

**TE KURA NUI O WAIPAREIRA**  
**OUR PEOPLE, OUR VOICES, OUR JOURNEYS**

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*Manaakitanga*  
*Nourishing and providing for the needs*  
*of our people and communities*

**Wai - Research**  
Issue 2, July 2018



**TE WHĀNAU O WAIPAREIRA**  
KOKIRITIA I ROTO I TE KOTAHITANGA  
*Progressively Act in Unity*

Te Kura Nui o Waipareira  
Our People, Our Voices, Our Journeys

Edited By:  
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Te Whānau o Waipareira Trust.

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# TE KURA NUI O WAIPAREIRA OUR PEOPLE, OUR VOICES, OUR JOURNEYS

Manaakitanga

Nourishing and providing for the needs of our people and our communities, upholding the values and principles of te ao Māori

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## MISSION STATEMENT

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*Te Kura Nui o Waipareira* shares new insights and perspectives arising from research and practice across Te Whare Waipareira framed by a values-based practice which enhances the mana of whānau, hapu, iwi and hapori.

The journal will uphold and explore the principles of *whanaungatanga, aroha, wairuatanga, pōhiri, te reo Māori, tautoko, kawa, whakapapa, manaakitanga* and kotahitanga through the diverse voices of practitioners, researchers and whānau.

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# FOREWORD

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By combining the voices of local and international researchers, frontline kaimahi and whānau on an equal platform, we continue to break the mould of what research and research journals have traditionally represented. It is therefore appropriate that the second edition of *Te Kura Nui o Waipareira* explores manaakitanga, or the expression of aroha, hospitality, generosity and mutual respect.

Manaakitanga is a concept that has been appropriated within mainstream narrative, but often through a much simpler representation of a Māori value that in fact has an elaborate and weighty whakapapa. The purpose of *Te Kura Nui o Waipareira* is to acknowledge that whakapapa, to more accurately portray its meaning, and to illustrate how Māori values can be translated into meaningful practice, healthy policy and into tangible outcomes for whānau.

Furthermore, we mustn't forget that these values are not operating in silos – it is the combination of a suite of Māori values that more accurately depict what kaupapa Māori in praxis really looks like. In that vein, each edition of *Te Kura Nui* illustrates the vital parts of what it takes to operate in a Māori context.

As a community-based research journal, *Te Kura Nui o Waipareira* gives whānau an opportunity to share their voices, but more importantly provides policy and decision makers an opportunity to listen. If the voices of our whānau continue to be ignored, then policies and politics will continue to miss the mark.

Once again, it is my pleasure to welcome you all to *Te Kura Nui o Waipareira* – to listen to our community, and to listen to our whānau.

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**John Tamihere**

Chief Executive Officer

Te Whānau o Waipareira





# INTRODUCTION

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Manaakitanga is a fundamental dimension that sits at the heart of our Māori practices, philosophies and endeavours.

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Manaakitanga is considered here as a broad concept of nourishing or caring for individuals, whānau and communities physically, spiritually and/or culturally. It is where the mana of others is recognised and given due respect to the elevation or enhancement of all. This could be enacted through providing appropriate resources for best practice, or upholding Māori values and tikanga such as te reo; it could be reflected in the philosophy and practice of engaging individuals and whānau in programmes in a way that upholds their mana, or hosting with generosity with the aspiration of enabling better outcomes.

For the second issue of *Te Kura Nui o Waipareira*, the idea of manaakitanga has guided the thinking around how this essential value is represented not merely in theory, but in approaches and practices of working with Māori whānau within frontline services, education, workforce development, research and outcomes measurement. The voices in this second issue are diverse in regards to the areas they represent, and the insights and journeys that are conveyed in the articles present new and unique examples of manaakitanga in action, reflections on work practice, as well as research-based insights and whānau experience of Whānau Ora frontline services. By inviting diverse voices and showing mutual respect for them *Te Kura Nui o Waipareira* engages in manaakitanga, and invites the readers to go on this journey and find ways to incorporate aroha, hospitality and respect in their practices.

As a voice from the frontline, Vivian Cope presents manaakitanga as a core component of the delivery of the Incredible Year (IY) programme, which works to support West Auckland parents and caregivers with parenting knowledge and approaches. The idea of measuring what matters is featured by Clara Pau, who looks at how outcomes measurement approaches within the Whānau Ora space are inherently related to the recognition and enactment of manaakitanga, as we seek to capture the changes that are important to whānau, rather than the changes that are important to the researcher. The whānau contribution for this journal issue is represented by a rangatahi (young person) who talks about her experience of being supported by the social services programmes and kaimahi at Te Whānau o Waipareira, and highlights the whānau view of manaakitanga

in action. For Sarah Wood, an indigenous Canadian researcher from the Ojibwa nation, the topic of looking at indigenous ageing focuses on current literature around the topic, and provides a sense of the way in which manaakitanga as a concept is easily understood across indigenous boundaries. Maria Te Whiu presents the first of *Te Kura Nui* submissions to be entirely written in te reo, acknowledging the central importance of leading our indigenous discourse in our indigenous language. This article focuses on the centrality of connecting Māori education practice and theory. The importance of supporting our Māori workforce around Whānau Ora practice is discussed by Dale-Lynne Sherman-Godinet, who provides an analysis of how manaakitanga is practiced within the Whānau Ora Diploma delivery.

The concept of manaakitanga itself nourishes Te Ao Māori, providing love, mutual respect and hospitality from newborn to the aged, as discovered here in *Te Kura Nui o Waipareira* where the voices speak from the perspective of parents, rangatahi, whānau and to the needs of the oldest Māori. It is by fostering and giving voice to this wairua that new beginnings can be celebrated, as in Matariki. If the stars are bright – it will be a good season. “He kaihawkai te tau”.

### **Editors**

**Professor Meihana Durie**

**Dr Tanya Allport**



Frontline Services

# NGĀ TAU MIHARO – INCREDIBLE YEARS PARENT PROGRAMME – EMPOWERING WHĀNAU THROUGH MANAAKITANGA

**Vivian Cope**

*Ngāti Pakau, Ngāti Hine, Ngā Puhi*

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Vivian Cope was born in Hamilton of Ngāti Pakau, Ngāti Hine and Ngā Puhi iwi descent.

She was raised and educated in Putaruru and has five children and seven mokopuna. In 2014 she graduated with a Whānau Ora Diploma and a Mauri Ora Diploma. For over 20 years she has been working in services for tamariki. She has worked at Te Whānau o Waipareira Trust for nine years within a range of services. She became an accredited group leader for the Incredible Years® (IY) parent programme in 2015 and is now a training IY peer coach and the senior lead for the Ngā Tau Miharo team.

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## **Abstract**

The Incredible Years (IY) parent programme is evaluated considering the value of manaakitanga. The programme aims to support positive parenting through developing communication with a specially developed Māori framework which can be applied when working with whānau. The case study is a frontline observation of the programme and manaakitanga in action, concluding that it is the values that make the programme.

**Key Words:** parenting, manaakitanga, whānau

## Introduction

*Manaakitanga* is an integral part of Te Whānau o Waipareira's Te Kauhau Ora (code of conduct). It sits alongside nine other values – *whanaungatanga*, *wairuatanga*, *whakapapa*, *tautoko*, *pōhiri*, *te reo Māori*, *kawa*, *aroha* and *kotahitanga* – encompassing the beliefs, values and goals of a Whānau Ora organisation. Very broadly, *manaakitanga* embraces skills in sharing, listening, setting strategies, experiences, support, empathy and *kanohi ki te kanohi* (face to face interaction). *Manaakitanga* plays an important role in the Incredible Years programme – Nga Tau Miharo, as a core value.

## The Programme

The Incredible Years® (IY) is a 14-week parenting programme for parents with children aged between three to eight years. Parents attend one 2.5 hour session per week. IY was founded by Professor Emeritus Carolyn Webster Stratton, a clinical psychologist from Washington DC. IY is an evidence-based programme which evolved from more than 30 years of research and development. Evaluations of IY have demonstrated its effectiveness for many families who have participated in the programme. IY is inclusive of all ethnicities and cultures and is suitable for children with ADD, ADHD, Dyslexia and Autism. Professor Webster Stratton realised in the early 2000s that this programme would enhance and better serve whānau in New Zealand to support child development and parent knowledge. IY aims to reduce challenging behaviours in young children, increase their social and emotional skills, teach self-regulation for children and manage misbehaviour for parents. More specifically, the programme aims to:

- support positive parenting and bonding with their *tamariki* through communication;
- support parents by coaching and supporting their *tamariki*'s language development; persistence, attention, academic knowledge, social, emotional and cognitive development;
- support parents in decreasing harsh discipline and improve skills to be able to manage their anger through positive communication.

The Eyberg child behaviour inventory and social competence assessments are completed at the beginning and at the end of the programme and determine the positive or negative changes of a child's behaviour. From the initial assessment IY group leaders work with whānau to support the transition into the programme, ensuring that whānau are prepared for the start of IY.

Whanaungatanga is the introduction session which has been added to the programme by most Māori group leaders. Prior to the programme start whānau are able to share, “ko wai koe?” (who are you?), “no hea koe?” (where are you from?), “mo tēnei akoranga he aha tō whāinga?” (for this programme what is your goal?); then set up a group *kawa* (rules) and discuss the content of the programme.

Once the 14-session programme commences, ongoing contact via calling or texting becomes a weekly standard practice, and is increased if required for those parents who may be struggling to ensure they are coping through the week. Weekly evaluation forms are provided to ascertain how the whānau are finding the programme. Home activity reviews of the last session and for the current week are viewed and discussed by both parents and group leaders. These are opportunities for parents to head home and practise learnt strategies. Other programme features include:

- “Principles and Gems” that are pulled from parent conversations;
  - vignettes (video snippets viewed to raise conversation of effectiveness by parents, “what would you change?”);
  - buzzes and brainstorming points for session topics;
  - role playing or practices to enable parents to practise strategies with a positive focus in a safe environment;
  - group leaders are able to share personal experiences when they can, allowing parents to know “we too struggle”;
  - collaboration;
  - group leaders learn to promote collaboration through reflection, reframing, reinforcing, support and acceptance of parent perceptions and ideas.
- By using this process, the programme validates cultural sensitivity as each parent’s personal goals and values are acknowledged and respected where the connections are made from past to present perspectives and attitudes. (Webster-Stratton, 2008, p. 21)

## Cultural Responsiveness

*Ruia te kakano o te tumanako ki roto i te  
maara o te hinengaro  
Plant the seed of hope in the garden of the mind*

The Treaty of Waitangi creates mutual obligations for all of us. In 1988, the Royal Commission on Social Policy suggested three broad principles for thinking about the Treaty: partnership, protection and participation. These principles resonate with the principles and practices of this programme.

Cultural responsiveness for Māori whānau in IY involve:

- Māori *tikanga* (procedure/protocol), metaphors (symbolism with specific cultural significance), te reo Māori, waiata (songs), karakia (prayers), whakatauaāki (proverbs) and tino rangatiratanga (self-determination and autonomy);
- implementation of the Te Whare Tapa Wha model (Māori holistic framework), integrating the four dimensions of wellbeing: tinana (physical), hinengaro (mental/emotional), wairua (spirit), and whānau (family);
- *kaumātua* and other cultural advisors for consultation on delivery and cultural content and in interactions with Māori parents and whānau.

Through consultation with Māori group leaders and kaumātua, the Werry Centre has developed Māori resources to compliment and support group leaders in the delivery of the programme to whānau Māori.

## Accreditation Process

An option to the accreditation pathway is available for Māori group leaders either in addition to or in place of the Werry Centre accreditation pathway, inclusive of the component of cultural support incorporating marae-based accreditation hui, consult days and ongoing support from kaumātua.

### **Case Study: *Our Colourful Whānau***

Mo is a 30-year-old mother of one who was awaiting sentencing by courts due to charges of domestic violence. Desperate to change her life, she made a long-term goal to obtain access to the child she had never raised. She did not fit the IY criteria of having a child in her care and the age of the child was a second barrier, as her son fell outside the age requirement. Upon speaking more with Mo and listening to her story, it became evident that domestic violence had impacted her majorly as a child and had become generational. Mo wanted a chance to change and build the maternal bond with her son, "I'm not perfect, I struggle to understand why – for a lot of reasons, but I just need to know I am a good person."

At the time of referral Mo was living with her Mum, Step Dad and three younger siblings. One sibling was seven years old so an idea was to speak with her mum and gain consent allowing Mo to practise positive strategies from the programme with her sibling. Being flexible and finding ways to wrap around and accommodate families referred to the service is a part of the manaakitanga our service gives to whānau. It isn't a common practice for group leaders to suggest practising strategies on siblings, but as Māori we felt the need to *awhi*, to wrap positive support around Mo to enable her to move forward and succeed. After meeting with Mum and explaining Mo's long-term goal, consent was approved and Mum agreed she would support her daughter.

In the whanaungatanga session carefully planned around cultural responsiveness, a kawa (ground rules) was collaboratively developed to allow parents to share their expectations of the programme. The kawa is scribed by facilitators and this becomes a live document throughout the programme. Mo's uncanny humour, no filter, and colourful language to match her personality when she met and shared her story with others, set the scene for the following 14 sessions. Mo faced challenges with the programme language saying: "It's awkward and fake using a softer more positive tone when practising strategies" – this is a normal response from parents. She spoke of her brother disrespecting her by laughing in her face, calling her a "dumb-arse" and telling her to speak properly when she loses her temper returning to the use of sarcasm and threats, a language he is more familiar with. What Mo didn't realise was that other parents struggled with the language too, however they hadn't been able to voice this as they were not ready to let down their walls. The role as facilitators is to pull out instances from parent experiences, allow them to discuss, role play, practise and ask what they would want to change. It's an interesting insight for both parent and group leader, a need to be clear and specific, follow through and remain consistent. Mo, though struggling at the beginning in all three areas, never gave up.

*“E taka te hoiho, e heke te hoiho me haere tonu koe”*  
(A kiwaha or saying referring to “even though there will be challenges keep going, don’t give up”)

One confrontation occurred near the end of the programme. Mo had shared with the group a challenge she had with her mum, when she was trying to apply strategies and her mother opposed her approach, undermining Mo’s practice. Another parent in the group had negatively responded to what Mo had shared. The parent showed her annoyance through body language and then verbally saying “what a load of ...”. Taken aback Mo shut down, she looked up and responded to the parent, “Y’a know, I’m going to ignore your fake comment, I’m taking five minutes for myself and then I’ll be back”. We acknowledged this and responded “Well, good on you Mo using your ignoring strategy, take five minutes and we’ll see you back soon.”

Leaving the room, the other parent sat quietly. As group leaders we need to get our parents back on track so we revisited the kawa reminding parents of what they set up during the whanaungatanga session and its importance. To support and respect each other’s values regardless, without judgement. Mo returned, sat down and apologised to everyone, the humble Mo we got to know. When asked if she could have done anything differently her response was, “Probably spoke with my mum about what I wanted to try and the reason to use the strategy”. It is the skill of a group leader to listen to the tone used, allowing parents to think of solutions that will benefit both child and parent problem-solving. It is important to acknowledge our parents for the small things they do.

Alongside 32 other parents Mo graduated at the Nga Tau Miharo Graduation June 2017. She had successfully gained full time employment in carpentry by the end of the programme and is now a supervisor. She was invited to present as one of our inspirational speakers for our IY November Graduation 2017. With ongoing feedback to the courts and support letters regarding Mo’s progress, Mo was granted access visits with her 11-year-old son. Mo also completed interviews with the Te Whānau o Waipareira Research Team and the Ministry of Education about her journey as an IY parent.



## Conclusion

Manaakitanga is a word inclusive of many actions and as a group leader I never understood how one measures such a *taonga*. A vehicle alongside its nine *whanaunga* vehicles, weaving our values and beliefs, empowering our *hīkoi*. Each whanaunga having specific roles, but without the other there is no support or value, such as when you hear parents say, “Maybe we need to manage our own behaviours before we are able to manage those of our children”. Parents participating in the programme arrive with challenges and walls built to protect themselves. Group leaders have a priority to build trust and respect with parents – there is an opportunity of manaakitanga as a vehicle to achieving this.

Attending an annual Nga Tau Miharo Māori group hui, one facilitator asked “how do you stay true to your values as Māori if the programme fidelity doesn't fit?” I responded, “it is the fidelity that makes the programme; it is your values with tika (doing things right) and pono (honesty, integrity) that will enhance the fidelity”.



## Outcome Measurement

# MEASURING WHAT MATTERS: OUTCOMES FOR WHĀNAU

Clara K. Pau

*Samoan/Pākehā*

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Clara holds an MA from the University of Otago, where she also worked on translating research into programmes to increase academic achievement for Pacific students. She has spent time at Tulane University in New Orleans, Louisiana, as part of a Fulbright Graduate Award, where she also continues to work on projects around representation on Louisiana local boards and elections. Clara is a former Outcomes Measurement researcher for Wai-Research.

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### Abstract

This article aims to demonstrate the importance of manaakitanga to the Outcomes Measurement process. The article offers key reasons that manaakitanga is important to the process, which are that Māori communities are best placed to predict their own outcomes; evaluators or researchers need to contribute to generating honest answers about community outcomes; and manaakitanga is required for external validity of programmes or projects. At the same time, this article reiterates – and provides some commentary – on the significance of Te Ao Māori in non-Māori methodology. The article argues that Te Ao Māori, especially manaakitanga, both enhances and gives greater applicability to programmes or projects which are designed for Māori communities.

**Key words:** outcomes measurement, manaakitanga, methodology, Te Ao Māori, research

## Background

While it is one of my personal convictions that indigenous knowledge is important to our world, this contention is particularly focused where it argues for the application of the Māori specific world-view in Outcomes Measurement. I am not Māori, although growing up in a small Central Otago town meant that people often thought I was, especially because the closest I could get to a Samoan cultural group in my town was my secondary school's kapahaka *roopu*. There are similar concepts to *manaakitanga* in Fa'asamoa, and also to some elements of Pākehā ways of life and manners, and these are incorporated in the very humanistic and universal elements of *manaakitanga*.

Other cultural concepts of *manaakitanga*, such as reciprocity, *fa'aaloalo* (respect), hospitality, responsibility or *tautua* (service), for instance, are encompassed by *manaakitanga* according to *Te Ao Māori*. There are many mixed-ethnicity peoples and non-Māori who receive services from Te Whānau o Waipareira. In line with *manaakitanga* in the Māori sense, these people are afforded their own opportunity, just as I have been since I started with Te Whānau o Waipareira in 2016, to be welcomed, acknowledged and assisted as their own unique selves.

If we consider who has controlled and designed much of the New Zealand political, economic, social and health infrastructure (non-Māori or Pacific) and who exactly is on the receiving end of the intervention initiatives in those sectors (disproportionally Māori and Pacific peoples – for health, for legal aid, for the unemployment benefit and for the disability allowance, as examples), we see how there might be differences in the way those interventions might be thought of. This idea of *manaakitanga*, as one that is encompassing, is not much favoured by prevailing political structures. However, tailoring the design of programmes with and to the people whom they are actually meant to serve is important, as are the world-views or outlooks of those persons.

And, after all, what is so bad about prioritising Māori knowledge?

To be clear, *Te Ao Māori*, including *manaakitanga*, is valid in its own right to Outcomes Measurement. Not because I have ancestral ties which inform a Māori world-view, nor because I simply feel that way, but because having a programme which has an epistemological foundation which aligns with those who will receive service from that programme makes sense.

## **Outcomes Measurement: Outcomes and Outputs**

Outcomes measurement is “a systematic way to assess the extent to which a program has achieved its intended results” (Reisman & Smart, 2010, p. 9). In Aotearoa, outcomes have been transformed from analytical tools for economists into vernacular for public officials (Norman, 2007, p. 538) and internationally have moved towards capacity building devices for not-for-profit organisations (Reisman & Smart, 2010). The distinction between outputs and outcomes has become important, with the distinction adopted in New Zealand in 1989 as the “central mechanism for forcing accountability and responsiveness on a public service system, which was seen by political leaders to respond too slowly to a fiscal crisis” (Norman, 2007, p. 538).

Outputs can generally be understood as the unit of assistance supplied, often described with a numerical value (Reisman & Smart, 2010, p. 7). Examples could include: number of hours, amount of money generated, scores on a test, number of whānau interviewed or the number of attendees to a programme. Outcomes, on the other hand, can be understood as changes in attitude, changes in behaviour, changes in relationships or changes in policy (Mathias, 2018).

Outcomes Measurement, therefore, addresses questions of change. In particular, someone interested in understanding the value of a programme, or what a programme might need, may ask:

- What has changed?
- Has a programme or initiative made a difference?
- How have the lives of those in the programme changed because of the programme?
- Are there reasons (other than the programme) that changes have occurred?
- How can the programme be altered?
- How can we demonstrate that change has or has not occurred? What tools can we use?

It is important to note here that outputs still play a very central role in understanding change. As aforementioned, the distinction between outputs and outcomes is important, but they are often not mutually exclusive. This is because change is unlikely to occur unless units of assistance are supplied (i.e. outputs), and because outputs may well be the only information generated from a particular programme.

Often changes, as opposed to outputs, can be harder to identify, to measure and are more complex to understand. Changes may not be immediately tangible or even ever relatable to the programme coordinator, the evaluator, or the researcher. Changes may not be obvious to the outsider looking in, but are more likely conveyable by those for whom the change has occurred, or those to whom the change is relevant.

## Measurement and Methodologies

In a lecture entitled “Evaluation and the Measurement of Cultural Outcomes” – delivered to the Academy for Māori Research and Scholarship (2005) – Professor Te Kani Kingi commented that the idea of “measurement” is not new. The issues of universality, generalisability, bureaucracy and competition have resulted in advancements in measurement tools and essentially resulted in “greater precision and accuracy, application of ideas and methods elsewhere, and an expanding knowledge base” (2005, p. 7).

Pertinent to Kingi’s point about developments in measurement leading to the application of ideas and methods elsewhere is the application of non-Māori methods to Māori communities. There have been important works written about the concerns which some Māori have when researchers use non-Māori approaches or methodologies to research Māori populations, or to assist specific problems within Māori communities. For instance, Linda Tuhiwai-Smith, in her seminal work *Decolonizing Methodologies*, notes that research has outright failed to recognise indigenous knowledge and belief systems altogether (Tuhiwai-Smith, 1999). This is because, as scholars such as Denzin (2008) and Kovach (2009) explain, researchers have often used findings from indigenous communities to further marginalise indigenous peoples, either by way of misinterpretation or by simply entering communities, taking, and then leaving with their data for the researcher’s own benefit.

Related to methodology specifically, Wolfe (2006) has noted that even though a given methodology may appear to be appropriate for a community, it may attempt to incorporate both quantitative and qualitative approaches, for instance, “data collected by these methods usually dismiss or negate indigenous knowledge and ways of knowing as they are interpreted against settler standards.” Braughn, Brown, Ka’opua, Kim and Mokuau (2014) explain that “native histories and realities are suppressed as they are discounted and replaced by settler epistemologies and methods” (p. 120).

Outcomes Measurement is one such methodology which was not built by Māori methodologists, nor specifically formulated for issues about Māori communities. Therefore, if we choose this as the most appropriate tool to use for examining change in Māori communities, or the impact any given programme might have on Māori peoples, we need to be purposeful in infusing the process with Te Ao Māori. This is not because it is our job or responsibility to make Pākehā methodology ‘fit’ Māori communities by making a framework ‘culturally appropriate’, but to acknowledge that Māori are also producers of knowledge, rather than of culture alone (Cooper, 2012, p. 64). Relatedly, Professor Mason Durie explains that, “while some indicators, such as life expectancy, can be applied with confidence to all

populations, there are also specific outcomes (such as increased value of land) that can only be measured if Māori perspectives (such as land tenure, and the relationship of land to other resources) are afforded adequate recognition through specific indicators.” (2004, p. 8). To ensure an outcome is measured, the outcome must be understood. Dismissing Māori knowledge via methodological omission precludes understanding change for Māori communities.

It is an important point to make here that omitting Te Ao Māori from a process or methodology does not just make it harder for the Outcomes Measurement researcher, evaluator, or programme coordinator to understand outcomes in Māori communities. Rather, the omission may make it more difficult for Māori communities themselves to understand outcomes or change. This is because the way a programme for a Māori community might be defined, may not be the way things are changed.

For instance, a programme might be designed to give people access to free dentistry. A community outreach coordinator could be appointed to help to raise awareness of the programme and contact those who might require the programme. The community outreach coordinator was not educated in elements of Te Ao Māori in their approaches to contact people, so to some, the person may seem unapproachable or disrespectful, thereby alienating those who they were hired to help. Essentially, an epistemological translation would be required by Māori communities for any given intervention. So even if an individual is disrespected culturally, the onus is on them to accept or ignore it, as well as to feel like a programme has made a change in their life. Unfortunately, this is the reality of several of the New Zealand Government’s programmes, including the Accident Compensation Corporation, the New Zealand unemployment benefit and much of the Family Court system.

Perhaps it comes as no surprise that the power differentials between Pākehā and Māori mean infusing Outcomes Measurement with Te Ao Māori is easier said than done. An increasing number of Māori and non-Māori scholars have examined how difficult it can be to ensure Te Ao Māori or *tikanga* can be incorporated into a discipline, with many highlighting that power differential as a barrier. Some scholars note tokenistic praxis of Te Ao Māori and/or *tikanga* in an array of fields, including Early Childhood Education (Ritchie, 2008), Higher Level Education (Ngapo, 2013), and Physical Education (Heta, Matoe & McKerchar, 2009). Research methods are no exception to this.

## Manaakitanga and Outcomes Measurement

An example of Te Ao Māori tokenism has been the use of manaakitanga.

Professor Mason Durie notes that while tikanga and *kawa* may differ among *hapū* and *iwi*, a “core of Māori culture and philosophy” in all Māori traditions, includes manaakitanga, *kaitiakitanga* and *karakia* (2003, p. 317). Anecdotally, there has been a temptation by scholars (perhaps even a tendency) in some research to say that manaakitanga is practiced through taking a plate of biscuits to a whānau and putting them on a table prior to an interview with them. While the sharing of kai is an important process to break *tapu*, transition to *noa*, uphold tikanga Māori, and is one way to demonstrate or reflect manaakitanga, it must be made clear that manaakitanga is not simply a tool in research, nor a mechanism to get answers from interviewees.

Manaakitanga, rather than a means to an end in research, can be thought about as a “very powerful way of expressing how Māori communities may care for one another. Manaakitanga is a feeling; it implies a responsibility upon the host; an invitation to a visitor... it contributes to one’s interest or reason for the gathering and may also demonstrate, certainly in Māori settings, that there are active tribal, whānau, and community supports for the individual.” (Blundell, Gibbons & Lillis, 2010, p. 99). Manaakitanga, defined by the Māori Dictionary, is “hospitality, kindness, generosity, support – the process of showing respect, generosity and care for others” (Māori Dictionary, 2018). In essence, says Blundell, Gibbons and Lillis (2010), manaakitanga seeks common ground upon which an affinity and sense of sharing can begin (p. 99). Ritchie (1992) says manaakitanga is the basis of respect for another human being, acknowledging their unique “personal status” (p. 55) and *mana tangata*, or individuality and identity (p. 57).

Manaakitanga is therefore central to Outcomes Measurement. This is because to be able to both listen openly, and to have someone honestly tell you how a programme or project has changed or impacted their life (or not), requires manaakitanga, and not in a tokenistic sense. In a similar way to the feminist method employed by Acker (1991), a close and mutual relationship between researcher and subject, leading to trust, is important in Outcomes Measurement research. Acker (1991) notes that if this relationship of respect and trust does not exist, “we can have no confidence that our research... accurately represents what is significant to [subjects] in their everyday lives, and thus has no validity in that sense” (p. 297). Essentially, ensuring manaakitanga in the Outcomes Measurement process gives Māori communities the space to accurately demonstrate the change (or not) a programme has made in their lives.

Manaakitanga is also essential for building outcomes in the first instance. The outcomes process is such that a detailed understanding of a given programme and the expected programme outcomes and impact is considered, and generally conveyed through a logic model. Building these outcomes, and indeed an entire programme, should be less about guessing how a programme will affect a community, but rather have the community at the centre of prediction. Another way to think of it, is that the community which a programme or project intends to serve are probably better placed than the evaluator or researcher to see how an intervention might affect their community, as well as the programme's feasibility in the community.

Furthermore, it is clear that those who a programme or project intends to serve should have a voice in what changes might occur in their communities. This is not because if a community 'buys in' to a project or programme, it might actually work. But rather, if a community sees the change they want to make, and own that change, utilise service providers to engender that change, and see and live that change, we begin to strip away the schemas of control and power that dictate someone else 'knowing what's best', thus legitimising the knowledge and experiences of communities, including those which differ from our own. As Bishop (1999) explains, "Māori people have always had criteria for evaluating whether a process or a product is valued for them" (p. 4), so manaakitanga must be present to allow space for that knowledge.

Manaakitanga in Outcomes Measurement development also benefits the Outcomes Measurement process itself. One of the factors that leads to increased external validity in Outcomes Measurement, and research more generally, is community involvement. External validity refers to the concept of generalisability, that "the results can be reasonably applied to a definable group of [people]" (Ahmad, Boutron, Deschatres, 2010). External validity is important because if the generalisability of a project or programme is poor – i.e. a project or programme which purports to work for a certain group or individual yet actually does not work, or is detrimental to that group – the safety of that group or individual is compromised. From an organisational perspective, misreporting, skewing results, or having a programme that causes undue harm is fiscally, reputationally and ethically irresponsible.



## Going Forward

Manaakitanga is central to Outcomes Measurement in that communities are best placed to predict which outcomes may or may not occur because of a programme or intervention, so ensuring whānau are supported to do just that is important. For the researcher or evaluator to actually hear or see the outcomes which may have resulted from a programme or intervention requires manaakitanga between a community and that researcher or evaluator. Encouraging manaakitanga in Outcomes Measurement also reinforces the wealth of knowledge and expertise that exists in Māori communities, and gives space to draw that out, thereby encouraging Māori to define their own outcomes. Finally, manaakitanga in Outcomes Measurement by way of authentic community involvement leads to external validity of projects or programmes.

While we can offer insight into Outcomes Measurement best practice, there is a tendency to look towards the proof of change. And with reason – we want to see the impact our programme is having. The reality is that our funder or commissioner really wants to see it too. But even though we acknowledge that change and outcomes are hard to see, potentially even impossible for the outsider, we turn our attention inward and ask questions like: “So, did it work?”. We may even become myopic and search for our impact without extending our hands, voices, or ears in the spirit of manaakitanga and ask those who our programme was designed to assist. Often, at times, we might even default back into the output language to consider how many whānau we spoke to, how many interviews we had, or how many surveys we disseminated and measure our success accordingly.

However, if we speak the language of outcomes, and of change, then we can shift our attention away from the pass or fail dichotomy (i.e. it worked or it did not). When measuring outcomes, perhaps we need to consider honestly both our shortcomings and our strengths in a project or programme. For instance, did we do all that we could to create a sense of manaakitanga between us and the community we serve? Did we give them support to flourish and to be honest without fear of backlash? And then we move forward. We use our strengths to improve and secure services for and with future recipients – *tamariki* and *mokopuna* – who might need our help in years to come.

This is important, but even when we get really effective at self-reflection, we will still be moving too slowly if we adhere to a model that ignores or tokenises Te Ao Māori and its core elements, including manaakitanga.

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Whānau Voice

# EXPERIENCES WITH YOUTH SUPPORT SERVICES

*This article has been adapted from an interview.*

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I am 17 years old, and I go to Waitakere College. I'm in the Services Academy, which is to get me ready for the forces, so if I want to be in the air force or something like that. My uncle was a big role model to me, and ever since he's been in the navy I just wanted to pursue that as well.

My whānau is originally from Ahipara and Paranga and my Nan's homestead is literally just up the road on Sergeant Street. My mum kept coming back and forward to Auckland, so then we eventually moved out here. We currently live in Glen Eden.

I get support from a Māori service [Waipareira], from my *kaimahi* [support worker]. When I first met her I was like, "who is this chick coming over to my house to pick me up?" But then she just used to take us out and talk to us, because my mum's got bipolar, mental illness, and she was just always there to help us and like got us through anything, like if we were struggling or if we felt down about anything, she'd be there. But she used to take us to anywhere, even just for a drive or take us to go get something to eat. She'd take us and just talk to us, which was really cool because we don't really have that in our family.

She started coming around when I just started year nine, and it's been really cool but I'm almost 18 so I'll be gone out of the programme which is kind of dumb.

To me manaakitanga is all about love and respect pretty much, and trust is a big thing, especially for me because I don't trust much people. So, yeah, those are my three main things about manaakitanga.

The way that my kaimahi works with me, that is definitely manaakitanga – not just her, but everyone that I've met. You can just see it, like when I first met them I was a bit shy, but then when I got to know them, like I could feel their *wairua* was getting like heavier and better, which was really cool. And that's really helped me, because like sometimes when I meet people and I sense like "oh they're kind of sketchy", or something like that, yeah I'm just like "oh no, that's not a person I'd want to be talking to or something like that". But then when I met all the Waipareira whānau they were just, they've been really good about it. That's all I can say.

When I was in year nine, I was a little naughty girl, back-chatting, didn't want to go to school but the kaimahi were the ones that helped me come back to school, and got us into the diving programme and stuff like that. The holiday programme and that like drew me back into school, which was really cool.

The diving programme is really good, we got to go to Goat Island and Army Bay up Whangaparoa. We first started off at Westwave in the diving pool, yeah, that was five meters deep, so we all got five meters. In the gears as well, which was really hard, but we all got our own gear as well at the end, which was really cool. Me and my sister we both did it, and we didn't know anyone in the diving programme, which was really good because we got to meet new people out of it. And just meeting new people was really good too because I'm not really a people person.

So I'd just say, just as long as you have trust you'll be fine, because you can trust the kaimahi, which is really cool. That's what I love about Waipareira is trust.



## Literature Review

# UNDERSTANDING MĀORI AND AGEING – A LITERATURE REVIEW

**Sarah Wood**

*Ojibwa Nation*

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Sarah is an emerging researcher from the Ojibwa Nation, Canada. With a Masters in Development Practice: Indigenous Development (MDP) from the University of Winnipeg, Sarah has been able to focus her interests on indigenous development and how indigenous research practice supports best outcomes for indigenous Canadians. In 2017 Sarah completed an international field programme at Te Whānau o Waipareira, which gave her the opportunity to work alongside community development practitioners, draw connections between classroom and field experience, and gain understandings of Indigenous issues in a global context.

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### **Abstract**

The literature review considers research on ageing Māori in Aotearoa and in particular ageing urban Māori. Despite a shorter life expectancy than non-Māori, Māori are living longer, prompting the need to consider research and research gaps in the area of older Māori and their experiences. Specific research reviewed looks at the role of culture, language and kaumātua wellness; studies which consider kaupapa Māori, “ageing in place” and the importance of whānau. The review concludes that there has been little research specifically on the experiences, health and needs of urban Māori, or of available services and whether they meet highlighted needs.

**Key words:** ageing, kaumātua, urban, indigenous, older Māori, kaupapa Māori, whānau, intergenerational

## Introduction

Despite the effects colonialism in Aotearoa has had on Māori, including displacement of Māori from traditional lands and disruptions of *whānau's* abilities to share traditional knowledge and culture with one another, *kaumātua* and older Māori are generally highly valued by Māori for their roles in preserving and passing down traditional knowledge, nurturing younger generations, and their formal and informal leadership roles in their *whānau*. *Manaakitanga* for *kaumātua* has an impact on society as a whole as culturally, spiritually and physically-well *kaumātua* can ensure cultural identity and traditions are maintained and *whānau* are cared for.

Both the Māori and non-Māori ageing population in New Zealand are growing, meaning *manaakitanga* for *kaumātua* is of utmost importance. The Māori population is also increasingly urbanised, meaning specific attention to the needs of urban older Māori will have to be made. The aim of this literature review is to examine what research currently exists on the experiences of older Māori, and specifically, where possible, older urban Māori; to identify gaps in the literature and areas of further research; and to begin to understand what real *manaakitanga* for *kaumātua* will entail.

## Methodology

Key terms were searched using health science, social science and Indigenous studies databases including PubMed, Science Direct, Sage Journals Online, Sage Knowledge, Indigenous Studies Portal, Alternative Press Index and Proquest. Google Scholar was also utilised for more general searches. Published articles found using these databases were then examined for key references and/or authors on the subject to be included in the literature review.

The following are the key search terms that were utilised: Māori AND ageing, Māori Elders, Older Māori, urban AND Māori AND ageing, Indigenous AND ageing, urban AND Indigenous AND ageing, *kaumātua* and Indigenous Elders.

The articles included in this literature review were all reviewed, synthesised and organised into key themes. The articles included are primarily peer-reviewed journal articles and dissertations. Some grey literature such as reports from reputable organisations has been included as well.

## Context

Much of the literature focuses on the presentation of currently available information on the circumstances of ageing Māori. Māori have a shorter life expectancy than non-Māori, with most passing away between the ages of 65 and 79 years compared to most non-Māori who pass away in the over-80-years' age group (NDHB, 2008, p.47; Edwards, 2010, p.21). Therefore, the argument has been made that earlier death and earlier onset of diseases evidence the need for planning and funding for the health of older Māori to take place at an earlier age (NDHB, 2008, p.47).

In the 65-and-older Māori age group, the leading causes of death in order are: heart disease and stroke, cancer, respiratory diseases, diabetes and digestive diseases (Edwards, 2010, p. 19–21). Older Māori are also more likely than non-Māori to be of lower socioeconomic status (Wham et al., 2015).

The impact of colonialism and colonial policies have negatively affected the health and wellbeing of Māori. Health disparities are experienced by Māori across the life course and are intergenerational in nature (p. 63). Older Māori have unique life experiences including living through assimilatory policies, such as being punished for speaking *te reo Māori* (p. 64). Further, living through various periods of colonial contact has included exposure to a “highly infectious environment into which the current older Māori population was born and lived their formative lives” which has contributed in part to “the current health inequalities in trends and levels of older Māori mortality” (Yan & Crimmins, 2014, p. 68). Indeed, older Māori are in a unique position where a “lifetime of disparities” has often been experienced and impacted wellbeing in older age (Teh et al., 2014, p. 25).

Despite this, and in accordance with national trends on ageing, Māori are living longer than in previous years. Indeed, there was a 50% increase in the population over 80 years old in 2012 compared to 2002, and a projected increase from 0.7% of the Māori population to 1.3% in 2026 (Dyall et al., 2014, p. 63; Teh et al., 2014, p.13). By 2026, Māori will make up 9.5% of older people in New Zealand (Wham et al., 2015). Thus, there is a need to explore the needs and experiences of older Māori, particularly ageing urban Māori.



## Culture, Language and Kaumātua Wellness

Much focus has been placed on understanding the causes and the extent of health and wellbeing disparities in the literature on ageing Māori (Wham et al, 2015; Yon & Crimmins, 2014). A key study in both Māori and non-Māori ageing, with a focus on Māori aged 80–90 years old, is the Living Life in Advanced Age: A Cohort Study in New Zealand (LiLACS NZ), which is the first cohort study to examine in detail the wellbeing of older Māori.

Dyall et al. (2014) use the data collected in LiLACS NZ to provide an examination of cultural, social and economic determinants of the health of older Māori. It is widely known that Māori culture is important for Māori health, but to what extent it affects quality of life of older Māori was unknown prior to this study (p. 64). They found that engagement with language and culture was associated with a higher quality of life for older Māori, whereas experiences of discrimination and having unmet social needs was related to a lower quality of life.

Cultural engagement was measured in this study through questions (developed through discussion groups with older Māori prior to the commencement of the study), which covered topics such as the importance of *iwī*, *hapū*, *tikanga*, contact with marae, use of te reo Māori and fluency in te reo Māori (p. 65). Kerse et al. (2015) reiterates the importance the researchers of LiLACS NZ placed on understanding the cultural, social and economic factors affecting the wellbeing of ageing Māori. The authors highlight the overemphasis in previous studies on bio-medical factors affecting ageing and sought to remedy it in their work.

Further demonstrating the scale of LiLACS NZ, Teh et al. (2014) specifically looks at health behaviours and conditions as well as self-rated health status of older Māori (p.14). The authors found that Māori and non-Māori both self-rated their health highly, but there were differences by ethnicity in health conditions and health behaviours (p. 23). Despite these differences, the authors argue that high self-reported health among older Māori demonstrates resiliency among this demographic (p. 25). These findings confirm the importance of experiences of discrimination and the impact of colonialism discussed in Dyall et al. (2014) and delve into the need to understand culturally specific health interventions and health promotion such as outlined in Bay et al. (2015).

Another study on the mental health of kaumātua found that the most effective strategies for maintaining wellness was use of language and culture (McNiell, 2005, p.21). The results are based on the older Māori of Tuhoe, a region known for strong use of te reo Māori and observance of Māori traditions (p. 9). He emphasises the importance of having a regionally specific understanding of ageing Māori and the need to avoid homogenising the experiences of older Māori, evidencing the need to understand, for example, the distinctive experiences of older Māori of West Auckland (p. 19).

## **Kaupapa Māori in Ageing Research**

An important consideration throughout the literature on older Māori populations is *kaupapa Māori* research. Acknowledging the historically colonial and extractive nature of research in Indigenous communities has been an important consideration for many authors conducting research with older Māori. Indeed, Braun et al. (2014) draws on research carried out with Indigenous peoples in New Zealand, Australia, Canada, the United States and Hawaii to highlight the history of research on and with Indigenous elders and the movement towards decolonising methodologies. They argue that while there is a need for more research on the needs, experiences and aspirations of Indigenous elders, it is important to consider how this research should be done and who should do it in order to avoid reproducing the colonial history of research with Indigenous elders.

Braun et al. argue that researchers working with older Indigenous people should work from perspectives that “question the idea that there is one truth and challenge the Euro-American ethnocentricity of positivist paradigms” (para 38). This can be achieved, they argue, through strengths-based, Indigenous community-driven and controlled research that moves away from describing disparities without improving conditions for Indigenous elders (para 38).

While Braun et al. (2014) primarily examine qualitative research, Kepa et al. (2014) explores issues with bilingualism and biculturalism in quantitative ageing research in New Zealand through critical analysis of the Māori translation procedures utilised in the LiLACS NZ study on ageing in New Zealand (p. 278). For LiLACS NZ, it was essential for protecting the main principles of conduct in Māori research and ensuring that the elderly Māori targeted for this study could fully understand it (p. 280). The LiLACS NZ study utilised Māori language used by older Māori participants, rather than contemporary Māori that utilises English structures, for the elders to be more likely to understand and benefit from the study. The results from this study concluded that 52% of the respondents indicated that they utilised te reo Māori on a daily basis and the authors argue that te reo should always be an option for Māori participating in research. It is argued that the use of Indigenous languages in research helps to further Indigenous rights and perspectives (Braun et al., 2014; Kepa et al., 2014).

Another examination of how kaupapa Māori was utilised in the aforementioned LiLACS NZ cohort study is presented by Dyllal et al. (2013a) who, agreeing with Braun et al. (2014), discusses how engaging Indigenous peoples in ageing research is essential, but that research language, methods and history can be alienating for these populations (p. 125). While older people are generally eager to engage in research, those who are marginalised often do not, making them less likely to benefit from the findings or resultant changes to policy (p.125). This paper discusses efforts used to recruit older Māori participants. Emphasis on specific efforts and techniques to recruit older Māori was also highlighted in an earlier mixed-methods study on older Māori (Waldon, 2004). Both Waldon (2004) and Dyllal et al. (2013b) highlight specific steps that have been taken to include older Māori in research on ageing.

A third publication exploring kaupapa Māori in the LiLACS NZ cohort study (Dyllal et al. 2013b) discusses how the research relationship between Māori communities and the research team was developed during a feasibility study preceding the cohort study, highlighting the importance of being responsive as researchers to the collaborating Māori organisations and the guidance group and the importance of trust, collaboration, shared research purpose and shared understanding of the benefits of the study.

Finally, Kepa (2006) provides a framework for how kaupapa Māori elderly care might be carried out in a predominately non-Māori society that emphasises the nuclear family over Māori conceptions of whānau (p.121). The author argues that the focus on the “right services” for older Māori misses “more important grounds for improving elderly care of Māori, by Māori” such as power relations reproduced by health agencies and the deficit view of Māori consciously or unconsciously held by health professionals (p.121). The author argues for elderly Māori care that is constituted in relationships and cultural context, rather than care that only prioritised material needs of older Māori (p.122). Kepa (2006) reiterates the need to move beyond deficit thinking, presented in Braun et al. (2014), and instead, to respect and utilise lived realities and valuable perspectives of older Māori in elderly care (p. 121).

## Whānau

The importance of whānau for older Māori is consistently highlighted throughout the literature. While older non-Māori New Zealanders might consider withdrawing from public responsibility in older age, Māori must often consider accepting roles expected of them by their communities. Despite the impacts of colonialism, Māori generally retain a positive view of ageing and elderly people; older people are afforded social status as well as responsibilities in their whānau and community (Durie, 1999, para 1). Indeed, older Māori play a “critical role for the survival of tribal mana” (para 5). For Māori, this role can include being a kaumātua, a position of cultural and spiritual leadership that does not necessarily correspond to a specific chronological age. While individuals are able to choose whether and to what extent they fulfill a kaumātua role, Durie (1999) argues that older Māori may feel they have little choice due to genealogy, cultural knowledge, knowledge of te reo Māori, proximity to a marae and whānau obligations. Furthermore, for some older Māori, disconnection from culture and language due to the legacy of colonialism may mean some older Māori are uncomfortable assuming kaumātua responsibilities.

Durie (1999) predicted contemporary concerns experienced by kaumātua outlined in Edwards (2010). Firstly, the author discusses the expectations placed on older Māori by their community as well as the expectations older Māori place on their own generation, some participants being concerned that others are not doing enough (p. 223). Further, low numbers of older Māori fulfilling these roles has led to a sense of increased demand placed on those that are fulfilling kaumātua roles. Edwards (2010) reiterates Durie’s (1999) concerns that older Māori often have greater demands placed on their time and skillsets than older non-Māori people. Another study that included 45 older Māori participants found similarly that the idea of retirement as “disengagement” was non-existent as participants were all engaged with supporting whānau, the wider community or engaged in paid labour (Dyall, Kerse, Hayman & Keeling, 2011).

Moreover, older Māori provide leadership, guidance and intergenerational knowledge to their whānau, with participants emphasising providing these to their grandchildren (Edwards, 2010, p. 227–232). It is evident from the literature that older Māori place significance on their role as grandparents and great-grandparents. Butcher & Breheny (2016) discuss how participants measure their own success in life through the accomplishments and happiness of their grandchildren and Edwards (2010) too, found that participants felt personal satisfaction as a result of whānau achievement (Butcher & Breheny, p.53; Edwards, p.269). Further, older Māori discuss the intergenerational importance of maintaining connections to whānau to ensure future connection to land (p.53). Wright (2009) presents one older Māori participant’s experience as a grandmother and what that means for Māori specifically. The participant discusses how she draws on past knowledge, things she learned informally throughout her life through being on marae and through interacting with her own elders.

In addition to the traditional and cultural importance of the relationship between Māori grandparents and grandchildren, older Māori people are more likely than non-Māori to care for their grandchildren. In the urban Auckland context, this can be due to socioeconomic conditions, changing family structures and access to childcare (Tapera et al., 2017, p. 1091). Davey & Smith (2016) also found that traditional relationships between grandchildren and grandparents, while remaining valuable, have been impacted by factors such as urbanisation and changes in co-residence patterns.

While social interaction and concerns around loneliness are prominent in ageing research generally, for older Māori respondents, time with whānau was viewed as something separate from socialising, and “more fundamental”, natural, and “intertwined with daily life” (Butcher & Breheny, p. 53). The importance of intergenerational relationships, both “remembered and anticipated into the future” was also highlighted, and older Māori viewed their role as “strengthening links between past and future generations” (p.53). Time with whānau is also linked to relationships with whānau land. Land was described as connecting respondents and their whānau to their ancestors as well as to each other and serves as a site where collective identity is derived (p. 54).

### **Ageing in Place**

“Ageing in place” is a policy in elder care that encourages people to remain in their homes and communities, where it is believed to be preferred by the people themselves and to cost less than institutional care (Wiles et al., 2009, p. 664). However, conceptions of place may be different for Māori and must be considered. Williams (2012) demonstrates some of these differing conceptions through an examination of older Māori and their experiences of ageing positively in both traditional and non-traditional places (p. 13). The author argues that in a Māori worldview, land has a life-force and therefore it also has “whakapapa (geneology), whānaungatanga (relationships), wairuatanga (spirituality), turangawaewae (place to stand) and ahi kaa (obligations to keep the home fires burning)” (p. 29). Māori have a physical, emotional, historical and spiritual relationship to land (p. 29). Participants who aged in their traditional lands “felt a great sense of attachment to the ancestral landscape” and felt that they maintained their traditional territories for others, such as children and grandchildren, to return to (p. 71). In turn, the ability of whānau to return to these lands produced improved relationships, which also “shape the physical place to call home” (p. 71).

Williams also discusses how concepts of place and home are often multiple for Māori. That is, it can include ancestral lands as well as places where people move to (p.28-29). Throughout this work, attention is paid to the experiences of urban Māori and impacts of urbanisation on positive ageing in place. The author provides a detailed account of the impacts of colonisation and urbanisation, such as disconnection from traditional territories and disruption of traditional practices (p. 6-7). Williams concludes that ageing in place of choice for Māori includes “understanding history of colonisation, urbanization, experiences, relationships and spiritual connectedness to human and non-human entities” rather than just physical place (p. 77).

Further, Kepa, Wiles & Wild (2011) address the research question of “what is the ideal place to grow old” for older Māori interviewed in two communities, including Auckland. They found that there is indeed a need to understand ageing in place as more than solely the physical housing (p. 2). Further, they argue that policy should address inequities in housing access, ensure older Māori have choices, recognise that older people have unique skills and insights and recognise Māori self-determination. The authors caution against understanding the elderly population in New Zealand as a homogenous group.

Other authors do emphasise the need for appropriate physical housing for older Māori that takes into account trends of urban Māori moving back home in old age and older Māori who move from rural areas to be closer to healthcare services and whānau in urban areas (Nikora et al., 2004). Davey et al. (2004) outlines a model for accommodation for older Māori and whānau (p. 153). The essential elements included kaumātua space where older people live and interact with one another, place for whānau to visit/live near this space, access to a health clinic and marae area where older people can choose to be involved (p.154).

Moreover, Māori experience more years with disability than non-Māori (Nikora et al., 2004). Moreover, Nikora et al. (2004) highlights the urban-rural differences experienced by Māori with disabilities, which can also be useful for understanding the experiences of ageing Māori generally. They found that urban Māori have more access to a greater range of services, while rural Māori with disabilities tended to have more support from their community. Wilson & Collins (2008) found, through hui with Māori using disability support, that kaumātua housing which includes “living situations with varying levels of dependence” that are marae-based was a priority. As multiple authors have discussed, Māori whānau are more likely to be involved in informal, unpaid caregiving for their elderly whānau and whānau with disabilities and chronic illnesses (Dale, 2016; Collins & Wilson, 2008; Nikora et al., 2004).

## Gaps in the Literature

Throughout this examination of the literature on ageing Māori, there has been little research specifically on the experiences, health and needs of urban Māori. The phenomenon of rural older Māori moving into cities for access to social services, as well as urban older Māori moving “back home” to their ancestral territories in their retirement, should also be considered. The way Māori, including urban Māori, have differing understandings of home, place, retirement and whānau to non-Māori should be explored further. In addition, there has been no research into the experiences of ageing Māori in West Auckland, despite the high proportion of urban Māori living in this area. Understandings of regionally distinctive needs of kaumātua could prevent the tendency of some researchers to homogenise the Māori population that some authors in this review have cautioned against (McNiell, 2005; Kepa, Wiles, Wild, 2011).

Additionally, there is little attention in the literature paid to what services are currently available specifically for older Māori and whether current services are successfully meeting their needs. Further exploration into the specific services and development of services that begin to address these current needs of kaumātua highlighted in the literature will be needed.

## Conclusion

This literature review was conducted in order to understand what research currently exists on the experience of ageing Māori. The main themes that emerged included a context of wide-ranging health disparities experienced by kaumātua; the importance of language and culture to kaumātua wellbeing; the importance of kaupapa Māori in ageing research; and Māori conceptions of ageing in place. The concept of manaakitanga, as it applies to Māori and ageing is visible throughout the literature that highlights that approaches to support elderly Māori need to be holistic, and steeped in tikanga Māori.

Presently, there is insufficient current research about kaumātua ageing and the resources that are available specifically for them. Further research should consider the localised needs of kaumātua which could allow for a more detailed examination of the needs and experiences of urban Māori specifically. More research on localised needs would, in turn, allow researchers to examine to what extent kaumātua needs are being met and how to improve understanding of the needs and experiences of this growing population. Steps made toward filling this gap in knowledge on the ageing Māori population would also be instrumental in furthering ageing research nationally and internationally. It would also be useful for future research undertaken with international ageing Indigenous populations to use as a comparison globally to share in lessons learned.

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The Path to Knowledge

# KO TE ĀHUATANGA MĀORI TE PITO O TE MANAAKITANGA

*“He kōrero ēnei nāku mō te whakapeto ngoi o tōku Pāpā”*  
a Reverend Wīmutu Tēwhiū

**Nā Maria-Pare Tēwhiū**

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He uri a Maria-Pare Tēwhiū nō ngā kāwai heke o Te Waiariki, ki roto o Panguru. I tīmata ānā mahinga rangahau ki Te Whare Wānanga o Tāmaki Makaurau, i a ia e ako ana ki te kura rōia me te kura mātauranga Māori. Engari, kāore ia i whakawhiwhia ki ōnā tohu ki reira. Heoi, i haere tonu ānā mahi rangahau ki Te Wānanga o Aotearoa i roto i Te tohu paetahi o ‘He Korowai Ākongā’, ki te whakaako i te hunga taipakeke. Mutu rawa ake, I kuraina ia ki Te Wānanga o Raukawa, mutu ai i tōnā tohu paerua mō te mātauranga Māori. I a ia e wānanga tonu ana ki te whakamutu i tōnā tohu paerua, i haere atu ia ki te kaupapa nui taioereore o WIPCE, kia whakakoikoi i ōnā pūkenga rangahau. I raro anō i te mātanga mātauranga, te māreikura a Arohia Durie. Engari, ko te kaupapa kōrero o taua wā ko te mātauranga Māori hei tūāpapa kia manawaroa ai te iwi Māori. Kua tango ia i tētahi wahanga o tānā whakapūaki ki WIPCE, kia hono atu ki te kaupapa o tēnei pukapuka. Ināianei, kei te whakarite ia mō tōnā tohu kairangi.

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## Tuhinga Whakarāpopoto

*“Ko te Ahurei o te tamaiti, aroha o tātou mahi.”*

E kōrero ana tēnei atikara mō te manaakitanga. Heoi, kei te aro whāiti tēnei atikara ki te manaakitanga i roto i ngā Kohanga reo me ngā Kura Kaupapa Māori. Ko te whakatauirā matua o te manaakitanga ki roto i tēnei atikara, ko tōku Pāpā a Reverend Wimitu Tewhiu. Mā ēnei kōrero e whakawhānui i te tirohanga mō te manaakitanga, kia kitea ai tāku e whakapae nei. Waaihoki, ko te pito o te manaakitanga ko ngā āhuatanga Māori. Ka whakatewhatewha tēnei atikara i ngā hīkoitanga o tōku Pāpā, kia pūrangiaho mai ko ngā mātāpono o te ao Māori ki roto i te Kura Kaupapa Māori, hei tūāpapa mō ngā tamariki. Kātahi ka tū māia taua tamaiti ki roto i ngā manaakitanga o te ao Māori hei raukura mō te iwi. Ko te whāinga matua, kia ine kia whāwhaki hoki i te rangatira o ngā whakaakoranga o te kohanga me ngā Kura Kaupapa. Engari, ko ēnei akoranga te tino tohu o te manaakitanga. Ka noho ēnei kōrero hei whakataunga mō te mana nui o te manaakitanga ki te hāpai i te whānau, te hāpori, ngā hapū, me ngā iwi anō hoki.

**Key words:** manaakitanga, manaaki, te reo Māori, tikanga, whakatū, whanau, hapū, iwi, āhuatanga Māori, tuakiri Māori, Kohanga reo, Kura Kaupapa Māori, hāpori, taupēhitanga, taupēhi, kaikiri.

## Kōrero Whakataki

*“Hāpaitia te ara tika, pūmau ai te rangatiratanga mō ngā uri whakatupu.”*

– Kāore au i te mōhio nā wai, nō hea rānei tēnei whakataukī

Manaakitia ngā uri whakaheke, kia tū rātou hei rangatira mō āpōpō. E whakapono nui ana au, mā te whakatupuranga ki roto i ngā Kohanga reo, Kura Kaupapa Māori, ka ako te tamaiti i ngā mātāpono o te ao Māori. Kia tupu matomato ai ia ki tōnā ao. Mā ēnei mātāpono e rongō ai te tamaiti i te manaakitanga o ōnā tūpuna, ōnā mātua, tōnā whānau, hapū, iwi anō hoki. He kōrero whēako ēnei, mō ngā manaakitanga o Wimitu Tewhiu, kia taunakitia tāku e whakapae nei.

## Te Puku

*“Ko te tupu o te mokopuna tērā te tupu o Aotearoa”*

– Kahurangi Whina Cooper

I te tau 1975 i arataki a Kahurangi Whina Cooper i tōnā rahi ki te kekeri i te kāwanatanga mō te raupatu whenua. I te aruaru a Kahurangi Whina i tēnei kaupapa, kia whakamanatia e te Kāwanatanga te Tiriti o Waitangi, kia whakahokia mai ngā tāonga Māori. Ka tū uru kahikatea a Wimutu rātou ko te motu kia hāpai i tōnā karanga Whaea, ā, te marutuna nō te maunga whakahī o Panguru.

I te tau 1980 i tū te Marae o Hoani Waititi ki roto o Waipareira, hei pā whakawairua mō te hunga e noho ahi tetere ana i ngā haukāinga. Ko ngā kaumātua o taua wā ngā taituara mō te hāpori Māori, kia whai āhuru mōwai te hunga mātau me te hunga kūare ki ngā tikanga Māori, ki roto anō i te whakamarumarū o Ngā Tūmanako. He pakoko tēnei whare tūpuna mō ngā tūmanako o ngā rauotītapu. Ka hoki ngā mahara o Wimutu Tewhiu ki taua wā i kōkiritia te tini ngerongero ki te whakanui i tēnei rā nui whakaharahara mō te hāpori Māori o te uru o Tāmaki Makaurau. Me he ihu hupe a Wimutu, e ako ana i ngā pūkenga o te hunga kaumātua, pērā i a Kara Haki Wihongi, me te mana nui o te iwi Māori. Ka whakamīharo a Wimutu i te tirohanga atu. Kātahi ka whakaohoho ia ki te whakapakari anō i tōnā ake reo me tōnā ake iwi ki Waihou.

I te tau 1982 i tū te kohanga reo tuatahi ki roto o te Whanga-nui-a-Tara, ki te uma o Waiwhetu. I whakatūria te kohanga reo hei oranga mō ngā uri whakaheke, kia whakamanatia te tuakiri Māori o te tamaiti. Nā wai rā, nā wai rā ka tupu matomato te tamaiti ki tōnā ao Māori, kia puta ai ia ki te whai ao ki te ao mārama, i raro anō i ngā manaakitanga o tōnā whānau, hapū, me tōnā iwi. He mōhio nōku, ko te whānau te mana whakahaere o te Kohanga reo i raro i te tūtohinga o ngā Kohanga reo.

I te tau 1982 i rongo kōrero a Wimutu Tewhiu, kua hapū anō tōnā hoa rangatira. Nā ngā taupēhitanga kaikiri o te wā i tupu te māharahara me te āmaimai ki roto i te tokorua mō te oranga o taua tamaiti i tēnei ao hurihuri. Kātahi ka puta te hiahia kia ako taua tamaiti ki roto i te āhuatanga Māori, kia kore ai ia e rongo i te ngaukino e rāngona ana e ōnā tuākana. I taua wā tonu, ka whakatau a Wimutu, rawa rāua ko taua tamaiti e kōrero ki te reo Pākehā. Ka ngana, ka ū tonu te tokorua nei ki te reo Māori me ōnā tikanga hei korowai manaaki mō te tuakiri o taua pēpi. Kātahi ka tākina ngā kawa e Wimutu, ā, ka whakatūturu i ōnā tūmanako mō te tamaiti ki te Atua. Kia herea te tokorua ki te ao Māori, i raro iho i ngā manaakitanga o te atua rātou ko ngā riro tītapu i tuitui i ngā kāwai rangatira o taua tamaiti. I rāngona tuatahitia e taua tamaiti te aroha me te manaakitanga i te kukunetanga o tōnā ao.

I te tau 1983 whakatūria ai te Kohanga reo o Hoani Waititi Marae. Ka tukuna atu a Wimutu i tātā pōtiki ki reira, kia whakamana anō i tātā i waerea ai, i tākina anō hoki ki te wāhi ngaro, kia tāmāua tēnei tamaiti ki tōnā reo me ōnā tikanga. Kia rongō ai te tamaiti i te korowai aroha i tākina i tōnā kukunetanga mai ki te ao.

Ko Tā Pita Sharples te kaiarataki i te kōkiri whakamua o te hāpori ki Waipareira. Ko tōnā aronga matua, kia ora ai te hāpori Māori i raro i te haumarutanga o te marae ki Hoani Waititi. Nō te tūwheratanga o te kohanga reo i kite a Tā Pita me whakatū he kura kua rūmakina ki te reo me ōnā tikanga. Ki te kore e whakatūria tētahi kura Māori, ka moumou ngā akoranga o te Kohanga Reo, ā, ka rongō marika te tamaiti i ngā pēhitanga kaikiri o te ao. Ka whakakotahi ai a Wimutu rātou ko ngā whānau o te kohanga reo i kaingākau ki te moemoeā a Tā Pita. Ka mutu, i tū kotahi rātou ki te pakanga atu ki te kāwanatanga. Ahakoa, te pōhara o ngā whānau, nā ō rātou rourou i whakatutuki ai te moemoeā. Kātahi, i te tau 1985 ko te orokohanga mai o Te Kura Kaupapa Māori ki Hoani Waititi Marae. Nā te kaitārai a Tā Pita Sharples, me ngā whānau anō hoki i tū mārō hītararī ai te tuatahi o ngā Kura Kaupapa Māori o Hoani Waititi. I te tau 1993 ko te orokohanga mai o Te Wharekura o Hoani Waititi.

I te tau 1992, i whakauru atu a Wimutu Tewhiu hei ākongā ki Te Kura Takiura o ngā Kura Kaupapa Māori, kia whakapiki ōnā pūkenga whakaako ki te kuhu atu hei kaiako ki ngā Kura Kaupapa Māori. I whakatūria tēnei Wānanga e Tuakana Mate Nepe ki roto i te Kura whakangungu kaiako o Te Wānanga o Tāmaki Makaurau. Nā Tuakana Mate Nepe anō Te Aho Matua o ngā Kura Kaupapa Māori i tuhi mō tōnā tohu paerua mō te mātauranga ki Te Whare Wānanga o Tāmaki. Nā konā, kua noho taua Aho Matua hei tūtohinga mō ngā Kura Kaupapa Māori puta noa i te motu. I puta Te Aho Matua i ngā rangahau e pā ana ki Te Kauae runga me te Kauae raro. I puta hoki te Aho Matua i muri ake i te orokohanga mai o te Kura Kaupapa Māori. I ngā mokopuna o Tuakana Mate Nepe e kuraina ana ki tētahi Kura Kaupapa Māori, i kite ia i te matea mō tētahi tūtohinga kaupapa Māori hei arataki i ngā Kura nei. Waihoki, i ngā tau e toru, i whakakoikoi a Wimutu i ōnā pūkenga, kātahi ka rētō tana ruku ki te Aho Matua. Ahakoa ēnei mahinga ānā, i te mura o te ahi tonu ia, ki roto i ngā poari whakahaere o ngā Marae, o ngā Kura Kaupapa Māori anō hoki. Heoi, i reira tonu ia ki te pakanga nui kia whakatūria ai Te Wharekura tuatahi o te ao. Ka waiho māku e takahi tonu ki roto i tōku ao Māori. Ao noa, pō noa ko Wimutu tērā i ōnā mahinga ringawhero, hei tūāpapa mō tōku ao Māori. Kia rongō ai au i te hōnore nui o tōku whakatupuranga ki te ao Māori.

## **Kōrero whakakapi**

*“Ko te reo te mauri o te mana Māori.”*

- Tā Hemi Henare.

Kāti. Kia whai whakaaro tonu tātou o Waipareira ki te nui o ngā hua o te whakatinanatanga i tēnei kaupapa ko te manaakitanga. Kua oti i a au te whakatokoto mai i ngā kōrero mō taku Pāpā mō Wimutu, Tewhiu. Engari, arā atu anō ngā tauira hei āta titiro mā tātou

*“ E te tamaiti o te aroha, he kākano koe i ruia mai i Rangiātea, i hono tāngaengae tō wairua ki tō tinana. E te tamaiti o te aroha.”*

- Kaaterina Te Heikōkō Mataira. He waiata aroha tēnei ki te tamaiti. Kia rongō ai ia, i takea mai tōnā mana i a Io. Koia nei ānā whakakitenga i whārikihia ki te aroaro o ngā whānau o Te Kura Kaupapa Māori o Hoani Waititi.



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wakahuiatvnz

Published on July 27, 2010

Te orokohanga mai o Te Kura Kaupapa Māori o Hoani Waititi.

<https://youtu.be/QxmdG-FDsNQ>

<https://youtu.be/GXVBCiB3JsQ>

<https://youtu.be/EdgBhAhJcXo>

wakahuiatvnz

Published on Apr 27, 2013

He pakipūmeka mō ngā mahi a Tā Pita Sharples.

[https://youtu.be/CHmCnf\\_SgjU](https://youtu.be/CHmCnf_SgjU)

wakahuiatvnz

Published on Nov 21, 2015

<https://youtu.be/Hlg3zVN-ra8>



Education

# SUPPORTING OUR WORKFORCE THROUGH THE WHĀNAU ORA DIPLOMA

**Dale-Lynne Sherman Godinet**

*no Ngapuhi, Whakatohea me Te Arawa*

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Dale-Lynne Sherman-Godinet is a Whānau Ora tutor, National Urban Maori Authority Attendance Service Transitional Lead who works with Urban Māori Authorities to upskill kaimahi in workforce development and ensure that Attendance Services are operated appropriately across Auckland, Waikato and Wellington regions.

Dale has experienced success in the Education and Health services across Tertiary Education Commission, District Health Boards, Primary Health Organisation, Iwi Māori, Community and Māori provider groups. Dale established ProCare Health Treaty training and Māori Health Plans for General Practice, GP Services at the marae across Nga Hau e Wha marae (Pukekohe), Mangatangi marae and Oraeroa marae (Port Waikato).

Dale holds a Masters of Art in Māori Education (University of Auckland), a Teaching Diploma, Post Graduate diploma in Māori business development (Unitec), Advanced approaches to Professional Supervision (University of Auckland). Dale knows that when you invest in Whānau Ora workforce development that innovation and whānau reaching their full potential can occur.

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## Abstract

This article utilises an appreciative inquiry of cultural responsiveness focusing on manaakitanga through the environ of Whānau Ora qualification engagement. The article provides a backdrop of the qualification offered by Wai-Tech – the private training establishment portal of Te Whānau o Waipareira, and highlights the diverse spread of engaged Whānau Ora kaimahi from throughout Te Ika-a-Māui. The article uses the concept of “manaakitanga” to offer an experiential insight into the magnitude and value of Te Ao Māori foundations that underpin all interactions with Whānau Ora kaimahi. The article considers the learnings from working with Whānau Ora kaimahi in terms of the value of manaakitanga in its application.

*Kore rawa rātou e wareware ki ēnei manaakitanga ā mate noa rātou.*

They will never ever forget this hospitality until they die.

**Key words:** Whānau Ora, kaimahi, mana ki te tangata, qualifications

## Background

The landmark Whānau Ora Diploma was established in September 2012, a two-year part time work-based programme encompassing a Level 5 NZQA qualification that met:

- *Nga Kaupapa tuku iho* – The exploration of the role of social work and importance of language in their application to te timatanga o te ao, whakapapa and whanaungatanga in Iwi Māori/Social services
- *Kia matau, kia auaha te kawenga o nga mahi* – the competency and innovation of service delivery,
- *Nga huarahi e tika ai, e mataara ai te mahi* – ethical and safe practice
- *Mahi tahi me te whanau kia hapai i te mana o te whānau* – whilst working with whānau to uphold whānau integrity, culminating in a Whānau Ora practitioner.

Since 2012, 28 *kaimahi* have completed and graduated with the Waipareira Wai-Tech Diploma in Whānau Ora from a range of Whānau Ora providers of Te Whānau o Waipareira (Henderson), Te Ha Oranga o Ngati Whatua (Kaipara, Wellsford, Helensville) and Te Kohao Health (Waikato).

Te Whānau o Waipareira Board offer leadership and sign off through the Education Governance Group to Wai-Tech. Wai-Tech consists of a Programme Manager, back office support structures and two tutors that are responsible for teaching the current cohort of 53 students due to graduate in August 2018. The next cohort of 60 students are due to commence in July 2018.

## Reflections on the Fourth Cohort

Te Whānau o Waipareira began the facilitation of its fourth Diploma in Whānau Ora cohort in October 2016. Wai-Tech tutors quickly realised that significant changes to the programme were required as we were going to be increasing our student numbers from twelve to sixty learners. A funding commitment by the North Island Whānau Ora Commissioning Agency, Te Pou Matakana, was made to fund the Diploma for Whānau Ora kaimahi located and nominated within its thirteen lead partner organisations throughout Te Ika-a-Māui. The length and breadth of the North Island was captured through Whānau Ora kaimahi who came from Lead Partner Collectives; Ngāti Hine, Te Whānau o Waipareira, Te Kohao Health, Ngāti Rangī, Tui Ora, Whaiora Whānui, Te Arawa Whānau Ora, Ngā Mataapuna Oranga, Te Rūnanganui o Ngāti Porou, Te Taiwhenua ki Heretaunga, Te Tihi o Ruahine Alliance, and Te Roopu Awhina. This gave Wai-Tech the opportunity to create interactive, face-to-face, marae noho, relevant IT platforms in order to engage with our students across the North Island.

The New Zealand Qualification Authority (NZQA) independent external evaluation review in March 2017 noted the distinctive characteristics of Te Whānau o Waipareira programme delivery:

*Wai-Tech's core focus has strategically evolved to Whānau Ora workforce development with the provision of the Diploma in Whānau Ora qualification to Kaimahi (front-line workers). Kaimahi must be employed with a Whānau Ora provider to be enrolled on the course. The programme is predominately self-directed with scheduled tutorials held at workplaces across the North Island, in addition to online support, emails and phone contact. (NZQA, 2017)*

NZQA also noted the changes to the management of Wai-Tech: “The education management role has been replaced by a programme manager. There has been increased organisational alignment using Te Whānau o Waipareira personnel and resources – the finance, performance management, human resources, and quality assurance departments – to support Wai-Tech programme staff.” (NZQA, 2017)

Within the context of facilitation of the Whānau Ora Diploma to Whānau Ora kaimahi, there has been a focus on demonstrable elements of manaakitanga. Concepts and values associated with manaakitanga often talk about integrity, trust, sincerity and equity, however Te Whānau o Waipareira’s facilitation can be best described as “mana ki te tangata”, i.e., the reciprocity of mana between facilitator and kaimahi in the learning engagement process to recognise and affirm each other in an open and trusting relationship.

The design elements of the NZQA accredited Diploma in Whānau Ora provided the template for mana ki te tangata engagement. Eighteen unit standards were selected to meet the robust and diverse needs of Whānau Ora kaimahi and arranged in four unique modules:

- Ngā Kaupapa Tuku Iho
- Mana Whānau – working with whānau to uphold whānau integrity
- Te Maia o Ngā Mahi Hou – competent and innovative delivery of service
- Ngā Mahi Riunga Ora – ethical and safe practice

“Ngā Kaupapa Tuku Iho” set the scene for the Diploma journey with an intent that learners recognise the use of *te reo Māori* and apply te timatanga o te ao, *whakapapa*, and whanaungatanga into their respective Whānau Ora organisations. Furthermore, each ensuing module develops the learner throughout the qualification journey, thus creating a qualified mandate that recognise and validate their “voices of experience” as Whānau Ora kaimahi.

With this delivery foundation, the nuances of mana ki te tangata are incorporated into delivery dynamics. It is also demanded by the underpinning values of the umbrella organisation – Te Whānau o Waipareira, whose Code of Conduct asks staff to demonstrate manaakitanga in terms of being hospitable, fair and equitable. Therefore, effective delivery has been reliant on Te Whānau o Waipareira staff to offer flexible and individually attuned facilitation, so that all learners arise within a tide of growing competence.

NZQA comments on this by stating that:

*Activities allow students to draw on their own experiences, and also to put their learning into practice on the job. [...]The use of real-life examples and situations are encouraged to contextualise learning. [...] Both past and current students felt teaching staff were helpful, responsive, contactable, explained requirements clearly and gave good feedback on assessments. (NZQA, 2017)*

A summary of evaluative findings from 2017 survey results for Whānau Ora kaimahi engaged on the Diploma in Whānau Ora programme demonstrated that 93% of all learners gave a 5-star rating for the qualification itself, and 100% of all learners attested to satisfaction of programme delivery.

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*I have been well supported via email whenever I have asked kaiako have outlined in detail all feedback requests from them. This has always put me on the right track to answering or completing work*

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*I have been able to use the feedback for further assignments and have noticed my own work has improved*

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*Te Whānau o Waipareira staff have been marvellous in informing us about our catch up get together and feedback. Having one on one sessions have been excellent*

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*The use of social media, Zoom, FaceTime, Facebook Video, and Facebook LIVE have enabled me to have 24/7 access to learning*

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*Wanted to say how I appreciated time spent with everyone at our noho marae. It has challenged me to seek deep and draw from what feels culturally right.*

*"Mahia te mahi hei painga mō te iwi"*

*"Work for the betterment of our people"-  
(Te Puea Herangi)*

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*I thoroughly enjoyed our 4-day Wānanga and just want to thank everyone for the experience! My cup is overflowing and I have come home feeling revived, humbled and full of gratitude.*

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The Diploma in Whānau Ora requires mana ki te tangata – reciprocity in relationships, as it is critically important with successful programme delivery. In turn, Te Whānau o Waipareira Wai-Tech staff have been committed to:

- putting in the necessary time, i.e. the 24/7 nature of learner access has often required contact outside of normal working hours;
- having a love for those taught, i.e. being honoured to work with Whānau Ora champions who are making a difference in their own communities;
- having an effective management style suited to the different environs, i.e. understanding that what is right for one cohort, may not be necessary right for another
- having positive relationships with Whānau Ora kaimahi as well as their management, i.e. regular weekly pānui, evaluative surveys, and *kanohi ki te kanohi* interactions have been effective communication strategies;
- having a consistent focus on excellence, i.e. ensuring that sessions are well-planned, relevant, appropriate, and incorporate new learnings for improved practice;
- being competent with the use of instructional tools, i.e. utilising blended learning in all its forms and using these tools with a practised ease;
- in-depth content knowledge, i.e. being conversant with curriculum requirements in order to provide individually attuned frameworks for Whānau Ora kaimahi to successful engage;
- capacity for growth, i.e. being open and committed to life-long learning in order to continually give your best self to learners;
- steadiness and purpose of teaching personality, i.e. no highs and lows – being consistently authentic in the teaching approach;
- a complex act, i.e. being skilled, knowledgeable and having the ability to think fast on your feet with the information you have at hand.

Mana ki te tangata demonstrable elements have allowed Te Whānau o Waipareira measures of success, as attested by NZQA's independent evaluative review, survey feedback, kanohi ki te kanohi interaction and internal evaluative forums. The importance of relationship-building through reciprocity has been vital and this has not happened overnight. It has been achieved through persistent and consistent attention to authenticity. This takes time and mana ki te tangata – the reciprocity of mana between facilitator and kaimahi in the learning engagement process, recognises and affirms one another in an open and trusting relationship.

*He aha te mea nui o tēnei ao? Māku e ki atu, "He tangata, he tangata, he tangata!"*

When asked what is the greatest thing, I answer, "It is people, it is people, it is people!"

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## Glossary

- āhuatanga Māori** – natural feature, the Māori way
- aroha** – generosity, compassion, sympathy, love
- awhi** – to embrace, cherish
- hāpori** – community
- hapū** – sub-tribe
- hīkoi** – step, stride, march, walk
- iwi** – tribe
- kai** – food
- kaikiri** – racist
- kaimahi** – workers or staff
- kaitiakitanga** – stewardship; guardianship
- kanohi ki te kanohi** – in person (face-to-face)
- karakia** – prayers or ritual chants
- kaupapa Māori** – Maori values, principles or philosophies
- kaumātua** – elders
- kawa** – rituals and protocols derived from Gods, significant ancestors
- kohanga reo** – the Māori nest, a type of pre-school totally immersed in te reo Māori
- kotahitanga** – unity, togetherness, collective action
- Kura Kaupapa Māori** – Primary and Intermediate schooling totally immersed in te reo Māori.
- manaaki** – to support, take care of, give hospitality to, protect
- manaakitanga** – the expression of aroha, hospitality, generosity and mutual respect
- mana tangata** – power and status of a person related to leadership, talents, standing of people
- marae noho** – stay, visit at a marae
- mokopuna** – grandchild, grandchildren
- noa** – free from extensions of tapu, ordinary, unrestricted
- pōhiri** – welcoming ceremony
- rangatahi** – youth, younger generation
- roopū** – group of people
- taonga** – prized treasure, object, resources, phenomenon, idea, technique
- tamariki** – children
- tapu** – sacred, prohibited
- taupēhi** – oppression
- taupēhitanga** – oppression
- tautoko** – support, advocate, agree
- Te Ao Māori** – the Māori world
- Te Ika-a-Māui** – refers to the North Island
- Te reo Māori** – Māori language
- tikanga** – customs (values and practices) developed over time

**tuakiri Māori** – Māori identity  
**wairua** – spirit, soul, attitude, essence  
**wairuatanga** – practices emphasising Māori spirituality  
**whakapapa** – ancestry; genealogical connections  
**whakatū** – to establish  
**whānau** – family  
**whanaunga** – relative, relation, kin  
**whanaungatanga** – relationship building



**TE WHĀNAU O WAIPAREIRA**  
KOKIRITIA | ROTO I TE KOTAHITANGA  
*Progressively Act in Unity*