”?



These questions in 2007 led us to develop a two-year action research project, which developed indicators based on Mason Durie’s (1998, p.58) four key ‘markers’ for Māori cultural identity; identification as Māori, cultural knowledge and understanding, access to and participation in Māori society and communication – in Te Reo Māori. Using these indicators, we can show our children’s progress in the self-learning/identity lens and can then show very high

Māori and Pasifika achievement that is based on cultural knowledge and competencies - **as well as** academic achievement that exceeds national norms.

**Key markers for Maori identity**

1. Identification as Maori,
2. Cultural knowledge and understanding,
3. Access to and participation in Maori society
4. Communication – in Te Reo Maori

We are very clear that learning in this self, identity lens is legitimate, high-status, end-point learning in its own right. The intent of this lens is to develop Māori and Pasifika knowledge. This is an intentional counter-hegemonic choice. We believe that a single goal of academic achievement, without knowledge “as Māori” demeans our Māori and Pasifika learners, who deserve better. The minute we define our students’ success in those terms, we negate all the other learning we believe is equally important.

### **Te Hurihanga: (Transformation)**

9. *Whakanuia i te puna mātauranga* (Acknowledge the knowledge, teach and be teachable)
10. *Me whakawetewete i āu mahi* (Be self-critical)
11. *Whāia te iti kahurangi, ki te tūohu koe me he maunga teitei* (Have the highest expectations of yourself)
12. *Pai rawa atu i ngā mea katoa* (Aim for the very best in all things)

***Ka rūia te kākano, kei ngā rangatahi, kia tipu ai ngā hua, whangaia ki nga tupuranga. (We are the leaders of the future).***

These four principles encourage our young people to have the highest expectations of themselves, to be prepared for learning in all its forms, to be self-reflective and to understand the responsibility to pass knowledge on to others.



### Warrior-Scholars are not vulnerable children

- high academic skills, secure, empowered identity as Maori, as comfortable and competent on the marae and in Maori settings as they are in the classroom, with all the tools they need to challenge and change inequity in their whānau, in their communities and in the wider world.
- self-determining and always transforming - informed advocates for social justice, critical thinkers, activists for social change

The ultimate goal of Kia Aroha College is to develop Warrior-Scholars – young people with high academic skills, secure, empowered identity as Māori, as comfortable and competent on the marae and in Māori settings as they are in the classroom, with all the tools they need to challenge and change inequity in their whānau, in their communities and in the wider world.

This third stage is about action for social change and the further development of critical thinking. It prepares

our young people for the worlds beyond school and home, with 21st Century skills and knowledge which gives them the 'kete' or toolkit they need in order to challenge injustice. This toolkit includes advanced computer, information technology, and critical media literacy skills. "Warrior Scholars" are definitely not "vulnerable children". They are self-determining and always transforming. They are informed advocates for social justice, critical thinkers, activists for social change and empowerment and are competent in all three of the power lenses.

### Free Spaces (Akom 2007)

- ... a sense of shared bonds, places to revive one's culture, to rejuvenate our spirits, participatory and democratic spaces, places to civically engage—debate—dialogue, to form social networks, to educationally achieve, to form democratic and revolutionary visions of social change, to recover and enjoy group identity, to cultivate self and community respect, cooperation and community uplift.

Akom (2007) argues that all spaces are "politicized, racialized, and gendered, insofar as they are infused with questions of power and privilege. He uses the concept of 'free spaces' as an important site for the development of theory and practice around youth activism, teacher development, and the transformation of public and private space in urban schools and communities. He defines free spaces as:

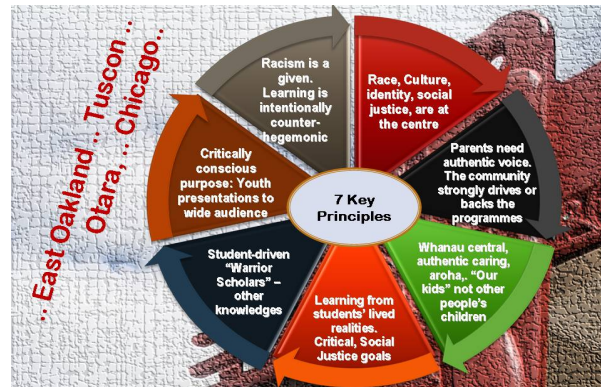
Places that share some of the following characteristics: a sense of shared bonds, places to revive one's culture, to rejuvenate our spirits, participatory and democratic spaces, places to civically engage—debate—dialogue, to form social networks, to educationally achieve, to form democratic and revolutionary visions of social change, to recover and enjoy group identity, to cultivate self and community respect, cooperation and community uplift. (pp. 612, 613)

The job of schools and whānau working together should be to create such free democratic and revolutionary spaces. The resources to challenge and change every school community in this way exist in the community itself. The experience of the schools on our campus has proven that it is possible, in spite of significant opposition, to give our children the educational sovereignty that should rightfully be theirs. There is no single, easy solution. The achievements of our community have been the result of long years of extremely hard work on the part of everyone involved. There is no miracle "recipe" that can be picked up and placed in another community or another school. Each community is different and each school needs to work to remove their own barriers and to develop relationships of trust and reciprocity with their families and students. There are however, lessons to be learned by schools and communities in the journey of these schools to develop a counter-narrative to a dominant white system where most interventions and solutions have their origin in paradigms imbued with deficits, and which alienate Māori and Pasifika learners.



Our journey and our research identify seven principles that our work at Kia Aroha College has in common with three highly effective critical, social justice driven programmes which are successful in communities similar to ours in the United States. These principles are crucial to the success of our Māori and Pasifika learners:

1. Race, ethnicity and cultural identity are central to curriculum and practice.
2. Parents must have authentic voice. The changes we have managed to achieve on our school campus for example have been the result of over 20 years of struggle against education bureaucracy - change shouldn't be so difficult
3. The building of relationships of trust and care is crucial and genuine.
4. The curriculum is based in the community and in the realities youth experience in education, and in society. These programmes are informed by critical race theory which sees racism as a 'given,' and are driven by social justice goals for humanisation, conscientisation and transformation through critical praxis.
5. Learning draws heavily on other knowledges—traditional cultural knowledge and practices, youth knowledge and culture, and community knowledge. Students are highly engaged with new multimedia digital literacy's
6. Students see a critically conscious purpose for their learning. There is a high stakes 'end result' where students present their research to a wide range of audiences
7. Learning is intentionally counter-hegemonic.



What is the role of schools in creating change for whānau and their children? There are two sides to answering this question I believe – which are dependent on each other for real change and pathways for the future:

**The role of whanau**

- Whanau need to stop simply **settling** for whitestream schools to get better at providing the same old stuff and **demand much more – and not give up.**

School takes a stand  
Tolley promises Moerewa School discussion  
School loses right to teach senior pupils  
Harawira to tackle Tolley on closure  
Governor General's convoy blocked by protesters

1. Whānau need to stop simply **settling** for whitestream schools to get better at providing the same old stuff and demand much more – and not give up. Moerewa School, currently mounting fierce community opposition to a decision from the Minister of Education to close their successful senior class – whose students incidentally are currently on the roll of Kia Aroha College - is a perfect example of whānau demanding their right to an education that fits. That's both conscientisation and resistance in practice









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## Workshop Notes

**Please Note: The following notes are unedited notes from the workshop group discussions held at the wānanga. All comments are anonymous.**

**Table 1**

### **What are the effective ways of working with whānau?**

#### **Main points:**

- Support without judgement
- The 'Nanny' approach – Elders, particularly Kuia, hold a lot of sway and respect in local communities
- Be caring
- Develop relationships first, based on: trust, caring, honesty, respect,
- “Keep it real”
- Know and be part of the community
- Have good knowledge of available resources – be honest about what you don't know, but try and find out.
- It's not about 'fixing' problems, but supporting people along the way.
- Providing services to whānau isn't necessarily for everyone to provide – not all people fit into this role.
- Find local approaches to deal with local issues, rather than a one-size-fits-all national approach.
- Promotion and extended use of Māori initiatives, like whangai care, to prevent children from being 'put into care'.
- \$\$\$ – Short pilots and intermittent/insecure funding and support can be destructive – a one-year trial of support or a service is not enough time to make long-lasting positive change for families and whānau. Longer-term funding provides stability and the opportunity to develop and improve service provision.
- Stop interfering with what *does* work.
- You don't need a western framework in order for whānau support to succeed.

#### **Fuller notes**

The way that you approach people makes a huge difference to the effectiveness of services – you need to provide support, not judgement. Work at the same level as the people you are working with.

A service provider with a 'Nannies' approach is useful, particularly for those who are gang affiliated, for example. There is a respect for elders, particularly Kuia, in the community. It is also the personal, caring approach that is always accepted, though this doesn't always mean that people want active support – sometimes personal contact is all that is needed.

Those working for CYF often face the stigma of 'babies are being taken away', and doors are shut workers' faces. Working with those who are already based in the community opens doors and channels to offer help.



Build respectful relationships – don't behave as if you are 'above' whānau. The Māori approach means that people will open their service providers. Treat whānau as you would your own whānau – 'keep it real'

Empower whānau to take charge of their own lives – take back the control of issues that have spiralled out of control. Listen and educate.

Some systems and approaches to helping whānau appear new, but they have been in place for years.

Reconnections and maintaining connections is important – linking together NGOs, groups etc, and attending events enables stronger and better communication and less duplication. The best results for whānau are created when you use and support each other.

#### ***Being effective depends on your approach***

- Be safe to engage with whānau by: use a caring tone of voice; be careful in the situation; and nōwhea koe – never go by yourself.
- Find links with mums and dads.
- Use wit and humour.
- “Find the roots to find the branches” – Listen to where they come from, their past, to find out why they're in their current situation.
- Know who appropriate providers might be – be prepared to monitor whānau and change direction to get to the right place.
- Every whānau is different – it's always a learning process
- Have emotion – makes it real.

Honesty is important for all involved – it's okay to say “I'm here to help you [if you want it], but please don't lie”

Assume sovereignty – you don't necessarily know people's whakapapa, so regardless of whether the people you work with might have gang affiliations, criminal convictions etc, treat them as sovereignty. Success with the 'hard to's can be achieved through this approach. It works with all people – treat with respect, not judgement. Don't assume that whānau need fixing – whānau have their own choices.

#### ***Public services need to work with not for or on whānau***

Credibility is important – fulfil awahi. Develop *trust* to be allowed back through the door. Only align your organisation with credible partners – distance yourself from those that are not working, and only rejoin links when they are 'back on track'.

If you are not experiencing positive reactions to change, then hand the control over to Māori, nannies, kaumatua – because this *is* working.

It's “not just [being let] in the door, but being at the table having a cup of tea and biscuits”. You get told everything, despite limited previous interaction.



The tone of conversation makes a big difference – soft, gentle, humble, honest – straight talk, no ‘BS’. Offer help, but if they’re not going to be honest about their situation, help others instead.

Use relationships, joint visits with community organisations and government agencies. Policy advice is often too far away from the front line. Inexperience of policy staff in the operational side of organisations creates poor policies.

Find ways to fit around community needs – have the community involved with the school – include all staff, parents and communities.

Schools need to be inclusive and welcoming for the whānau of its students. ‘Why would kids want to go to school when their parents have to make appointments to meet with the teachers?’ – Whānau should be and feel part of the school – it should be a safe and trusted place.

Younger and younger children are falling through the gaps, eg eight year olds being expelled from school. How do you keep up with this trend? Schools need to have a whānau-approach – whānau needs to feel like it’s a part of the school.

***People need to be and feel valued***

School leavers – require training ‘cadetships’/apprenticeships to form a basis of work skills and real learning experiences for work.

Aroha – just give them aroha (rather than just love). Care for people, as you would on marae. This is hard in the real world, but adopting an approach of aroha – people will respond if they believe you genuinely care for them.

“[It’s okay so long as] Nanny loves me”

“They don’t care what you know, unless they know that you care”

***How could the reformation of government policy help?***

Government needs to ‘open its ears’ to the work and uniqueness of what Māori do – not just anyone can do it.

In your work with whānau there is “nothing that you wouldn’t do for families that you wouldn’t do for your own”.

You can give a good ‘ear bashing’ if needed, but still be tactful – read the situation.

***Use models and frameworks that work***

There appears to be a government perception that the population is angry and hard to work with, and people have the perception that if you just “smile and nod you get a food grant”. There is a feeling of negativity in dealing with organisations like Work and Income – eg things run late, and you walk away with nothing if you miss a form etc.

Services should mean that you are getting all your entitlements and the help you need, and that government services do their job.





Horizons need to be broadened – people don't fit into boxes. A better way of thinking is needed, not just the frustration of 'closing doors'.  
Policy can be used to confine or to be flexible.  
You can't influence change if you don't understand how to.

Knowledge of the State Services Commission Code of Conduct is important. Many people don't know that it is free to send letters to MPs. You can make direct contact with government. You can contact the ombudsmen – people don't know these things. Making contact with your local MP can effect changes quickly and influence, even if you feel whakamā.

### ***Encourage voting***

Māori need to be creative and innovative to get the point across – don't always be bounded by legislation to make positive change.

Government asks a lot of Māori to choose government first, over Māori second, eg public servants not being allowed to make a public stand and join the Hikoī for the Seabed and Foreshore.

Investigate the possibility of independent auditing of government services who currently self-report successes. Transparent accountability for government agencies.  
(Acknowledged that this would be a costly process).

Current service models, like *Whānau Tahī*, appear to run within a westernised framework in order to get funding, but doesn't fit within a whānau approach.

Look to iwi, hapū and marae for guidance and interventions rather than elsewhere. Involve whānau and iwi rather than through mainstream services. There is a future possibility of moving back to marae models.

Māori services aren't just for Māori, so long as people using the services accept the kaupapa and tikanga of the marae.

Full services include hearing the full life stories of Māori – telling the journey. People want to be heard. They can relive their experiences through talk and it's important to have someone understand. Deep conversations often reveal more than just the surface issues/take.

### ***Kaupapa approach for the mainstream?***

There is a problem in maintaining Māori values that don't necessarily fit into mainstream organisations. You need to treat Māori specifically.

Whānau ora can work for everyone – it's about strengthening families – whānau driven. People are important. Families are valuable, yet there is little time to look after babies, education is expensive and there are high medical fees – high rheumatic fever rates in New Zealand.

We need to value people more in society – need a change in lived values.



**Table 2**

***What are the effective ways of working with whānau?***

- Whānau have the answers themselves based upon their circumstances. It depends on who defines 'effective'.
- Open up those lines (of communication) with whānau - listening with whānau regularly telling them what to do - they will for a while then they (whānau) will revert back to what they want to do anyway it's about planting a seed - lack of education - what was most effective was when whānau felt how much I cared about them.
- Trust and building a positive experience for them, respect and caring about them - did they invite us in?
- More development for managers on how to work with whānau (corrections perspective)
- When you are working effectively with Māori what does that mean?
- You can be effective if people at the top understand what that means.
- Sometimes you need to put yourself in their shoes identity their safe places and be prepared to go there.
- Being patient, perseverance, & persistence working with lower income whānau. Key is to access thru the pēpe, Being prepared to think and work outside of the square statutory agencies like CYFs can lock effective workers out through their own legislative interventions - its got to be nannies and uncles and aunties involved as well.
- Maxim Trust works to inform public policy for people in need
- Being able to work as a Māori first- being able to work in or with kaupapa Māori. whānau without their communities are own their own.
- We've all got ideas about what is a good life. Include whānau in your research and Policy analysis.
- Being trustworthy

Not sure of looking for an answer, whānau themselves have the answer based on their set of circumstances.

Whānau have keys who sets the goal posts as a statutory worker in the past from regulating.

From the whānau perspective they went back to how they always did. NB about opening up lines [of communication] REALLY about how much you care – always [be] on time, if not let them know: (When) working with whānau; respect, humble, knowing you have the power (not stepping out).

***Changing compliance attitudes***

Planting a seed and or giving tools for whānau to work with around education only came forward with trouble with police in Manukau it is about whānau and how they work.

Effective Way With Whānau – caring about them, if worker could connect be careful about how they (whānau) thought and felt even a statutory worker, create a positive experience as some previous experiences have been negative with statutory bodies.



***Make sure you are invited***

Respect

Introduce who you are.

Is it convenient to come & have a korero now?

Did you take your shoes off?

Being prepared to enter into their whānau.

Statutory social worker making sure, the way you go into a home is respectful culturally sensitive.

Sharing Pepeha and whakapapa often opens connections.

Working one on one with an offender?? Requires Manager or supervisor to change thinking to be more responsive to Māori. 50 percent is Māori.

To be effective with whānau requires simple things like a cup of tea – manaakitanga – having a cup of tea. It's not a huge drama or big elusive Māori thing.

Put yourself in the place of the Mama or Papa. How would you like to be treated – if you can put yourself in the family's position.

Be open to go to their homes to conduct interviews. At Corrections some workers thought that wouldn't be safe, challenge given to consider vice versa.

***Tikanga is intrinsic***

Did you ring them before you went to interview or visit?

Managers trying to find solutions to breakdown barriers.

***Find solutions***

EG (a Corrections) staff member who wouldn't take his shoes off.

Home visits rethink ways of being.

Maxim Institute – Research to effect social policy what need to be changed immediately?

Begin research by consulting with Māori.

How to best support whānau lots of DNA (did not attend) at hospital appointments

- Money, can't afford to come in
- Lots of kids to transport.
- Reo with kaumatua by having Kaumatua on site
- Concept how to work with Māori whānau
  - working through tikanga practice
  - food parcels,
  - family violence.

One participant had worked for CYFs Practice was to have Matua/kaumatua guidelines, being prepared to listen to non-Māori view on how they think Māori models contradict Kaupapa of CYFs.

Participant from PHO said: Tauivi were scared, burnt out – share worries, be respectful, open honest and dialogue.





Whānau wanted to learn from tools how to educate themselves.

Discussion about 2 groups in Panmure

1/ Pacific Island

2/ Māori

Some staff from Corrections expressed the view that their CEO might take a different approach, a holistic approach. Corrections staff talked about a new model to be rolled out to engage with whānau even though they seemed to repeat initiatives. John Tamihere says 'agencies must not become obstacles' and 'to get out of the way'

***In policy***

Super Nanny – goes into their home and policy analyst presenting ideas to whānau (If invited in?) what do you think about this policy idea?

Go into whānau lives and sharing your lenses. Listen share their ideas about whānau wellbeing.

***Go into the home***

Check goal being set as a practitioner are those of the whānau not you own.

150 percent perfect in communicating or keeping appointments eg letter in letterbox if they don't answer the phone.



**Table 3**

The majority of my group were social workers working in south Auckland.  
Question: “What are the effective ways of working with whānau”?

- To have an effective relationship
- Knowing the limits within the family, if you are irked by the family hand them over to someone else
- Awareness of professional boundaries; protect ourselves to keep us safe and identify whether that’s a valid reason not to engage. If you are the only one that is allowed in the door you have to challenge yourself
- Families are their own experts and professional helpers are there for their holistic wellbeing
- Some families don’t feel comfortable working within their own culture – prefer mainstream workers (so people of their own culture do not find out)
- Continuity (the relationship is valuable) when working with whānau. It was noted that shift work in the Police can be a downside
- Family safety team set up to get Police and social workers to follow up, so that families are not passed from agency to agency
- The follow up process was seen as paramount.

In John Tamihere’s address he spoke about the benefits of the follow up approach and outlined ‘what is the point of a doctors’ appointment when the prescription is not picked up or a treatment or course recommended is not taken up or no course is available. If the whānau has no money to pay for the prescription, or if the course is unavailable what happens to that whānau? Te Whānau o Waipareira makes sure that the prescriptions or the course of action happen.

***Is this big brother?***

Follow up on courses, health appointments. As a community worker we wouldn’t approach situation like this i.e. wouldn’t make sure that anger course completed or prescription or doctors’ appointment follow through.

Protection orders – some family members are too scared to use them and it takes a social worker to ring up and say that yes they should take out a protection order.

One member of our group spoke of one case where a doctor wouldn’t prescribe medication to a child because of an unpaid account – worker went the extra mile to settle outstanding account so child got the medication required for a serious illness.

- Whānau are developing effective measures of engaging in their own solutions – becoming empowered. Communities need to publicise more about the kinds of information on services that are available in communities
- So important to work at the level that the family is at – needs and strengths to build within the whānau. Often the family doesn’t realise they have strengths because they are looking at the negative. (It is a matter of working on the strengths that social workers see in the whānau and focus on those, builds self esteem, self worth).



- To have the professionalism to deal with different cultures, be aware, use your instinct, be sensitive, have respect for the people you are dealing with and understand where they are coming from and where they have been
- Challenge collectively by not helping your own kind.
- Whānau don't often realise they have a choice or aren't sure they can say something (family group conferences)
- We shouldn't assume people understand the systems process. Holistic way of working – housing vulnerable families – package of stuff (economic) enable client to be empowered high trust model. Funding 6/12 week course now you will be okay, doesn't work like this often need longer to heal and not restricted by 'x' number of hours / courses.
- Be aware of individual's ability to shift or change their life and that it may take time (small steps not big movement). Professional perception is to see whānau not just one person – practice. ie HIPPY programme is to deliver to one person, social worker told don't deliver to one person if the whole whānau is present but better outcomes if whole family / everyone present.

Models of empowerment – empowering our families. If we don't empower we are not helping these whānau. Change by being more positive about parenting. Keep it simple – work with the family.

Whānau expect us to walk alongside but sometimes professionals don't make that adjustment. Negotiate with whānau about keeping on task. Could be four generations of behaviour that you are trying to change – whānau have lost their way. Stick to like minded whānau barrier (isolation). Social isolation – refugees only.

Early intervention, seeing social workers as good and working with family as we (social workers) aren't like CYF, we are different. We (social workers) are the connection.

- An effective way of working with whānau is to get rid of CYF – they want to be part of the collective (but it's not working).
- CYF staff is not social workers –don't want to work with them.
- Children need to be safe - does this come with CYF?
- System within child youth family - child focus – plan to support that child and the best support is whānau.
- Where are the CYF's resources going?
- Social workers in schools/preschools.
- Education placement on parenting programmes mindshift.
- Family dynamics are all different the little thing we think less of causes the most angst.





#### **Table 4**

Having an appropriate way of engaging with family, with whānau and making sure the process is done tika.

- Engaging with whānau using the steps of the powhiri process.
- Engaging properly with whānau, instead of just rocking up, will lead to better outcomes.
- Doing with, not doing to.

Being clear about who the whānau are – not just the immediate whānau, but the wider community, who the hapū and iwi are connected to.

Some whānau are ostracised from whānau and communities – the default is to go back to those people to build bridges – though they may not be the most appropriate people.

Community organisations can provide support, not necessarily mothers, fathers etc. Be clear about who the whānau are, but take a broad approach about whānau. Sometimes kaupapa whānau can be important.

A ticking the box approach – like a Family Group Conference – may not [involve] the right people with the vested interest in the child. Identify support systems within the wider whānau.

There is an opportunity to identify strengths and weaknesses – weaknesses may be the point of entry, then you can work with the strengths. Don't define whānau by their problems.

Mason Durie's korero is awesome.

It is not so much about service providers, but whānau doing it for whānau.

Give them [whānau] an opportunity to take control of their own issues – most of them want to do that. Whānau should be at the centre and the services on the 'fringes'. Providers should facilitate the opportunities for whānau to lead and keep their mana intact even where there are big issues. "Allow them to take their destiny in their own hands". Whānau based models create stronger effects and are sustainable.

Allow them to keep their own mana intact, even if they have big issues.

We don't have to be know-it-alls with everything we do. "Hey you guys - we're not the experts – you know what your whānau needs." We need to move away from the 'fix-it' mentality – we need to stop seeing ourselves as the experts. Instead you need to touch people in ways that restore hope and possibilities.

#### ***Issues are so wide/far-stretched***

This whānau might not want extended whānau involved – give them an opportunity to say that. When you first engage with them, longer term other stuff will come out, barriers



come down and they will start talking about other issues. First few visits – talk about iwi and maunga, not issues/take – but building strengths – communication – korero, korero, korero – build those relationships first.

Often the problem with a child is way over here [ie far back] – fix the far issue, find out what the initial problem is and the problem with the tamariki will fix itself. In other words, explore for the root/deeper issues – don't just focus on the symptoms/ effects of these deeper issues.

**Communication is key** – people have to hear and understand what we say. Good communicators are good listeners. Good communicators can also listen for what is not being said.

Biggest thing – doing with them, not to them.

Be aware of hapū and iwi knowledge of whakapapa – understand the characteristics of families.

**How do mainstream understand things?**

Grow ambassadors of [the provider agency] – this will have a ripple effect in the regions – eg lots of self-referrals – we want to be the ambulance at the top, not the paramedics at the bottom.

Include all family members – this has better effects than if it is just a men's programme, or children's programme – because after that they go home. But if the whole family is on a programme, there are more sustainable effects.

**Share worldviews under a kaupapa – this has a bigger effect.**

Start in schools – kids are coming home disappointed, wanting to drop out. I take away treasures; impart them to my family – learnings in life, finding my identity. The greatest thing is the gift of knowledge. Changes in school are needed. Schools need to welcome Māori as Māori (eg Kia Aroha College).

These forums happen over and over again. It is good to get together to get nourishment – taonga falls on the ears of the people to take it back to the decision-makers.

At the micro level, it is about listening, hearing and heeding what family are saying.

My son's crime doesn't define who he is – he's a son and a father too. My son isn't defined by the crime he committed – whereas in the language from the institutions, he's a statistic.

**Communicating ... listening ... engaging**

No one way of working effectively – collaboration.

Whakarongo is important – listening to the unsaid and that's what tells the story – not the words. Listen to [whānau] – they are the drivers. We think we might know what they need – but they know what they need. Allow whānau to drive changes – whānau need to lead the change. Work with them, not to them.



Regarding whānau perception that the white way is the right way. This way is not a successful way. What choice is there – when society/dominant ideologies say this is the only right way. We need to conscientise young people about how some ways become to be seen as right and others as outside of the mainstream.

***To own being Māori can sometimes be seen as a disadvantage***

There needs to be options. For example, stopping smoking – Quitline and other options. Some whānau adamant that the ‘white way is the right way’ and ‘they don’t want to be more Māori’, and this should be respected. Working closely with the whānau presents opportunities to build a kaupapa Māori approach over time – engagement can change whānau positions/mindsets on this.

Initial contact is important – if they trust you, they will change. If you can light a spark within that person, there’s hope for a change. Also, be in for the long term – don’t take whānau off your books – build a lasting relationship and as the whānau grow stronger they can participate and contribute to the work in ways that support other whānau. Set and make impacts.

Generational – I grew up in a community where I didn’t know there was a difference between Māori and Pakeha – there was no prejudice – this was in the 1960s. I believe this can still happen.

I didn’t know about the Treaty until [I undertook] tertiary education.

***Keen sense of what was fair and unfair***

Pacifica people – engage in kinship links – [the skill of introducing yourself] needs to be taught [to young people working in provider agencies] – “Where are you from?” Not the university-focused, “Hello, how are you?” I tell who I am, where I come from, so they feel safe to talk with me. Also I [emphasise] confidentiality – so they know I won’t talk about them in church.

***How do you know when you are being effective?***

They come back. Or don’t come back!  
You come back because they invite you back.  
You become part of the furniture.  
They stay engaged.  
They bring others along.  
Seeded organisations – some fall by the wayside.

Whānau Ora – our organisation has traditionally survived by fulfilling criteria of funding organisations – other stuff we do doesn’t get funded. Whānau Ora – now recognises the importance of real people and working with the whole whānau. Whānau Ora is a break through because it recognises the value of cultural approaches and whānau led approaches.

We as Māori have to stop blaming other people and wanting free education – welfare dependency – we have to move on. Time to stop and move on. The “we as Māori get nothing” [attitude] – let’s stop looking at ourselves as the underdog.





Māori that go overseas succeed a lot better than Māori that stay here – they are more entrepreneurial.

[Speaker tells a story of having to engage a lawyer to allow her child to succeed in the school system and enter university early.]

Kura work for children and families who want it. Not for everyone though. [Kura are relatively new in terms of longevity.] Kura deserves a chance before other paradigms go over the top of it.

**Effectiveness** – multi-skilled staff within organisations. Get whānau into a safe house, get whānau into Strengthening Families. Get everyone up to the level of being multi-skilled, academically and through experience.

**Integrated**/joined-up services to work with whānau – so not bounced from one agency to another. But we have been talking about this for the last thirty years – but now maybe Whānau Ora will do it.

Recognise the importance of whānau in the reintegration of Māori offenders. Embedding a culture in an organisation – if we are going to be successful, we need the whānau to help us.

Some cases, we get out of the way, let the whānau do the mahi. We will step out of the way, cos we don't have the expertise – you do – Māori providers with expertise can address the issues. Government sometimes needs to get out of the way and let others with expertise do the mahi.

To support the whānau of offenders that are in the system, kaumatua and kuia work with offenders in prison. They connect with whānau on the outside – ['cos prisoners] can't always control, influence, provide input into what's happening for whānau on the outside when you are on the inside. Making sure everything is OK – supporting whānau in both cases. Showing a different way, after making bad choices. There is lots of education in prison – it's not all doom and gloom.

Before school, starts at home – nurture tamariki and mokopuna.

***Don't stand in the way of whānau doing it for themselves***

[American football analogy] – Some play the role of blockers/flankers – keeping obstacles away from the person with the ball e.g. [obstacles such as] government departments, policies that aren't working.

The little boy killed during the week – I have no sympathy for the four people there [in the home when it happened] – they should be locked up. One of these four people must be guilty. They should all be arrested. Don't hide behind excuses, avoiding blame. The whānau won't speak up. 'Whānau need to stop blaming everyone else'. Young people seem to have a sense of entitlement and that it is someone else's fault.



The media portray negative stories about Māori. We get a lot of front page coverage. I get angry about our own people when our people cover up [around child abuse/deaths etc].

We should be able to make changes without looking back. We should know better to do the right thing. We as Māori have to fix up our own stuff – look at ourselves. We have the same opportunities, whether poor or rich.

Some young people are going overseas 'cos of a lack of opportunities here. Sadness that our whānau are leaving. Being in New Zealand – there is a focus on Māori, but living in Australia gives a whole new perspective. Incumbent on those who stay behind to be Ahi Kaa.

***The Māori way/models can work for everyone – the kaupapa is universal.***



**Table 5**

***What are the effective ways of working with whānau?***

***Summary***

Effective ways of working with whānau include:

- Work alongside whānau – travel with them sort out their issues
- Tino rangatiratanga – treat people as the experts of their own whānau. They know what is best for them.
- Use processes, metaphor and symbols that are meaningful to whānau
- Leadership – making a difference for whānau
- Early intervention is needed to help people with mental health issues, not prison
- Develop cohesion with all agencies – any door must be the right door for whānau
- Shared values and principles help agencies/schools work with whānau
- The status quo is not working or sustainable so things have to change
- Research – preferably long term – into what whānau want and need

We began by discussing what the speakers had said. People found what they said challenging but interesting. We wanted to see what they suggested working across New Zealand.

***Travel with the whānau to sort out their issues***

It's most effective to work alongside the whānau. Build up relationships of trust as you travels with them. Meet them and go with them to the doctor, etc. It's important to listen to the whānau and to trust them. Whānau will come out of their shells, they connect. Ask questions on their behalf if they're not able to ask. It's successful if you're honest, straight up. Aim to help them be independent. All whānau have stories to tell, especially Pasifika.

Help with health issues like glasses, hearing, eczema, asthma. Also nutrition, how to make lunches – practical advice. It is successful. The whānau challenge you. Help them solve health issues and then disengage so they can move on. But they can always come back to you if they need to.

If teachers talk to you about children or whānau insist they talk to the parents first.

***Tino Rangatiratanga***

The ideal way of working is to treat whānau as the experts of their own whānau, just as each of us is the expert on our own whānau, but not on anyone else's! Acknowledge the leaders of whānau as rangatira. There must be a balance of power between the professional and the whānau. Try to lift the whānau and pursue a journey of tino rangatiratanga.

The group agreed that whānau know what's best for them. We'd heard examples of that in schools from Ann Milne's presentation.





It's effective to use processes, metaphor and symbols that are meaningful to whānau. She does a lot of cross cultural work. Use these models etc to help whānau develop their pathway to the future. Help people get the meaning of their knowledge, to the root of their knowledge.

The community has to feel it is empowered. That's the beginning of protest. The pedagogy and the principles.

### ***How bad it can be***

The statistics for mental health in prisons shows that it's high, under-diagnosed and under-recognised unless a judge says something. Often people are going to prison because they have undiagnosed issues. The police culture is unhelpful and a human rights approach is needed.

Participants described how the police treat distressed people who have threatened to kill themselves or others. The police sling the distressed people in the cells, refer to them as loonies and tell the mental health service to 'Come and pick up your nutters'. Often the police don't even bother to find out the person's name and they certainly don't go through a referral process. Early intervention is needed instead.

Professionals can use the language of liberation to oppress whānau. The editor described a situation where a district nurse captured the word 'empowerment' and used it to shut up a whānau member, as in 'I'm here to empower you.'

### ***Leadership***

We need leadership. Solutions must be tailored to situations. How does that take root more widely?

Use the concept of 'microclimates' to explain the ways things work in different ways in different situations. Everyone is different so different models and principles are needed to get to the knowledge that people have.

Working in schools to develop leadership. Some are well on the way – they want to make a difference for students. Their thinking must change first. By working together they ease the difficulties of doing it alone. We want school cultures to be collaborative but there's lots of competition between schools. They're reluctant to do things that might scare parents away. Some schools think they don't need to work in whānau-friendly ways as they have few Māori and Pasifika students, but it doesn't matter how many of those students they have.

### ***Identity is important***

'Pākehā-Māori' children face difficulties everywhere. Often they're not accepted by either Māori or Pākehā cultures– they feel disenfranchised in both spaces. How does our knowledge fit them?

Many believe that it doesn't matter which cultural group a child identifies with as long as the identification is positive.



### ***Shared values and principles***

Kia Aroha School is a great example of this. A set of shared values and principles would look different in each school. The schools cluster facilitator said that a lot of schools have a mihi which includes their kaupapa.

Their service is delivering pathways to their whānau. They need to understand the culture/s of the whānau. They works well with those from their own culture but not as easily with others. There are Māori, Pasifika and Refugee workers so they can work effectively with lots of whānau.

That another effective way of working is to develop cohesion with all agencies, eg at a centre. A lot of health problems stem from poor literacy.

Services need to be more mobilised and any door must be the right door. Every opportunity from a whānau to be involved with them is an opportunity to do whatever they need. Wherever whānau will go is where our services should start. They might go to a GP for example but if their most urgent need is housing then that needs to be dealt with first.

### ***Change and Whānau Ora***

The Whānau Ora model looks fantastic in theory – let's see how it rolls out in practice.

Whānau Ora is the end goal for us all, whatever we do. We need key leaders who're willing to make the change, or stop doing the work. The latest 'Blueprint' (a government document) says the status quo is not working or sustainable so things have to change. The new way is essential.

People are fed up with the old ways. People need to be empowered to make changes. It's a struggle along the way, eg with schools and local government. Advocacy is a big one. The super city is going to make changes. We need to make a stand now about wellbeing. Len Brown wants Auckland to be 'the world's most liveable city'. Auckland has the highest Pasifika population in the world. But Melbourne and Sydney have Pasifika within more multicultural cities. Eighteen percent of Māori live in Australia.

### ***The need for research***

The whānau literacy organisation concentrates on adults but children are often present. They have done research on the process of developing literacy, using case studies, with NZCER. They're collecting anecdotal evidence. They use the word 'ako' because it means that sometimes you're the teacher, sometimes the learner.

We need research on schools like Kia Aroha – like the longitudinal studies done on children in Christchurch and Dunedin. These studies have legs in that they can be used for changing policies.

A research study and workshop for schools which involves the students. What the kids said was amazing. They answered questions like: How is your culture valued at schools? How does the school show that they value your cultures?



Discussions were had about the Youth 2000 and Youth 2010 studies (done by the same research group) about what helped kids study. There is also a report about alternative education due out now. So some studies are being done.



**Table 6**

***Engagement is the first crucial step***

Being present in the community is important e.g. in schools. But some kids don't go to school. School is not the only place, need to be seen in a range of places e.g. hospital. How engage with whānau – usually when it is a time of crisis, but this can be too late. Need to build rapport and trust with whānau. Build a relationship.

Need to make contact.

When does it suit whānau for a visit?

Go to them e.g. after school.

Ask whānau what they want. How can I help you to achieve what you want?

Be seen. Don't go with an agenda, but check what they want.

Professionals get a referral and go with a purpose.

Need clear purpose to visit, key focus. Go with a purpose but not with an agenda.

Process of engagement needs to be part of the plan.

You break a barrier by going into their home. To go into the home is a privilege. Entry into the home is similar to going onto the Marae. Pōwhiri approach.

***Be non-judgemental***

Whānau are testing the grounds when they meet you – sussing you out.

Māori with Māori ideal, but also iwi with iwi.

Pakeha who have some knowledge of Māori worldview and experience and can help them work. But being of the same culture is an advantage.

If you are able to communicate with the whānau then you can start working with them, step-by-step.

***Assess whole family and whānau situation***

Importance of assessment and history.

Bringing in whānau – but what can these people add/help in way of support.

But sometimes whānau don't want other members of the whānau involved.

***Strengths – encourage***

Translate strong areas to weaker areas eg teach budget money – translate to manage time translate to teach kids.

***Bring them new ideas***

Using whakapapa as a motivation for improving things.

Focus on the future and the positive.

For example, putting children at the centre and asking them what they want to see.

***Help whānau understand today is tomorrow***

Avoid day-to-day living.

Follow up.

Isolated and complex issues.

Make links to help with issues that whānau identify. Same powhiri process for each.

Multi-agency involvement.

How Māori living and where they are living e.g. in iwi area. Use Marae.





### ***Systemic problems***

Continuity of relationships is important for whānau.

Problem of labelling of children.

Schools need to engage with the community. They also need to keep whānau involved.

Let them participate. Give feedback to parents.

Signals schools send to whānau and community. Schools lack of interest, when they need to be warm and engaging (example of parents being ignored at reception).

Short term vs. long term work with whānau.

Is whānau ora the future?

You can restructure the service, but not the culture of the service. It's what the social workers do with whānau that matter.

Who takes the lead at agency/departmental level? Who is doing what where an issue crosses boundaries (eg suicide).

Someone needs to take the lead. Share information and talk to one another.

Clear communication is important, but don't want information overload amongst professionals. For example, hospitals often don't talk to one another and whānau often go to different hospitals.

### ***Alcohol and drug***

How does this impact on whānau? Can work with whānau members in terms of asking them what is most important for you? Goals.



## **Table 7**

Current thinking is not making a difference. Go to new frame that is based on strength. John Tamihere talked about fixing things up here we need to go to the grass/flax roots. Thinking outside where policy has always delivered. Not closing the gaps metaphor which perpetuates putting a square window into a round hole (reference to Anne Milne's presentation). This sends a message that you are not a success and that being you is not a good thing. Deliver training to iwi organisations. What is an effective way of working with whānau? Feedback has been that we are instituting models that have not had the traction that was hoped for. Begin the process around identity.

Social /whānau workers, not able to strengthen themselves in own identity.

### ***Understanding own identity***

Not doing it to whānau. Setting up a partnership. Key thing is to ask the hard questions. Building a relationship. Values and working in partnership. Practical sense. What is the difference – they can tell me what is happening they tell the Plunket nurse what she wants to hear and go back to doing what they were doing. With aroha we can challenge that behaviour. It needs to be in a safe way.

Be straight up and honest. That is the only way to have success. I am out on the streets of Auckland. No 'faffing' around being PC. Sometimes it gets me into trouble. If a client is using drugs I ask what are you using? don't bullshit me. I can do it because I am Māori. Māori working with Māori. We have ways of being with each other. It wouldn't work with Pakeha that way. This is how we are with each other. Talking with whānau.

Can't do that in a statutory institution. Use Mason Durie's model of the marae. The analogy with pōwhiri. That provides the space. Working with community organisations we can ring up and say 'hey'. New model now, don't have different levels of practice.

How to work with Māori. We can't pull them out from under the bridge. We ring up and get someone in a kaupapa relationship to get them out. Do we want to change this? Different in a statutory organisation.

Key issue is to keep the children safe from harm. Children will die even with the best support around families. It is really difficult in our business. We are restricted by government policy. Media jumps on high profile cases.

You are the people who do the work. You have the power. Band together and say this isn't right.

We have written to the CEO – fear of the letter being leaked to the media. Management has to be challenged. The Minister is wanting to be told how to do it.

How would you do it? Use your power which comes from the community. Told people below her what to do. How is a CYFS worker to do that? Government doesn't want to engage with her. Unfair to put pressure on the workers.



You have a community. After the changes staff acted differently at WINZ.

People at the top/ People with the power how do you change that?

MoE delivery mechanism from us. Thought transferring whānau ora professional development model was not going to happen. Grumbled about ministry constraints. Optimistic.

### ***Brain development***

Babies developing brains connect with young people. Explain Tikanga and Māori historical parenting practices. Rangatira and Tupuna didn't hit children Early observer accounts applying their lens. Talked to 18 boys 14-20 - 50% of them were fathers. The evaluation forms said babies need love. Key indicator. Paradigm shifting from deficit to success. As a people we needed to survive environment, procreate and nurture the young. How do you translate the historical to now? Whānau hapū iwi. Haven't had a researcher alongside. History provides model of success.

### ***How do you reach out?***

Most Māori live in the urban environment. CYFS social workers understanding yourself to work more effectively and check models that exist.

In collective – bigger voice. If young man understands that shaking a baby has serious consequences – I explain that a baby's brain is like custard vs an adult brain that is like hard set jelly. Sometimes I am the auntie with the big stick. Design my talks for their context anof understanding.

I love my mahi. It is not a job it is a vocation. I say to students know yourself have confidence in who you are. There has been a complete change of mindset from the powers that be. Kindergarten across New Zealand you stood out as Māori – held yourself back as didn't want to stand out. Majority was not Māori. This dilemma is still around now. Expertise and confidence – go forward with what our tupuna gave us. Role model. There is a place in our mahi for it. Not until we challenge our way of thinking. Bring Māori needs to be at the fore.

It is a success if they take one thing away. We must be warm in our approach. Whānau do come to us. They want to be there – challenge the idea of kids being naughty because they are hitting. You don't need to smack them - not on your patch. The child is learning he is not naughty. Don't allow traditional views of how to react to box them in. Giving the community a positive reputation. Comes down to aroha. Depth and breadth in bringing so much to it. If able to put it into practice. My colleagues get it. Move forward and acknowledge it. I am so proud of our association (kindergarten). We work closely with whānau.

Systemic impact of colonisation important to bear in mind bigger picture. Power of individual as Māori have been struggling as soon as knew we were Māori. It is a battle all the time. Trying to battle colonisation. Doesn't matter what we do with our mates. Māori within Pakeha community different world views, different lens. In education inside another world view. We struggle with that. Some times there is an overreaction.



Realistic fight your way against the old boys. The time is right. Believe it is Māori time. There is a feeling within New Zealand. The time is right to come forward and fight. I was not brought up Māori but I believe there has never been a greater time for action. People with good will are breaking through pre-conceived barriers.

It is not easy. I have been working in this area for thirty years. It is a battle. We have been doing this forever.

The environment is right to realise some things desperately want to realise.

New moves in Education. Now some want to do more just to get the funding. There is a lot of work to be done.

Change behaviours and processes in the future. We know we have to do it. We do it every day of our lives. When are we going to talk about decolonisation?

We are all responsible for decolonisation. You can't say I did it so therefore you can do it. How do I create a pathway of understanding?

I know whānau have responsibility. We can't speak without owning this stuff. Speakers alluded to the collective and self responsibility. What is missing is the system perspective. It is individual rather than collective. If I don't have a willing person what they tell me needs to resonate as the truth- How do I bring it into the conversation? We all have the obligation for this it is our babies. As I set out I cling to my moko.

I have said don't take photos of our babies (those that have been killed). You can be more successful doing it a different way (brainwave trust training).

Economic process: How do you tell a family that can't buy stuff that they need to do things? It is around the understanding the cultural staff otherwise they will tell you to 'F Off'. We can all work with these families. Need Māori model of positive parenting practice. These families are not in crisis 24/7.

Some are.  
If they are they will be dead

I literally pick up desperate people. All over New Zealand our workers do this. I ask if the baby is still alive. They don't care. They're Māori but they just want their next hit. I know whānau that live that way. What can I do that helps to whakamanga them. Noone wants to fuck up their child or doesn't want the best for their kids. For a short period some say they can't bring their kids up – say to take them. That is not Ok either.

People from around the country phone me to ask for help - you know the system, policy and procedures. I get frustrated with the whole process. Hasn't worked in our lives. It needs a broader focus or different layers. Needs time and resources.





***How do you link this to a professional development model of delivery?***

Example of talking to a young woman with a baby from a family that was involved in gangs. I walked up and said when you talk to a baby and use a high tone he hears as babies are hard of hearing. She said I'd feel like a dick if I spoke to my baby like that. I said you may feel like a dick but the baby will like it. She said to me next time – you know that talk you taught me – it works. My three year old said to me Mum you sound like a dick and I said but baby likes it. You can change this brain from how it has been wired.

***How do we spread the message wider and stop abuse?***

One programme doing one thing – how do we all do it? Brainwave trust and professional people who work with whānau. Deliver direct with whānau. It is not in the national curriculum – don't have anything on child developing and parenting.

Maxine King – no one told her about relationships or that you have to be with a baby 24 hours a day.

Brainwave trust needs to train more Māori. Needs to get out and work in schools. Brain wave trust reaches social workers and caregivers but for a Māori audience the message needs to match tikanga with evidence based research. Use new technology, Youtube to reach kids. Text it. Cell phones. Move forward. Can't preach to a crowd. The days of wānanga like this are over.

Schools kura kaupapa based in Māori methods, values and not embedded in the same way. Kura kids are fine upstanding children. Their lives are different Kaupapa Māori is through their whole whānau. The model is not picked up elsewhere.

Ask kids what they want. They will say a good life. However they see it buying half a dozen beers on a Friday. That is OK. Not every family defines success the same way.

Does Society accept their idea of success?

***What about the media?***

Key message

Baby in front of a TV can't learn. (some disagreement in group here - Research from the States says baby will learn from TV) Brainwave trust says not under 2. If babies are neglected they have smaller brains. If they are not talked to– under 9 shouldn't be in front of TV. Quote from Sir Peter Gluckman. Articles by Bruce Perry and Michael Meany are on the Brainwave trust website. Fits with many practices in our culture.

Whaka whanaunatanga. Talked to young fathers - from age 6 children learn restraint to wait, giving and empathy. Creating thinkers and feelers for the future. Pitch the different angle. Audience didn't go to sleep. Evidence based research and Māori pedagogy. Whakapapa contextualise speak through a Māori lens about how our rangatira treated women and children well. That is the best father you can be. Talk also about prolactin, oxytocin and cortisol. I say brain is closed for renovation during teenage years.

To work with rangatahi need to use our Māori concepts and paradigms. The lens of science validates our traditional parenting practices. Western science tells us we are



supposed to have family support consistency of care we are not supposed to parent alone. Can't drink to have parties – have to be responsible for the babies. That is how change happens. My moko are all of ours. Story of telling young man he can't smoke inside. He said you can't tell me what to do in my own house – My response is I can and I will and now he smokes outside. Change is difficult.

Set policy and procedures - Nothing stopped her. Whānau wanted the change – paid the fees.

Māori ways of working put time into relationships. Great way of doing it. Be explicit no hidden agendas.

You can't replace your whānau – trust that change will happen. The driver is empowering and supporting them. It is the intensity of the relationship. You are saving lives. Never minimalism what you do.

One of my women was stabbed in the stomach last night – she is pregnant. My concern was to get to someone at the hospital so that she was seen by an obstetrician. I wanted to know - “how is the baby?” My role is not telling her off. She is a mental health patient and a drug user. Everything is already against her. My role is making sure that she has the right people around her today. It is about Aroha.

The staff in the hospital are judgemental.

There is institutional racism. When I had my second baby I was asked if it was to the same father. Stupid personal racism.

One of my kuia if she sees someone mistreating a baby says “I korero Māori to them. Even if they don't have te reo it works - they stop. My children are embarrassed to go out with me”. We can do something.

Holding up a lens to them. Yes you have choices. If I understand where you come from. There is an addiction /abuse link for these women. It is important that they feel someone sees me as a worthwhile person. That lifts the soul.

Trust is a massive thing. Believing in that family.

How do we do it. Kanohi ki kanohi. If you are speaking it is the tone you use that is important in the mahi we do. Aroha in summary tolerance we share. A bashed wife is still whānau. You have made stupid choices but I still love you. And telling off – examples of what aroha looks like repeat in own tone.

It is changing. Develop links to the marae. Use the rituals of powhiri – tikanga. Admire passion – that always overcomes adversity.

Personal teaching we can all do this when we have the opportunity. Make the opportunities.



See the big picture at a higher level. Take your power. From the outside I think you have it. The more you fight for it the more you get. Authorities up there are scared. It is a hard thing to do. Use honey not vinegar. That is a hard thing to learn. With aroha we will get far further.

It is not just Māori babies.

Personal things make a big difference.

We need Māori solutions. This is an emotive issue – some attitudes are racist.



**Table 8**

***Whānau at the centre***

- Services come in behind whānau and agencies work together to support whānau
- When you work within your own whānau, you don't even consider services or government agencies. The solutions reside within whānau – it all starts within whānau. You therefore have to consider how to begin engaging with all members of our whānau.
- Services try and deal with problems, not on building strengths and enthusiasm

***Relationships are the key***

- Many providers, such as WINZ, do not see the person and the whānau. Building
- The 'Manurewa Nannies' are an excellent example of a successful initiative that works with families who will not deal with social service agencies. They build that relationship first, then the work will come.
- We need to change how we look at families and change that relationship. It takes time to build trust.
- They come to you with one problem, but need to get to the underlying cause.
- Why is there so much pain? It is structural, not just services and agencies.
- We need to show that their time is valued, for example, bringing food when visiting a home.

***Implications***

- Grounding in Māori work views is important – Whakapapa has an accountability relationship. Narratives and real stories – becoming part of the work programme, doing things outside of the traditional paradigm.
- You often have to put yourself on the line and go the extra mile. Often you are conflicted between your personal and professional values and roles.
- The Treaty of Waitangi has been used to frame the work programme for the Families Commission – 3 streams that traverse the different articles of the Treaty

***What needs to change?***

- Where there is a disconnect then it is important for the individual to reconnect and deal with the underlying cause of the problem.
- Boot camps do not work. There is no evidence that says these work because you are taking these people out of their context and away from the connections that will support them in the long-run.
- We need to think about whānau as many generations working together.
- There are interesting dynamics in the changing demographic make-up of New Zealand society. There is a lot that we can learn from Asian cultures.
- Need to acknowledge that some regions in New Zealand are more devastated by colonisation than others e.g. Taranaki. It is important to deal with the impacts of colonisation from a strengths base. Learn your lessons, move on and then go further.
- Resilience is a process not a personal thing – it about moving through time.
- Naming your children is an example of a strategy for taking the past into the future. Therefore, saying your name properly is an important connection to the past.





***Some effective ways to work with whānau***

- Need to work with whole whānau. Whānau need to work as one despite differences. Whānau is everything so you take the good with the bad.
- A lot of whānau have not understood or have access to the link with their tipuna. Stories/narratives of success can help whānau. It is about reclaiming traditional knowledge with pathways.
- Finding out how you can get your own family stories and then hold on to the ones that resonate with you.
- The courage, commitment – you put yourself on the line. A lot of stories on Māori TV do this.
- A sense of belonging gives identity
- Reporting in schools needs to start from strengths and then address areas for development – that is motivating.



**Table 9**

**Working with vulnerable whānau, supporting vulnerable children**

Education begins in the home. So creating an environment that is kaupapa Māori driven is the key where the whole whānau is engaged and contributing to the wellbeing of the whānau as a collective.

We understand the different contexts that whānau can be applied.

**Whakapapa whānau: my whānau, hapū and iwi**

Māori whānau: people I am close to at work whom I tend to spend 1/3 of my time with.

Kaupapa whānau: Other external groups that I am involved in socially, culturally eg.

Touch, Waka Ama, board member, friends

What could be some of the barriers that defines what whānau is for you?

Whānau means different things to different people.

**Whānau is a bout a strength-based approach**

There are some real barriers in the health sector where Māori have a huge representation as clients, and that is not good. Communication and engagement with Māori clients is appalling and insensitive mainly due to cultural ignorance and lack of understanding. We need more Māori in the field to take care of our whānau in mana-enhancing ways. Cultural engagement is key for whānau to effectively access and use these services and there is a gap/ barrier/ obstacle that is preventing this.

DHBs don't actually engage very well with our people, in fact, it is the NGOs that are well-networked and engage at the grass roots level, even though they are considered the poor cousins of DHBs.

**Linking into support systems**

There is a lack of support for whānau as non-Māori do not know how to engage effectively with whānau. Capability needs to be established around this.

A 'Māori representative' infrastructure needs to be developed to engage in the social, economic, cultural and environmental areas. It is about educating people about tikanga, kaupapa Māori, te reo that will support them to effectively communicate with whānau. This has been long overdue and needs to take priority if we as Māori are to effect change for whānau. The very barriers we are talking about exist right here in Tamaki Makaurau including social justice, housing, health, education and stereo-typing.

All whānau should be provided with ICT resources to connect and communicate with each other, educate themselves by increasing their knowledge base, access support services, empower whānau to be independent. Bring whānau together.

There needs to be a national indigeneous 'connecting to the future' ICT project that expands on creating technology that connects all whānau.

Whānau thin line: Information (ICT)

ICT would be a great investment into whānau empowerment.

Create whānau collective database for whānau to learn tikanga, whakapapa tec.

Gather tribal data (Tainui has done it)



Data ownership by iwi for whānau.

More investment into kaumautā for research and meeting their needs and expectations.

TPK whānau ora funding system; we need to use the development planning process to enable whānau to access, develop and write up plans for their whānau.

Online application for youth to support text counselling (apps).

***It is critical that our approach is evidence-based and that we are communicating effectively***

The practice of 'kanohi kitea' will always be a key form of communication to whānau.

Alternative mainstream communication channels does compromise how manaakitanga is expressed, however this is Te Ao Hurihuri and technology needs to be harnessed if whānau are to develop.

It is important to understand the knowledge around ICT and develop it as provisions of support services for whānau.

Accessibility, easy navigation to information.

Cultural imprint is an effective way to work with whānau.

We try to introduce Māori...to Māori. That's our struggle, trying to work with whānau at the same time working across other sectors.

Whānau determine their own destiny.

I believe in supporting whānau to determine their own right, whānau lead and take ownership of their own pathways to the future, and we walk along side them to offer support.

***It is about the restoration of our tikanga***

Mana whenua need to take a leadership role within their rohe as kaitiaki for whānau and start to invest significantly into the whānau that reside within those boundaries. If each iwi took on this challenge, this responsibility, this leadership role to empower whānau within their boundaries, then whānau

will eventually be able to determine their own pathways to the future.

***Youth suicide***

Māori youth suicide is ridiculously higher than non-Māori. Why is suicide so freaking high?

Some studies have shown that youth suicide is not related to class, but more to do with te ao hurihuri. What I mean is that our young Māori are so engrossed in the today's world eg. Computers, cellphones, texts, media! Oh my god, youth are heavily influenced by media. It is a key driver of youth participation. But all of this technology.

Can connect to internet, but can make no connection to their origins, their roots, the meaning of whānau, losing their cultural identity.

Add on top of that the expectations and pressure that our youth have to experience to keep up with the Joneses or be socially included.

If our young people just re-connected with their marae, their whānau, hapū, even participate more with, our youth would be strong, resilient.



***Importance of education***

Education must be a goal or aspiration of whānau. Education is not just about 'the piece of paper' but how one contributes to whānau by providing a healthy, happy, quality of life, a higher standard of living, a lifestyle that enriches the whānau. Socially accepted, economically viable, environmentally friendly and cultural appropriate!!!!





**Table 10**

***What are the effective ways of working with whānau?***

What concerns me the most about this, is those people who don't get the message.

The people who don't take the time to understand what we're on about. They dive in, wanting to do well but they're not sure how to do it differently. Racism perpetuates because we don't sit down and understand what it's about, where other people fit in the mix. We need to hear all the take and come to a consensus.

Leadership is being undermined reflective thinking is undermined. Consensus can disable leadership in the process. He aha kei te mana he whakaputa te korero? The wharenui gave everyone space and time to feel valued. That process takes time. Therefore by the time people give their analysis, we have all had a chance to agree, to think. Tangata tikanga, he korero nui.

Yet we copy what we don't agree with!

***Te whakaaro tika***

There are a lot of principles we can work by. Elders need to be role models. Whakapākari, whakamana, key word is 'with'

Pathways need to have a big vision, need high expectations. Outcomes are still important. My vision is tōku maunga, with all its mātauranga, he Māori ahau.

How do we touch families so that they will stand and be strong? Scaffolding – what does that look like? How do you get there? Tino rangatiratanga is all about enabling every Māori and their whānau to have a purpose, dignity, and define that for themselves. How do we support them to reach their goals? Its a radical change for those with the 'fix it' mentality.

We have spent 30 years making Māori providers mainstream providers; but with Whānau Ora now it's OK to be Māori. We almost have to decolonise the Māori provider.

The focus is on the whānau to tell us. John Tamihere was all about providers and services, everyone is involved in providers and services.

At the Whānau Ora launch, after Minister Turia spoke, people start talking about change, by talking about how to get the money to get the change. I was disappointed as it was all about needing money. Someone said the only organisation in New Zealand focused on the whānau, is Kōhanga Reo. But, we're a service and we're providing a service too. All of us are there for those who are *referred* to us. There is a place for that, but we have to break through it. It's all about those who *prefer* to use us. There are 43,000 not in Kōhanga. What programmes have we in homes where children are not in Kōhanga Reo? The bottom line of Whānau Ora is getting into the homes.

This means we need to grow comprehensive skills, not everyone can get into the homes. Whānau will invite you if they know you, trust you, etc. It's about being invited



into the homes, but at the end of the day, you don't really get "invited" you have to find a way to get there. For example, the principal of the local school rang me to say a child had come to school beaten and asked me to look into it. I saw the child, went to the home, and the mother was scared of the father. 'He didn't mean to do it, he's under stress as he's out of work.' I rang someone in the whānau who sorted it.

There is a huge talent in the whānau not harnessed, huge unrealised potential. Need to think about how to do things differently. There is a call for a different set of skills.

How do we grow this? In the city they don't have these networks. It's about role models, finding the people in the city to shoulder tap to get the role models. Our whānau are not very good decision makers because they haven't been accorded the mana to make their own decisions. We're out to strengthen whānau when there's trouble, how do we get to them when they're not in difficulty? *Whanaungatanga*. Get the people together before the trouble starts.

Some young parents don't know the system, tapping into Parents as First Teachers. All these young mums, where is the extended whānau? Not just whakapapa but friends, neighbours, etc. No one draws on them because we're too busy bringing in the 'fix it' people. Tokoroa set up a 'Nanny at Every Corner' programme to teach and awahi them.

Youth suicide, our kids and their parents lack stable models as Māori. The Kōkiri Centre, they worked with gangs via establishing Kōhanga. We need to invest in people in a way that gives people purpose and mana. There are too few of these people. We have to use our skills to work differently. Whānau will identify what is weighing on them – versus us going in as the 'fix it' people.

I've asked myself, 'Should we stop going to national hui and start by staying at home with the immediate whānau and mokos who need us?' If we have something left over from that, then we give it. Going round fixing everyone else up. Need to fix your own whānau and that's the model for others. We are grandmothers by 30, great grandmothers by 40. Kuia are being surrogate mums for their mokos.

To try to help is not the right or first thing. The first thing is to get to know them, otherwise what make you think you can help them? The potential still exists with them. It's a red herring to come up with the answer, they will tell us. We have to believe that whānau have the potential and the knowledge, look at Kia Aroha College.

Mātauranga whakamua. Destinations and journeys are interchangeable.

I got a call to go to a house where the children were to be removed. I had the door slammed in my face. I sat on the step from 10am-2pm, trying to get her to let me in. Finally at 2pm I said, 'How can we stop the police coming?' The door opened, the mother told me, 'you've got 2 minutes'. There was no bedding, no food. I asked 'Why are you so angry?' She said 'You are the 9<sup>th</sup> person who's come – there's my kids – take them! I'll ring the MWWL.'

'No don't ring the League, I'm so ashamed.'



'No, we're the ones who should be ashamed.' I phoned the League, and then came the food, clothing, etc.

Whānau Ora needs to stop everyone going in over the top. We need to be selective about who goes into the homes. People with degrees think they have to 'fix' things. WINZ people do not have a clue. We need to get into the whānau before the officials get there.

I am very optimistic about the potential for whānau. This needs a big paradigm shift from all of us. The 'fix it' mentality is rampant here and overseas.

Organisations need to sell positive images of ourselves to ourselves. We need to sell ourselves to ourselves, self review ourselves.

It's about the right person who goes in to the homes. We have undermined some of the greatest potential in our whānau.

There is no acknowledgement of poverty. Distribution was around the whānau. We have debates about Māori economics – didn't call it 'economics' it was about maintaining our values and our resources. We need to get back to our sharing of all our resources, not just money. Don't take responsibility away from the whānau.

The biggest thing is laying a very good foundation where whānau feel they can trust. This means we listen to them, their stories and their dreams.



### **Table 11**

We have come too far to not go further

We have done too much to not do more

- Sir James Henare (quoted by co-facilitator Naida Glavish)

“The difference between answering back and freedom of speech is the tone of your voice” (Naida Glavish)

“Got to have a system that keeps you honest as a provider to your people” (John Tamihere)

“Agencies get in the way” (John Tamihere)

“Academics/researchers get in the way” (Leonie Pihama)

“Pay attention to the philosophy of the Treaty in the preamble” (Manuka Henare)

“Measure all the well-beings as a matrix and think about operationalising this in an evaluation sense” (Manuka Henare)

During the course of the morning’s presentations and korero the Principal and Senior Teacher encouraged the rangatahi to think critically and in a focused way about what the speakers were saying. They were also encouraged to take notes and quotes and have some resources on paper to refer to for the discussion later in the day. [This group are in the process of writing a paper that they will present to an education conference in Canada in the New Year.]

One of the keynote speakers questioned the use of the term ‘vulnerable’ which prompted the teachers to ask the young people...

“What do you think of the concept of ‘vulnerable whānau? I don’t think you have vulnerable whānau.”

“We are teaching you to be warrior scholars.”

#### ***What are the most effective ways to work with whānau?***

In many ways this (reworked) question was a bit unfortunate for this group as they had just come from the stage and a presentation where they had articulated effective ways of working with whānau and demonstrated the outcomes of this (most especially via contributions from the rangatahi).

The rangatahi were buzzing from their performances – and somewhat distracted as it was late in the afternoon, and they had been sitting quietly listening all day. The Principal and Senior Teacher turned the question over to the young people, encouraging responses and prompting further conversation. The following are excerpts from a rich conversation that was punctuated with good humour and the effervescence of youth.

What follows are mostly unattributed verbatim remarks from the rangatahi in conversation. Where applicable I have noted the comments of the Principal (P) and Senior Teacher (ST).

“Communication – keeping in contact with young whānau”.

“There are positive and negative ways of communicating” (P)

“Hui and meetings, sending out cards and certificates.”

“Stay on the kaupapa.”

“School doesn’t have to call the meetings, can meet at church, at the supermarket, or the flea market. At noho.”





“What do you notice after we’ve had a meeting with parents?” (P)

“Mum’s come to school.”

“They start to change their behaviour” [the students involved]

“Barbeques, food and have a long as talk.”

“Working as a whānau.”

“Teachers straight up – don’t hide anything from us.”

“We work with teachers too.”

“Trust – so whānau will come because they trust us. Takes a long time. Can’t just say you need to trust us because we are the teachers.” (ST)

“Kapa haka, bilingual unit.”

“Whānau know they don’t have to make an appointment, can come anytime, just rock up in the office.”

“Gotta listen to the whānau they will come up with ideas and suggestions.”

“Never give up, lots n lots of chances. Teachers stay with us. They are onto us and don’t want us to get behind. If we get in trouble it’s our own fault. Stay on track!”

“Kapa haka and friends are like your family and they back you up and say ‘always do your work.’

“Positive peer pressure and turning around negative peer pressure.” (P)

“All the support the teachers give us – able to ask questions, no wrong questions.”

“Everything’s honest they tell the truth. They don’t diss you and talk behind your back.”

“Long term relationships with other whānau members. Generations of kids coming back through the school.” (P).

[Older students] “being role models, encouraging them, show them the right way.”

“Working together as a team, communicating with one another” (ST)

“Sharing all the teachers works out just fine, whānau lovin it. Everything gets shared around.”

“Role modelling in the whare kai – doing your job, knowing your role. I work differently in there... move forward... using my hands, setting a good pathway for my brother and sister to follow. Going to be the next chef Ramsey!”

“Without the swearing! [Much laughter around the table] At first your whānau weren’t too keen on that, until they saw the credits.” (P)

“They thought I was just in there to eat all the food!”

“Following on from this turn in the conversation the Principal asks the rangatahi what they are planning for their futures.”

“Doing sociology credits I want to be a carpenter’ (young man).

“Doing science, te reo Māori because that’s what I want to do, wanna be a doctor – a paediatrician” (young woman).

“I wanna be a lawyer” (young woman).

“I don’t think whānau would have had those expectations of you “(P).

“Stay at home look after the young ones, be a lowlife.”

“My Nana thought I was dumb – look at me now!! ‘Cause I was silly and making trouble. I passed my level one and two, look at me now I’m getting credits.”

“What do you whānau expect of you?” (ST)



“A future!”

The conversation turned again to the strong relationships students have with their teachers at the college, evidenced by some good natured banter with the principal.

“Our principal is visible, eyes of a Hawke, is everywhere. She may be hidden but she can see every moment.”

“See teachers as our Aunties and Uncles... talked to my teacher ‘hey Mum’ they feel like Mum and Dad.”

“Can talk about whatever... only certain teachers, but always some that you can talk to about stuff from home. Relate to always.”

“That strong relational foundation with the teachers rubs off with the whānau because we really know who the kids are” (ST).



## Appendix One: Facilitator Role Information Sheet

***Ko te kai a te rangatira he korero***  
*Talk is the food of chiefs*

He mihi aroha ki a koe mo tenei mahi, thanks for agreeing to take on the role of facilitator. Everyone is busy these days. The Families Commission values the fact that people have taken a day out of that busyness to work on kaupapa that are important to whānau/families in Aotearoa. To honour that we have facilitators and note takers at each small table so that:

- everyone has a chance to speak; and,
- the korero is recorded for later use in Families Commission reports.

***The role of facilitator is to:***

- Enable manaakitanga at each table so that it is an enjoyable day;
- Keep the korero specific to the FOCUS question of the workshop;
  - Workshop Question 1:
    - What are the most effective ways to work with vulnerable whānau?
  - Workshop Question 2:
    - What are the most effective ways to work with vulnerable children?
- Ensure that everyone has their turn speaking; and,
- Keep the korero moving across the range of topics the table wants to speak about.

***Workshop process***

- People sit at the same tables all day.
- Each table has a note taker and a facilitator.
- All korero is anonymous, please remind people. No names will be recorded.
- Please start the first workshop of the day with mihimihi, a round of introductions so that people can get to know each other a little. This needs to be managed as a brief process, it could take the whole 40 minutes of the workshop. People will be wearing name tags to help with whakawhanaungatanga.
- After mihimihi, the korero begins. The workshop runs a full 40 minutes.



## **Appendix Two: Registration List**

**Representatives from the following organisations attended the wānanga:**

***Organisation***

Albatross Enterprises  
ASB Community Trust  
Auckland City Council  
Auckland District Health Board  
Auckland University and Technology  
Aymara Nation  
CCHADS  
Child Youth Health Team  
Child, Youth and Family  
Chinese New Settlers Services Trust  
COMET  
Community Child Health Services  
Community Probation Service  
Department of Corrections  
Eastern Women's Refuge  
Family Works Northern  
Father and Child Trust  
Health Promoting School Facilitation  
Hestia Rodney Women's Refuge  
Huakina Development Trust  
Human Rights Commission  
Jigsaw Family Services  
Kia Aroha college  
Learning Media, Wellington  
Learning Plan Trust  
Literacy Aotearoa  
MAIA Ltd  
Mangere East Family Services Centre  
Manukau Institute of Technology  
Māori Health  
Māori Television Service  
Massey University  
Mayfield Kindergarten  
MWWL  
New Zealand Playcentre Federation Inc  
Ngā Pae o te Māramatanga, University of Auckland  
Ngati Hine Health Trust  
Plunket New Zealand





ProCare Health  
Raukawa Charitable Trust  
Relationship Services  
Social and Health Services  
Social Services  
Te Hau Ora O Kaikohe Family Start  
Te Kohanga Reo National Trust  
Te Korowai Aroha Pumau Inc  
Te Rau Korowai - Manurewa Marae  
Te Rūnanga o Ngāi Tahu  
Te Runanga o Ngati Whatua  
Te Wananga o Aotearoa  
Te Whānau o Waipareira Trust  
The Salvation Army National Māori Ministry  
The University of Auckland  
Tika Maranga Women's Refuge Incorporated  
TKKM o Hoani Waititi  
Tu Tama Wahine  
Tu Tamahine o Taranaki  
Tuhono Trust  
Unitec New Zealand  
Waikato District Health Board  
Waitaha  
Whakamārama Marae Society Inc  
Whirinaki-Counties Manukau DHB  
Words at Work