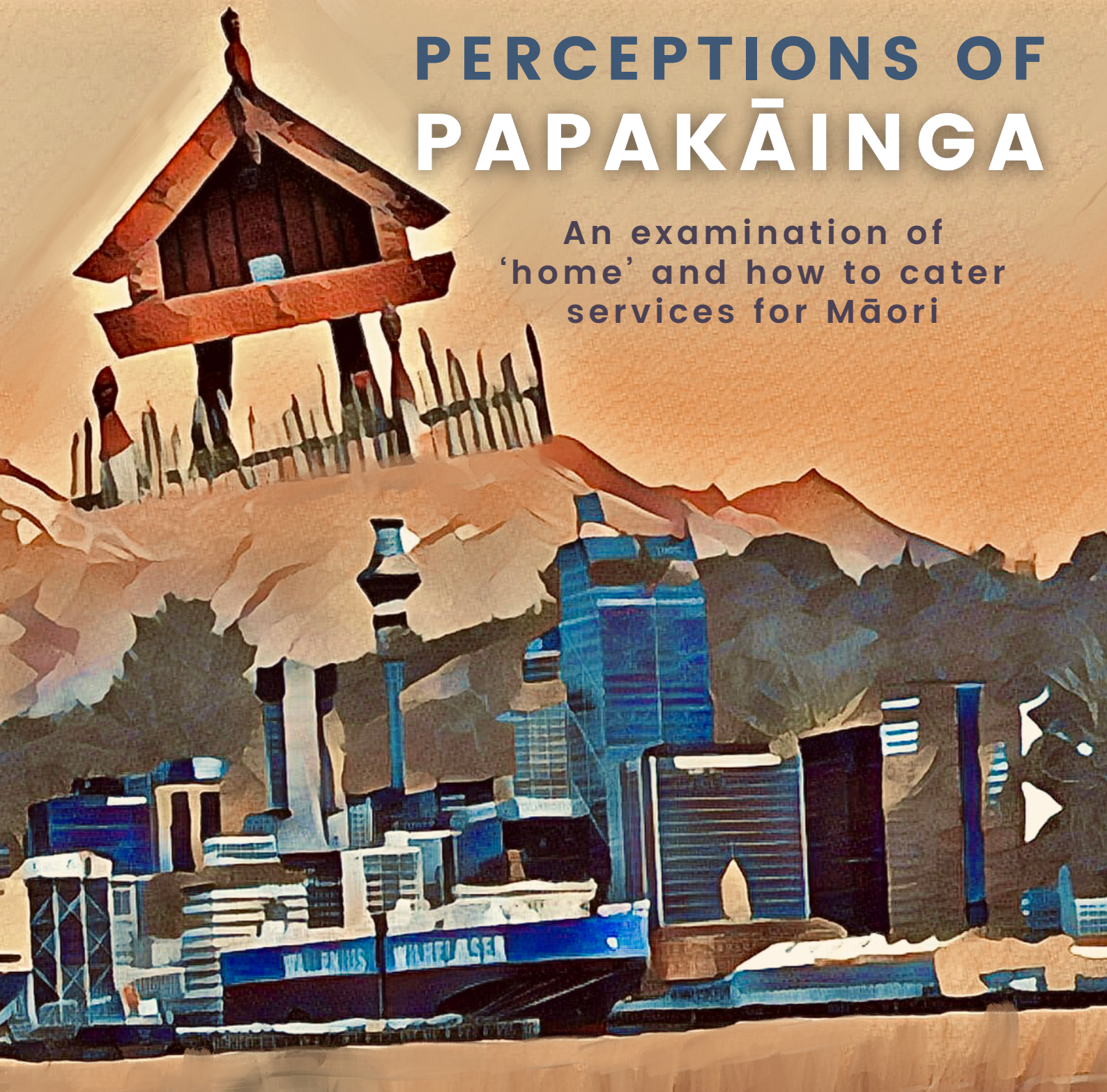


PERCEPTIONS OF PAPAKĀINGA

An examination of
'home' and how to cater
services for Māori



Whakauae Research Services

19 Ridgway St

Whanganui 4500

Phone: 06 3476773

Website: www.whakauae.co.nz



W H A K A U A E

Research for Māori Health and Development

Tuia te Rangi e tū iho nei
Tuia te Papa e takato ake nei
Tuia te here tāngata
Ki te whai ao
Ki te Ao Mārama
Tihei mauri ora!



Background

‘Perceptions of Papakāinga: An examination of ‘home’ and how to cater services for Māori’ is a research study that explored Māori views of ‘home’ in the Rangitīkei area and in Tāmaki Makaurau/Auckland.

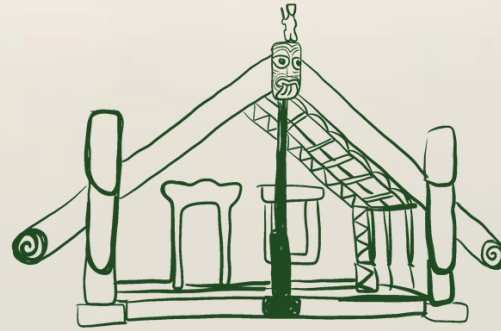
What do we already know about Māori and ‘home’?

- Māori concepts of ‘home’ were affected by colonisation which changed whānau-centred, tribally based living.
- Land alienation and government policies contributed to Māori moving away from their rohe, where in the fifty years between 1936 and 1986 the Māori population changed from being 83% rural to 83% urban.
- Many Māori continue to be affected by living in sub-standard, unhealthy housing, and homelessness.





photos from our research participants



How we did the research

We talked to kaumātua, pakeke and rangatahi from Rangitīkei and Tāmaki Makaurau/Auckland about their concept of 'home'. We wanted to know:

- Where people grew up and where they felt 'at home'.
- The important aspects that made a place 'a home.'
- Whether Māori concepts of home - such as 'Tūrangawaewae' and 'Papākainga' - were important to feeling 'at home'.
- What was needed to be well and healthy at home.

What Whānau told us

Whānau told us, what is important to be well in mind, body and spirit includes much more than 'a house in the suburbs'. From their korero we were able to identify four important messages:

01

Home is
not just
a whare

02

Home is
about
Tūhononga

03

Home is
about
Wairua

04

Home is
about
Ūkaipō



Theme one: 'Home' is not just a where

In interviews, when people spoke of 'home' they emphasised the difference between a house – as a physical structure – and a home.



"I don't consider it to be like just a house, whereas when you say describe the word home instead of a house, you know, 'home, house', you kind of see the difference, the subtle differences; so, I think it's more than just somewhere you live."

This was reinforced by some people expressing the idea that one can still be 'homeless' even if you have 'a house'.

"It's not home, it's just a where. So, in that sense to me, they're homeless. They've got a house they live in and that's all good. My brother's got a house he lives in, a flash house, everyone's got flash houses, but guess where they wanna come? They wanna come back to their old home, slob out on the couches, have their inu pia, have their kōrero, go eeling, ride horses and just laugh and laugh with each other.

And look at the stars at night.

And go to their river. "

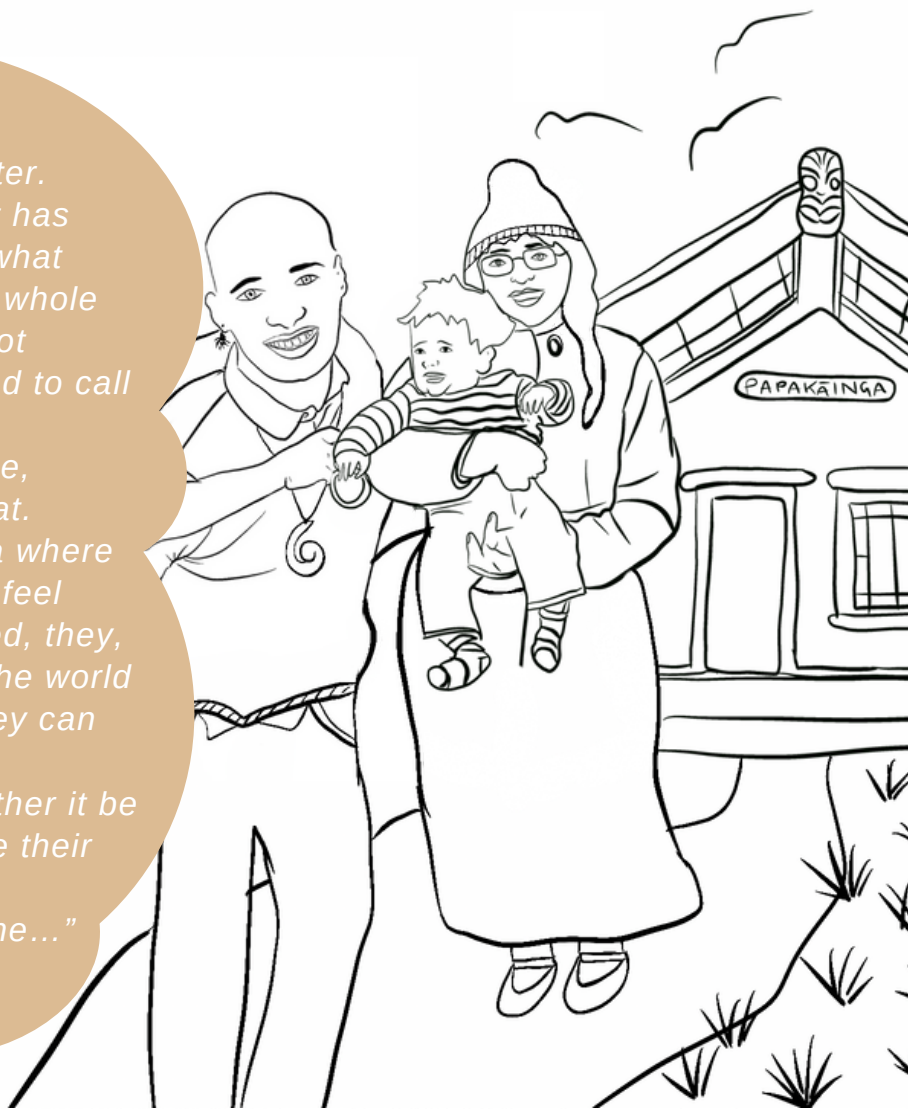
Theme one: 'Home' is not just a whare

People also commented on the importance of 'land', and that our true home is not 'owned' in a commercial sense; when we are 'at home' we kaitiaki the land for our whānau.

*"Land is not owned;
it is something we look after.
Somewhere in there that has
been lost to greed, and what
that has done is caused a whole
lot of our people to not
have a place, a piece of land to call
theirs.*

*Not at a monetary value,
not at anything like that.
But a place on our whenua where
they can go home, they feel
connected, they feel restored, they,
when they're broken out in the world
they can go home, and they can
regenerate.*

*They can go back there whether it be
to a camping site and take their
whānau home,
take their mokopuna home..."*



Theme two: Connections – ‘Home’ is about TŪHONONGA


People told us that no matter where they lived, whether it was urban, rural or somewhere in-between, that ‘home’ is all about connections. Whether it was connections to whānau, iwi, community or tūpuna, one of the most essential elements for feeling ‘at home’ was about bonds to other people.

“I suppose, this just really is a cliché, but home is where your heart is, and this is where my heart is with these two annoying tamariki. And the annoying husband. So, wherever we would move it would feel the same. But then I think it’s outside of the four walls, that’s when you either feel that same community comfortable feeling or you don’t. And this is the only place that I’ve really felt it out here. It’s just nice.”



“I think Tāmaki is home for me. But it’s less around the place and more around the people. So, all my family’s here so that’s probably the reason I consider Tāmaki home. Like, when I got back to [place name], that’s where I probably feel a stronger sense of place, even though I don’t know that many people down there.”

Theme two: Connections – ‘Home’ is about TŪHONONGA



“Simply put, when I come home, I feel loved and connected to those that surround me and those that have passed. I feel my soul restored and my heart is home. The question [about home] gave me time to pause and reflect ...But most of all it made me incredibly grateful and reminded me how blessed we are. And that’s how I feel, so blessed.”

Whenua or land was also talked about as an important connector, which brings together not just people, but whānau and iwi stories, knowledge and traditions.

“So, the land is also to me about our tikanga, it’s, the land is about our mātauranga Māori, ko wai koe? Nō whea koe? Who are you? Where are you from? It’s about the pūrākau, the stories within that whenua. Like the pā sites, the urupā, who’s who, ko wai? All those things. It’s about kōrero e pā ana te whānau.”

Theme Three: Spirit – ‘Home’ is about WAIRUA

Many people talked about the importance of wairua, or spirit, in the place of ‘home’. Wairua was one of the things that came from the connections to people and place and created the feeling of ‘safety’.

“I think it comes down to safety and how I feel so safe in terms of wairua, wairuatanga. It can feel a lot more safe being in an environment that I’m familiar with. Knowing that my tupuna are buried down the road, knowing that my marae is so close, I know my whānau is spiritually safe.”



The spiritual connection or experience of ‘home’ was also described as sometimes being independent of a physical place.



“A lot of my kōrero at the moment is around the journey, you know, we’re like the spiritual being having a physical experience. So, when I think in those conversations, it doesn’t really attach me to one point of a place, you know?... Home for me is more of a spiritual connection.”

Theme Four: Belonging – ‘Home’ is about ŪKAIPŌ

People told us that in order to call a place ‘home’ one has to feel like they belong. ‘Belonging’ was the result of connection and feeling safe to express your true self.



“[It’s] somewhere I can be myself. Somewhere I know I can call - you know, I was gonna say ‘home’ - somewhere I’m most confident, you know, I can stand there and say where I’m from.”

“Home is a place where I was born and nurtured, sustained from te ūkaipō but te tūrangawaewae to me, ki ahau nei is when, when you’re born and you’re a little baby and you stand and you try to walk? And your feet keep crossing? To me, that is the tūrangawaewae. So, you’re growing on that whenua, your little legs are, until you grow. And become who you are.”



Theme Four: Belonging – ‘Home’ is about ŪKAIPŌ

Belonging was talked about in different ways and was an important part of how people explained what the concept of ‘Tūrangawaewae’ meant for them.

“Tūrangawaewae means to me my marae, the place where I don’t get to sit in the main dining room at the first sitting. You know, you’re out dishing up and cooking and helping with the food and looking after the manuhiri. So, tūrangawaewae means for me, I get to do that which is an honour to do that... with tūrangawaewae I get a feeling. You know, when you go say to [place name] or your marae, you get a ... like, ‘I’m here’. My tūpuna are here.”



Theme Four: Belonging – ‘Home’ is about ŪKAIPŌ

Another way that people talked about the belonging aspect of ‘home’ was by using the concept of ahi kaa, or ‘keeping the home fires burning’.

“The ahi kaa that remain on the land keep the home fires burning and remain on the whenua keeping traditional customs, values, tikanga alive within our whānau and in our whenua. I think the main responsibilities of those that remain home, ahi kaa, is manaakitanga. Upholding our values and customs. Kaitiakitanga. Caring for our land. Passing on whakapapa, history, stories of the past... If we weren’t on the land and this house wasn’t kept open, my brothers and sisters and my children in [place name] would be homeless if they come back to New Zealand. They would have to go into the city to buy a house, and that’s not tūrangawaewae.”



Whichever way that people expressed the importance of belonging, it was clear that in order for a place to be a true home, people needed to feel holistically nurtured. Some expressed this through the concept of ‘ūkaipō’, in the sense of ūkaipō being the ultimate place that one receives nourishment.



*“It’s our ūkaipō, the land that fed us.
And it still feeds us today.
It feeds me spiritually, it feeds me physically, and I’m fed through te taiao, you know, the environment and there’s kererū sitting in my tree and I can hear the tui talking and it’s my world.”*

Informing the future

What we know is that there are no simple solutions to our current national housing and wellbeing crisis for Māori. What we heard from this research tells us that until we hear the voices of whānau from across different places it is unlikely that lasting solutions to wellbeing at home will be found.

We heard that the feeling of 'home' is made up of having whānau, family and social connections, connections to land and place, and connections to a larger spiritual significance. Feeling at home means feeling safe, secure, and able to be 'who you are'.

What this means is that when the government, city councils and other decision makers consider the issues around home and housing, they must think wider, more innovatively – and most importantly – from within a te ao Māori worldview.

Rather than thinking about just 'housing people', let us think about how we can create policy and funding for homes and home places that will nurture whānau Māori across generations, across cities, towns and rural spaces.



The Perceptions of Papakāinga research is relevant to some important conversations that are happening in Aotearoa at the moment. By talking about what Māori whānau need in a home environment we are able to contribute to immediate and long-term planning for Māori wellbeing, which includes:

The Housing Policy and Services Inquiry (Wai 2750)

This Waitangi Tribunal Inquiry deals with grievances in relation to housing issues that have been brought on behalf of particular whānau, hapū and iwi from across the nation.

<https://waitangitribunal.govt.nz/inquiries/kaupapa-inquiries/housing-policy-and-services-inquiry/>

Māori and Iwi Housing Innovation - Framework for Action

The Māori and Iwi Housing Innovation (MAIHI) Framework for Action is a Government framework for working in partnership with Crown and Māori by applying a kaupapa Māori approach to housing issues.

<https://www.hud.govt.nz/maihi-and-maori-housing/maihi/>

Whai Kāinga Whai Oranga

Whai Kāinga Whai Oranga is the Government's current commitment of \$380 million over four years from Budget 2021 to support Māori led housing solutions.

<https://www.hud.govt.nz/maihi-and-maori-housing/whai-kainga-whai-oranga/>

Aratohu tika tangata ki te whai whare rawaka i Aotearoa - Guidelines on the right to a decent home in Aotearoa

The purpose of the Human Rights Commission's draft guidelines is to clarify for individuals and communities, local and national government, what the right to a decent home means.

https://www.hrc.co.nz/files/8916/0556/1234/Guidelines_on_the_right_to_a_decent_home_in_Aotearoa_consultation_document_FINAL.pdf



More about the Perceptions of Papakāinga project

We have made two short video clips about our findings, which are available at the following links:

- <https://www.whakauae.co.nz/publications/filmvideo/16/>
- <https://wairesearch.waipareira.com/perceptions-of-papakāinga/>

We have also written several articles for academic journals, which can be accessed online:

Boulton, A., Allport, T., Kaiwai, H., Harker, R. & Potaka Osborne, G. (2021). Māori perceptions of 'home': Māori housing needs, wellbeing and policy. Kōtuitui: New Zealand Journal of Social Sciences Online. DOI: 10.1080/1177083X.2021.1920984. Or available at: <https://www.whakauae.co.nz/uploads/publications/publication339.pdf?1620878931>

Boulton, A., Allport, T., Kaiwai, H., Potaka Osborne, G. & Harker, R. (2021). E hoki mai nei ki te ūkaipō – Return to Your Place of Spiritual and Physical Nourishment. Genealogy 5 (45). <https://doi.org/10.3390/genealogy5020045>. Or available at: <https://www.whakauae.co.nz/uploads/publications/publication338.pdf?1620879009>

Boulton, A., Nee, J., Allport, T. (2020) Haukāinga – A Review of Māori concepts of 'home'. Whakauae Research Services Ltd, Te Pūtake – Whakauae Raro Occasional Paper Series, Number 1, August 2020. Or available at: <https://www.whakauae.co.nz/uploads/publications/publication322.pdf?1620879061>



Acknowledgements

We would like to acknowledge the time and commitment of all the whānau who participated in this project; as well as our funders – Ngā Pae o te Māramatanga and The Health Research Council of New Zealand IRO funding– who made this project possible:
Ngā mihi nui ki a koutou katoa.

Also a special thanks to those participants who contributed their photos of 'home' for this booklet.

The Research Team

The research is a collaboration between Whakauae Research Services in Whanganui and Wai-Research in Tāmaki Makaurau/Auckland.

Whakauae Research Services

Dr Amohia Boulton
Dr Tanya Allport
Gill Potaka-Osborne
Anthony Thompson

Wai-Research

Hector Kaiwai
Rewa Harker



For further information

Whakauae Research Services
19 Ridgway St
Whanganui 4500
Phone: 06 3476773
Website: www.whakauae.co.nz

Wai Research
www.wairesearch.waipareira.com



NEW ZEALAND'S MĀORI CENTRE
OF RESEARCH EXCELLENCE
TRANSFORMATION THROUGH
INDIGENOUS RESEARCH EXCELLENCE



W H A K A U A E
Research for Māori Health and Development