



He tūtohu nā Ngā Mātanga Māori

Advice from the
Māori Advisory Group

January 2023

Whakatauki

*Tākina te kawa o te ora
He rau tupu! He rau ora!*

Mihi

Ka puta ki te whei ao, ki te ao mārama, tihei mauri ora.

E mihi kau ana mātou ki ngā mokopuna katoa o te motu. Nā, ki ō rātou whānau whānui e noho mai rā ki ō rātou kāinga puta noa i ngā rohe.

Kei te mihi tonu ki te hunga hāpai ō, ki a rātou i ngākaunui mai ki tēnei kaupapa whakahirahira.

Ki a koutou ngā ringa atawhai nō mai rā anō, koutou i te whakaora whānau, me mihi ka tika.

Kia kore hoki tātou e wareware ki a rātou kua whetūrangitia, rātou i whakapau kaha mō te tamaiti te take.

Waiho mā te hunga ora e whai atu ki a rātou tapuwae hei kaiārahi kia anga whakamua.

Nā reira, e ngā iwi o te motu, Māori mai, tauīwi mai, tēnā rā tātou katoa. Ko te tikanga o tēnei pūrongo kōrero, he whakautu ki te karanga ā tō tātou Minita a Carmel Sepuloni me tōna Kāwanatanga kia whakatika tonu te ture tiaki whānau. Nāna anō i karanga he rōpū kia tūtohu ngā mātanga Māori hei rau ora.

Ko mātou hoki tēnei. Kua wānangahia e mātou i ngā momo mahi hei tirohanga, hei huarahi rānei kia puta ā mātou whakaaro ki mua i te aroaro o te Kāwanatanga.

Otirā, kia tukuna ki ngā hau e whā, puta noa ki Aotearoa kia pākaka rā anō te nako o te kōrero.

Ko tātou hoki e tūmanakotia ana mō te hurihanganui o te ture. Kia piki ake te mana o te tangata me te ora o te whānau, anā kia tatū rawa te rangimārie ki runga ki a tātou katoa.

Nā reira, e te iti, me te rahi, tēnā koutou, tēnā rā tātou katoa.

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Ngā Mātanga Māori Members

Haami Piripi, Co-Chair

Te Rarawa, Ngāpuhi

Haami was born and raised in rural Northland. He is an active member in the Tai Tokerau communities. He grew up on marae among his elders to become an advocate for Te Tiriti o Waitangi which he is an expert on. He has a degree in social work and an extensive public service career spanning a number of agencies and different areas of work. After seven years as CEO of Te Taura Whiri i Te Reo Māori he became the Chair of Te Rūnanga o Te Rarawa. He led the negotiation of the Te Hiku Iwi Settlement and recently stepped down from his iwi chairmanship to take up new roles at a national level. He has a passion for social development and cultural empowerment in the achievement of whānau wellbeing.



Di Grennell, Co-Chair

Ngāti Mutunga o Wharekauri, Ngāi Tahu, Ngāti Toa Rangatira

Di is a multi-faceted Kaiarahi and Kaiwhakahaere in a range of different organisations – spanning across the public sector as well as some non-profit organisations. Her advocacy in various roles has been one with iwi, hapū, and whānau Māori at the centre of her work which has led to her recently receiving a Member of the New Zealand Order of Merit as part of the Queen's Birthday and Platinum Jubilee Honours in 2022.



Distinguished Professor Graham Hingangaroa Smith

Ngāti Apa, Ngāti Kahungunu, Te Aitanga a Hauiti, Kāti Māmoe.

Hingangaroa Smith is currently Te Toi Ihorei ki Pūrehuroa (Distinguished Professor at Large) at Te Kunenga ki Pūrehuroa (Massey University). He has a lengthy background in academia, focusing on Kaupapa Māori Education and its theory and practice, indigenous knowledge, and social capital theory that have gained international recognition. Outside of his work in academia, he helps shape university policy, builds relationships with government bodies and iwi groups and runs programmes to advance indigenous transforming outcomes.



Professor Leonie Pihama

Te Ātiawa, Ngāti Māhanga, Ngā Māhanga a Tairi

Leonie Pihama is a mother of six and Kui of six mokopuna. She is a Kaupapa Māori scholar and researcher. She is currently Director of Māori & Indigenous Analysis Ltd and is the Director of Research for Tū Tama Wahine o Taranaki Inc, a Kaupapa Māori service provider in Taranaki. She also previously and currently sits on various Advisory Panels, Boards and led many projects bringing particular focus on Kaupapa Māori, whānau, economic transformation and national identity.



Reader in Law Māmari Stephens

Te Rarawa

Māmari is currently a Reader in Law at the Law School of Te Herenga Waka Victoria University of Wellington. She teaches and researches in social security law, criminal law and Māori legal language and constitutionalism. Māmari is an ordained Anglican priest, and a part-time Māori chaplain on campus. Her publications include *He Papa Kupu Reo Ture: A Dictionary of Māori Legal Terms* in 2013, and *Social Security & Welfare Law in Aotearoa New Zealand* in 2019. Her current work includes co-leading a Borrin Foundation-funded project - *Te Rauhi i te Tikanga - A Tikanga Companion*, currently in its pilot stage, creating a digital resource for exploring tikanga Māori and the New Zealand legal system. Māmari and her tāne Maynard Gilgen have three children and serve on the marae committee at Ngā Hau e Whā o Paparāangi.



Tā Mark Solomon

Ngāi Tahu, Ngāti Kuri (Kaikōura)

Tā Mark is a Kaiarahi for his iwi Ngāi Tahu for approximately 18-years serving as Kaiwhakahaere of Te Rūnanga o Ngāi Tahu. He was knighted in 2013. He holds various Directorship roles in the public sector as well as in community roles, advocating for rangatiratanga, and better outcomes for Māori in education, health, social welfare and strengthening culture and whakapapa.



Trevor McGlinchey

Ngāi Tahu, Moeraki

Trevor has a passion for social justice and equity. He founded Te Mahi o Waitaki Trust in Ōamaru in 1986 after working in various different labour industries. He was recently a member of the Welfare Expert Advisory Group, has served as Executive Officer for the New Zealand Council of Christian Social Services, chair of Moeraki Trust Ltd and is currently the General Manager Oranga at Te Rūnanga o Ngāi Tahu.



Rahui Papa

Waikato Tainui, Ngāti Koroki-Kahukura

Rahui is a well-known Kaiarahi and orator. He holds a wealth of knowledge in Te Ao Māori me ōna tikanga. He is the negotiator for Waikato-Tainui claims and is the current Chairman of Te Arataua, the Waikato-Tainui Executive. Rahui plays an integral role in the Iwi Leaders' Forum and serves as a director and member of various holdings companies, Ministerial committees, and national and local boards.



He kupu whakataki nā Ngā Mātanga Māori

I te mutunga iho, ko te pūnaha toko i te ora te otinga o ngā ture me ngā whakahoutanga ture koni atu i te rautau, i ngana mā ngā ritenga ā-ture, ki te whakaea i ngā raruraru i whiriwhirihia i aronga kē. Mā te titiro ki ngā tautohetohe o Pāremata mō te ture 1898 Old Age Pension, e taea tonu ana te kite ērā whakaaro e takoto ana ki Hansard o 2021.

Piki heke, piki heke ēnei aronga tōrangapū i roto i te wā me ngā kāwanatanga. Ko ngā itinga o ngā whakahaere toko i te ora i te rautau 19 me te tīmatanga o te rautau 20, tae noa ki te tūnga o tētehi pūnaha toko i te ora i te tau 1938, i whakatauiratia e ngā pūnaha toko i te ora o tāwāhi, kāore i paku whakaaro ki tētehi aronga, ki tētehi pūnaha ka whai pānga atu ki ngā tikanga me te oranga o te Māori. Me kī, ka noho te Māori hei pononga o ēnei pūnaha, o ēnei whakahaere. Poua ana tērā ponongatanga i te mutunga o te rautau 19 i te whakakāhoretanga o Te Tiriti o Waitangi me te tata ngaronga o te tokonga oranga o te Māori: arā, te whenua.

Kātahi rā te nui o te piere nuku ki te whakatuwhera i tētehi pūnaha ki ngā kaupapa Māori, kua roa e aukati ana ki ngā whakaaro, ki ngā kaupapa Māori, ā, he pānga nui tērā ki te oranga o ngāi Māori.

Kua roa te Māori e kōkiri ana mō ngā panonitanga hou i roto i te pūnaha toko i te ora. Hei tautoko ake, ki ō mātou whakaaro e taea ana te huringa, ā, he whitawhita hoki. He hoa haere tēnei pukapuka i ngā pūrongo matua maha i roto i ngā tau e whā tekau i tāpae i ngā taunakitanga matua maha mō te huringa o ngā whakahaere.

Ko te huringa o ngā whakahaere tētehi wāhi nui ki te whiriwhiri i ngā ngoikoretanga nui o te aronga i roto i te waihanga me te whakahaere o te pūnaha toko i te ora o te nāiane. Kua pānuitia nuitia ki tērā pūrongo, ki tērā arotakenga, ā, ka whakakapia hoki ki te pūrongo o WEAG. Ko ā mātou mahi, tētehi o ngā kaupapa o nāiane i e kōkiri ana i ngā taunakitanga i roto i te pūrongo ki te ārahi, ki te whakamārama hoki i te huringa o ngā whakahaere¹.

Ko tā mātou whai ko te whakaahua i ngā mātāpono, i ngā kaupapa e tū rangatira ake ai te pūnaha toko i te ora (e pā ana ki te toko i te ora me te oranganui o ngā tāngata o Aotearoa). Mā tētehi aronga kaupapa Māori e here ai ngā kaiwhakahaere me ngā kaimahi ki te mahi i roto i te whakaaro kotahi.

Hei tīmatanga ki tēnei pepa ka whakaatuhia te hiahia kia hurihia te pūnaha. Kei te puku tonu o te Tiriti o Waitangi ngā kaupapa Māori e whakaahuatia ana, ā, mā te Māori ērā e whakamārama. Ki ō mātou whakaaro, ko ngā mahi hurihanga a te Karauna i roto i te wā he paheke nui i te mea i aro pū atu ki te ahurea o te takitahi, ā, kāore i whai whakaaro i ētahi atu ki te panoni i te pūnaha e poua ana ki te aronga Pākehā, ki ōna mōhiotanga, ki āna tikanga.

Ko te rangapūtanga, pērā i tērā i kīia i roto i Te Tiriti o Waitangi, e whakaahua ana i te tuituinga o ngā tāngata e rua kia neke whakamua ai tēnā me tēnā i runga i te kotahitanga. Engari, kīhai tērā āheinga i whakamātauahia, i te mea i tīmata te Karauna me ngā tāngata whai ki te whakakāhore i Te Tiriti i muri tata mai i tōna hainatanga.

He mea nonoi te whiriwhiri anō i te kounga o te whanaungatanga. Ko ngā raraunga tiketike e whakaatu ana i te nui o ngāi Māori e rongono ana i ngā tōritenga pāpori, ōhanga hoki e tohu ana i te paheketanga o te Karauna ki te hāpai i ōna haepapa rangapūtanga e pā ana ki te Tiriti o Waitangi. Ko te rangapūtanga i whakaarotia e ō tātou tūpuna he ture kāwanatanga i āta whiriwhirihia kia nōhia tahitia e ngā tāngata e rua ki te whenua kotahi. Ko te whai i tēnei rā ko te hauhake, ko te ngiha hoki anō i te wairua o tērā whakaaro hei ārahi i a tātou ki muri ake nei.

Ko te whakaaro o tēnei rōpū, he āheinga mō te kāwanatanga o nāianei ki te kōkiri i te huringa hou ki roto i te pūnaha toko i te ora mā te whakatinana i tētehi hanganga o te Tiriti o Waitangi e whakapūmau ana i te rangapūtanga i waenga i te Māori me te Karauna, i te mea ko ngā Kaupapa Māori mō te pūnaha e whakahau ana i te tūturu, i te whaimana hoki o te Māori hei hoa Tiriti.

Ki a mātou anō me huri ngā whakaaro, ki roto i ngā tukanga me ngā tikanga o ngā umanga kia pai ake ai ngā mea e matea ana e te tangata, e ō rātou whānau, whāmere rānei, ā, kia panoni hoki i te hanganga tonu e huri tika ai ngā whakahaere i tōrite ai, i whakatū taiapa ai. Koinei ngā taunakitanga matua o te pūrongo 2019 o Te Rōpū Mānanga Tohutohu mo te Oranga Tangata me tāna tōmua a Pūao-te-ata-tū. E mōhio pū ana mātou ki te huri i te hanganga, me kuhukuhu ngā whakaaro, ā, ko te painga atu mehemea ka whakawhirinaki atu ki ngā arotake pūnaha kē atu pērā i te whakahoutanga o Oranga Tamariki.

Heoi anō, me mātua whai e te Minita tēnei āheinga ki ngā panonitanga hanganga, ahurea hoki kua roa te Māori e kōkiri ana mō ngā tau 40 kia pūmau ngā panonitanga huringa. I kīia i roto i a Pūao-te-ata-tū, ki te whakatinanatia e te kāwanatanga ngā panonitanga ka kōkiritia e te Māori, “kātahi ka whai hua ai ngā panonitanga mō Niu Tīreni whānui”.¹ Mā te huringa o te pūnaha toko i te ora mō Aotearoa e ea ngā whāinga o te pūnaha toko i te ora e tika ana. Ki te whāia ēnei panonitanga, ka tīmata ki te whakatau i ngā tōritenga, i ngā tūkinotanga kua rangona e te Māori mō ngā whakatupuranga e hia kē nei i roto i te pūnaha o nāianei, ā, ka para huarahi mā ō tātou tāngata katoa ki te toro atu ki ngā rauemi, ki ngā tautoko e ora nui ai rātou me ō rātou whānau hei Māori, huri, huri i ngā rāngai katoa o te motu.

¹ Pūao-te-ata-tū – Day break: The Report of the Ministerial Advisory Committee on a Māori Perspective on the Department of Social Welfare, 1988

Foreword from the Ngā Mātanga Māori Group

The welfare system is the result of more than a century of legislation and legislative amendment trying to overcome, with pragmatic statutory mechanisms, problems that are continually defined ideologically. The reproduction of such ideologies can be seen, for example, in relation to the Parliamentary debates surrounding the 1898 Old Age Pension Act, which would not look out of place in the Hansard debates of 2021.

Political ideologies shift, wax and wane over time and with successive Governments. The piecemeal welfare measures of the 19th and early 20th centuries and the establishment of a welfare system in 1938, modelled on overseas social security systems, were incapable of seeing welfare as a concept and system of any true relevance to Māori ways of life and being. In fact, Māori could only ever be subjects of such systems and mechanisms. That subjecthood was inevitable by the close of the 19th century with the absolute abrogation of Te Tiriti o Waitangi and the almost total loss of the Māori primary welfare base: land.

It is impossible to overstate the difficulty of opening up a system to kaupapa Māori that has been effectively hermetically sealed against Māori thinking and concepts, and that at the same time has such an enormous impact on so many Māori lives.

As such, for some time, Māori have advocated for transformative change within the social welfare system. In line with this, it is our view that transformation is not only possible, it is urgent. This document follows many critical reports over the past forty years that have specified a number of key recommendations for institutional transformation.

Transformational change is critical to address major ideological deficiencies in the design and operation of the current welfare system. This has been made apparent in various reports and reviews, culminating in the most recent WEAG report. Our work is one of a number of initiatives that are currently being undertaken to progress key recommendations within the report that have been proposed to both guide and inform transformational change.

Our goal is to describe a set of principles and values upon which the welfare system (relating to the welfare and wellbeing of New Zealanders) can be more effectively implemented. A deliberately defined values platform will require administrators and practitioners to work in alignment with a common theme.

We begin this paper by establishing the need for structural change. Māori values derive from the structural implications of te Tiriti o Waitangi, and it is the province of Māori to define them. It is our view that there has been a major failure of different transforming attempts in the past where the Crown has concentrated mostly on culturalist change, at the level of the individual, and neglected sufficient engagement of the need to reform the existing dominant system that is grounded upon western, Pākehā understandings and practices.

A partnership, such as one outlined in te Tiriti o Waitangi, reflects the coming together of two distinct entities to enable each of them to move forward together. However, the efficacy of that system was never tested because the Crown and settler communities began to renege almost immediately following the signing of te Tiriti o Waitangi.

The necessity to address the health of the relationship is urgent. The current high and disproportionate levels of social and economic inequities experienced by Māori communities and individuals indicates a failure of the State to meet its 'partnership' responsibilities in respect of Te Tiriti o Waitangi. The partnership envisaged by our tūpuna was a well-considered constitutional mechanism by which two peoples' living in one land can co-exist. The challenge of today is to rediscover and rekindle the essence of that early intent and let that guide our future.

It is the view of this rōpū that the current government has an opportunity to truly enact transformative change within the welfare system through embedding a Tiriti o Waitangi based structure that acknowledges the fundamental partnership between Māori and the Crown. Having a foundation in kaupapa Māori for such a system will necessitate the affirmation and legitimisation of Māori as a Treaty partner.

It is our view that changes must occur, both at a level of agency processes and practices that more effectively serve the needs of individuals, their whānau or families, and at a structural level, to ensure that the institutional structures that reproduce inequities and institutional barriers are transformed. These views reflect key recommendations of both the Welfare Expert Advisory Group's 2019 report and its predecessor, Pūao-te-ata-tū. We recognise that structural change requires significant input and would suggest that this needs to be done in alignment with other systems reviews, such as the restructuring of Oranga Tamariki - Ministry for Children.

Furthermore, it is critical that the Minister take this opportunity to bring about the wider structural and cultural changes that have been advocated by Māori for the past 40 years to ensure enduring, transformational change. It was asserted in Pūao-te-ata-tū that if the government implements the changes advocated by Māori "then all New Zealanders will benefit from the changes".¹ Transforming the welfare system will serve to move Aotearoa towards a goal of having a more socially just welfare system. To enact such changes will begin to address the inequitable and unacceptable treatment that Māori have experienced for generations within the current system and create a future where all of our people have access to the resources and support that enable them and their whānau to live fully as Māori across all sectors of society.

1 Pūao-te-ata-tū – Day break: The Report of the Ministerial Advisory Committee on a Māori Perspective on the Department of Social Welfare, 1988

He kupu whakarāpopototanga

Hei whakautu i ngā taunakitanga a te Rōpū Mātanga Tohutohu mo te Oranga Tangata i te tau 2019, i whakatūria a Ngā Mātanga Māori i te pito whakamutunga o te tau 2020 ki te tohutohu e pā ana ki tētehi mahere kaupapa Māori hei tūāpapa mō te pūnaha toko i te ora.

Hei rōpū, e whakaaetia anōtia e mātou kia panoni, kia whakahou i te hanganga. Ki tā mātou titiro, kua paheke rawa atu ngā huarahi rerekē o nehe i te mea i aro atu te Karauna ki te panoni ahurea mō te kiritaki takitahi, ā, i whakangongo ki te panoni i ngā hanganga me ngā pūnaha kua poua ki ngā whakaaro me ngā mahi a tauwi.

Ko ngā tōritenga o nāianei kua poua ki te pūnaha toko i te ora i ahu mai i te kaikiritanga ā-pūnaha, ā-whare hoki me te mūhore o te whakahaeretanga ki te whiriwhiri i ngā take huhua o te kaupapa here, o te ture, o ngā tikanga hoki e whakapūmau ana i te tōritenga.

E tūtohu ana mātou i ētehi aronga māia ki te ārahi i tētehi whakahaere mātāpono hei whakaaroaro.

E pēnei ana:

- he tātaringa tōtika o ngā mahi e hē ana
- he whakamārama i te tū a te Manatū Whakahiato Ora
- he whakatū i ētehi tikanga matua ka aratiatia haere
- he whakarerekē i ngā panonitanga ā-hanganga, ā-ahurea hoki
- he ako mai i ngā kaupapa angitu o te mātauranga Māori, ā
- he mōhiotanga ki te tū a te hunga koremana me tōna pānga atu ki ngā tōritenga taikaha.

Ko te Tiriti o Waitangi, he puka whakahirahira o tēnei motu, ko tērā te mahere tika ki te whakapakari i te whanaungatanga i waenga i te Māori me ngā umanga Karauna. Ko ngā ture toko i te ora me whakaatu i te Tiriti o Waitangi kia oati i ngā whakahaere mana taurite me te whakahau mō te Māori ki te whakatau i ōna whakataunga e pā ana ki tā mātou oranga pāpori mō te āpōpō.

E tū ana ngā Kaupapa Māori i runga i ngā mātāpono o te tino rangatira; taonga tuku iho; ako Māori; kia piki ake i ngā raruraru o te kāinga; whānau/whanaungatanga me ngā kaupapa. Kua whakamātauhia ēnei mātāpono hei mahere ki te waihanga pūnaha, hōtaka hoki e huri ai ngā āhuatanga. Me whai mana ngā mahere Kaupapa Māori me tōna whakatinanatanga i roto i tētehi Te Tiriti o Waitangi e whakapūmau ana i te whanaungatanga i waenga i te Māori me te Karauna.

Kua tīpakohia ētehi pūrongo whakahirahira, pērā i a Pūao-te-ata-tū, te Pūrongo o Whānau Ora Review, te Whakamana Tāngata, Ko Te Wā Whakawhiti me Te Kuku o Te Manawa e whakatairanga ana kia panoni ngā pūnaha, ngā hanganga hoki kia whakapūmau i ngā kaupapa Māori me Te Tiriti o Waitangi.

Ko te mahere kaupapa e tūtohi ana, he mea kia tirohia i runga i te mōhiotanga ahurea o 'Te hira o te tangata, Te ora o te whānau'. He mea whakanui i te tangata takitahi i roto i tōna whānau ake me te here kia tautokohia nuitia ki te whakaea i ngā mea e matea ana e rātou. Me titiro anō ki te mahere kaupapa i roto i te horopaki kia whānui, kia ngātahi hoki ngā panoni hanganga.

E toru ngā tikanga hei ārahi i te whakatinanatanga o ngā kaupapa: ko te pono (kia pono, kia ngākaupono, kia atawhai), ko te tika (kia tika, kia mārama hoki ngā tukanga), ā, ko te aroha (whakaatu i te whakaute me te āroharoha). Hui katoa ka kīia e ēnei e mahi tika ana i runga i te ngākau pono me te ngākau aroha.

E tāpae atu nei mātou i ētehi kaupapa matua e toru hei tūāpapa mō te pūnaha toko i te ora:

- **Manaakitanga** – e whakakaupapa ana i te mahi tahi, i ngā kaupapa here, i te whakaute hoki ki ngā tāngata katoa. E herea ana te Manatū kia tika tana tautoko i ngā mea e matea ana e te tangata, e te whānau tae noa ki te whakapūmautanga i te mana o ngā kiritaki.
- **Whakawhanaungatanga** – e hāngai ana ki te mahinga, ki te whakapūmautanga o te whanaungatanga i waenga i ngā tāngata me ngā rōpū, me te whakaaetanga ki te hononga o ngā tāngata me te hirahiratanga o te whanaungatanga ki te orange nui mō rātou anō.
- **Tiakitanga** – he manaaki, he whakamārama, he taurite e whakapūmau ai, e whakarewa ai hoki te pitomata o ngā tāngata. He kaupapa whakahau i a mātou ki te hiki i ngā haepapa me ngā here e haere tahi ana ki te riro te kaitiakitanga mō ngā tāngata, ngā wāhi, ngā mea.

Ki te whakatūria tētehi mahere, me mātua aro ki ngā hua mō te tangata me ō rātou whānau – kaua ki te pūnaha, ki te tōpūtanga rānei.

E mōhio ana hoki mātou, ki te whakatū i ēnei kaupapa me mātua nekeneke ngā whakahaere, ā, me huri te aronga atu i te pūnaha toko i te ora mō te takitahi ki tētehi pūnaha e whakaae ana ki te orange nui o te whāmere/whānau, tino rangatiratanga me te mana motuhake hei tāhuhu mō te hiki i te haepapa 'mō tō mātou painga' o te motu whānui.

Ki ō mātou whakaaro, mā te huri i te pūnaha toko i te ora e whiriwhiri ana i ngā tōritenga ka rangona e te Māori, e puta ai ngā huringa e whai hua ai ngā tāngata katoa, ō rātou whānau, whāmere hoki ka toro atu ki te Manatū me ōna umanga.

Ko te Koronga

Nō te Huitanguru 2019, i taunakitia e te Rōpū Mātanga Tohutohu mo te Oranga Tangata i roto i te pūrongo Whakamana Tāngata, kia whakapakaritia te pūnaha toko i te ora ki ngā kaupapa Māori. I runga i te titikaha o te Kāwanatanga ki te waihanga i tētehi tauira pēnei, i whakatūria a Ngā Mātanga Māori i te pito whakamutunga o 2020, ki te tohutohu mō ngā kaupapa Māori e taea ana te whakaaweawe, ā, me pēhea hoki e taea ai.

I whāia e mātou tētehi huarahi, ā, i tautuhia ngā kaupapa me ngā tikanga, ki te whakatinanatia, ka hua ko te huringa o ngā whakahaere me ngā mahinga o te pūnaha toko i te ora.

Executive summary

In response to recommendations by the Welfare Expert Advisory Group (WEAG) in 2019, Ngā Mātanga Māori was formed in late 2020 to advise on a kaupapa Māori values framework to underpin the welfare system.

As a rūpū we reaffirm the need for transformational structural change. It is our view that there has been a major failure of different transforming attempts in the past where the Crown has concentrated mostly on culturalist change, at the level of the individual, and neglected the need to change structures and systems grounded upon western understandings and practices.

Current inequities that exist within the welfare system are sourced in issues of systemic and institutional racism and a failure of the system to adequately address a range of policy, legislative, and practice approaches that perpetuate inequality.

We identify a number of key underpinning tenets to guide a principled approach to this discussion. These are:

- having an accurate analysis of what is going wrong
- developing a sense of the Ministry of Social Development (the Ministry)'s overall positionality
- adopting a critical praxis approach focused on continual improvement
- differentiating between structuralist and culturalist forms of change
- learning from the successes of Māori education developments, and
- understanding the role of unequal power relations in regard to persisting inequities.

Te Tiriti o Waitangi, as the founding document of the nation, is the most appropriate template for strengthening the relationship between Māori and Crown agencies. Welfare legislation should recognise te Tiriti o Waitangi to guarantee more effective forms of equity and the imperative for Māori to make our own decisions about our social futures.

Kaupapa Māori approaches are premised upon key principles of tino rangatiratanga; taonga tuku iho; ako Māori; kia piki ake i ngā raruraru o te kainga; whānau/whanaungatanga; and kaupapa. These principles have been proven successful in providing a framework for creating systems and programmes that are transformative. Kaupapa Māori frameworks require the legitimisation and enactment of a Te Tiriti o Waitangi grounded relationship between Māori and the Crown.

It is highlighted that there are a number of significant reports such as Pūao-te-ata-tū, the Whānau Ora Review Report, Whakamana Tāngata, Ko Te Wā Whakawhiti, and Te Kuku o Te Manawa that advocate for systemic and structural change that is grounded upon kaupapa Māori and Te Tiriti o Waitangi.

The values framework we propose should be viewed through the cultural understanding of 'Te hira o te tangata, Te ora o te whānau'. This speaks to the dignity of the individual within the wider context of whānau, and the obligation to provide the highest standard of support in responding to their needs. The values framework is to be seen within a context of the need for wider structural changes to be occurring simultaneously.

Three elements of tikanga guide the implementation of the values: pono (to be honest, sincere, and generous), tika (to be just and appropriate with clear and defensible processes) and aroha (exercising respect and compassion). When considered together, they can be interpreted as doing the right thing with integrity and compassion.

We offer three primary values as an appropriate underlay for the welfare system:

- **Manaakitanga** – encompasses inclusionary actions and policies and a fundamental respect for all people. It requires the Ministry to ensure that the support they provide is sufficient for individual and whānau needs and affirms the mana of clients.
- **Whakawhanaungatanga** – refers to the action of engaging and maintaining relationships between people and groups, recognising the interconnectedness of people and the importance of relationships to their mutual wellbeing.
- **Tiakitanga** – refers to the proactive way of providing care, accountability and balance in a way that affirms and uplifts the potential within people. It requires us to accept the responsibilities and obligations that come with being entrusted with the sacred duty of caring for people, places, or things.

The adoption of any framework must first and foremost focus on the intended outcomes for individuals and their whānau – not the system or organisation.

We recognise that to bring these values to life some critical shifts are required, and particularly want to emphasise the need to move from an individual centred system focused on welfare dependency to a system that recognises family/whānau wellbeing, self-determination and autonomy as foundational for our 'common good' responsibility as society.

It is our view that transforming the welfare system in ways that deal directly with the inequities faced by Māori will bring about changes that will benefit all people, their whānau and families that engage with the Ministry and its associated agencies.

Purpose

In February 2019, the Welfare Expert Advisory Group (WEAG) recommended in the Whakamana Tāngata report that the welfare system be underpinned by kaupapa Māori values. Following the Government's commitment to developing one such model, Ngā Mātanga Māori was established in late-2020 to advise on defining kaupapa Māori values which could impact change and how they could do so.

We took a principled approach and identified values and tikanga that, if implemented, would lead to transformational change of the structures and practices of the welfare system.

Ko te mahere kaupapa o Ngā Mātanga Māori

E mahia ana e te Manatū Whakahiato Ora (te Manatū) ngā tukanga ki te arotake i ngā ture, kaupapa here, tikanga me ngā hua, me te hāngai tonu ki ngā arotake me ngā pūrongo i tīpako i ngā huringa hanganga kia whakatinanatia, hei whakaea i ngā toihara, i ngā tōritenga e noho pū ana ki te pūnaha Toko i te ora me ngā umanga Karauna e whai pānga ana.²

Kua arotahi atu mātou ki ngā ngoikoretanga o ngā mahinga mana taurite kua tūria (i muri mai i ngā whakahoutanga o Douglas i ngā tekau tau 1980), e aro ana ki te tūtakarere i waenga i te 'papa tairite' o te mana taurite (huapae mana taurite) me te 'utunga mana taurite' (poutū mana taurite). Ko te ngoikoretanga o ēnei momo mana taurite, ka whāia e te papa tairite kia mau tonu ki ngā tōritenga o nāianei; ā, ko ngā utunga mana taurite he poto, he momo, he urupare ā-kaupapa. E matea ana kia tū ētahi atu kawenga mana taurite e tika ai, e pai hoki ai e tūhono atu ai ki te whānuitanga o ngā hua pāpori, hāpori hoki e tohu ana ki roto i ngā kawatau o te Tiriti o Waitangi.

He mānukanuka hoki ko te whakahāngaitanga o ngā kaupapa here o te Kaitohutohu Kaupapa Rawa e whakaaweawe ana i te ōhanga 'Oranganui'. He mea nui te whakahāngaitanga o te Manatū me te Kaitohutohu Kaupapa Rawa i runga i tō rātou tūranga kāwanatanga me te haepapa ki te whakaaweawe i ngā kaupapa here pāpori, ōhanga hoki ki roto i ngā 'mahinga o te kāwanatanga whānui'.

He hanganga whakahirahira anō me whiriwhiri e te Minita Whakahiato Ora (te Minita) me te Kāwanatanga, e noho i waho atu i tā mātou Here Arotake engari e whakakaha ana i ngā tukanga arotake, e kī ana mātou kia whiriwhirihia pērā i te itinga o te tahua pūtea ā-tau.

Mā tēnei here ā-Manatū ki te whiriwhiri i ngā whakaarotau tahua, e puta ai ngā 'toa' me ngā 'marurenga'. Me whakaarotau kē te tahua i runga i te arotahi ki ngā nekehanga me ngā painga, kua mā te whakahau whakataunga, mā te whakaitinga ōhanga whakaōrite. Hei te mutunga iho, ka puta pea tētehi hanganga 'tēina' parāone. Ki ō mātou whakaaro, he wā hoki tēnei mā te Manatū ki te arotake i āna hōtaka, kaupapa mahi hoki o te wā nei, ā, whiriwhirihia ko ēhea o ērā kia aroturuki ake, ā, ki te taea, whakaoti atu rānei kia tohatoha haere i ngā rawa. E hia kē nei ngā kaupapa takawaenga o te Manatū kia aroturuki ake, ā, ki te tika, whakaoti atu kia tohatoha haere i ngā rawa.

Te Tiriti o Waitangi

Kua kīia atu rā, he paheke nui nō ngā kāwanatanga o mua ki te whiriwhiri tika i ngā kaikiri, i ngā tōritenga ā-pūnaha, ā-hanganga hoki e poua ana ki te pūnaha toko i te ora o te nāianei. Ki te whāia he huringa māia, toitū hoki me whakapau kaha ki te whakatutuki i tētehi rangapūtanga whai tikanga ki waenga i te Karauna me te Māori. Ki ngā whakaaro o tēnei rōpū, ko Te Tiriti o Waitangi, arā, te kawenata matua o tēnei motu, ko tērā te mahere mō te whakarite i te whanaungatanga i waenga i te Māori me ngā umanga Karauna.

² Among the most recent reviews we note: Whakamana Tāngata, Restoring Dignity to Social Security in New Zealand – Welfare Expert Advisory Group, February 2019; Future of Tax, Final Report Volume 1, Tax Working Group, February 2019; He Ara Waiora/A Pathway Towards Wellbeing, The Treasury, September 2018; Whānau Ora: Report on the Taskforce on Whānau-Centred Initiatives April 2010; and the still relevant Pūao-te-ata-tū – Day break: The Report of the Ministerial Advisory Committee on a Māori Perspective on the Department of Social Welfare

Ko te whakamana i Te Tiriti i roto i ngā ture toko i te ora e āhei ana kia 'kāwanatanga pai' te hua i roto anō i ngā tauutuutu here o Te Tiriti o Waitangi i waenga i te Māori me te Karauna. Engari, e kitea ana e mātou ngā whakaritenga Tiriti i roto i ngā ture ā mohoa noa nei, e arotahi ana ki te utu paremata o ngā tika rawa. Ahakoa e kī taurangi ana te Treaty/Te Tiriti he tika tangata whānui ki te Māori, kātahi te ngū nui ki runga i ēnei take i roto i te nuinga o ngā whakataunga Tiriti mohoa noa nei.

Ko tētehi take whakahirahira i roto i ngā tuinga e rua o te Tiriti ko te whakamahi i te kupu Māori e kīia nei ko "tikanga" ki te Atikara 3 e mea ana "ngā tika me ngā mana" o ngā kirirarau Piritana. Nā Te Tiriti o Waitangi i whakaae ki tēnei huatau kirirarau hei haumarui i te Māori ka tahi, engari hei tohu ngākaupai ka rua, ki ā te Māori mahinga. Ko tētehi o aua "mahinga" i roto i te rautau me te hāwhe, ko te waihanga, ko te whakamahi hoki i ngā tukanga katoa ki te āwhina i te tangata Māori, i ngā rōpū Māori ki te ngā tika oranga tinana, oranga rawa hoki; ki te toko i te ora rānei.

Nā reira nei, ki ō mātou whakaaro ko te whakatairanga o Te Tiriti ki te Social Security Act 2018 me ērā atu o ngā ture toko i te ora, me whai wāhi tētehi mōhiotanga mō ngā here o te Karauna ki te āta tiaki i ā mātou rawa, ā mātou taonga Māori, tae rawa ake ki te mahi tiaki i te kirirarau Māori me te mana papyri ōrite, me te whakahau kia āhei mātou ki te whakatau i ā mātou kaupapa pāpori o te āpōpō, me te mōhio anō ki ō mātou here ki a mātou anō, tae noa ki te motu whānui.

Hei Tūāpapa

Hei ārahi i tā mātou arotake, kua whakaritea he tūāpapa. Kua tautuhia e mātou i raro nei he tūāpapa ki ā mātou mahi kia mārama ki te ahunga mai o ō mātou whakaaro.

Kia tika te tātari i ngā mahi hē

Kia mārama pū ki ngā raruraru ki mua i te aroaro, e āhei mātou ki te āta waihanga i ngā whakatikatika e matea ana. Ki te kore mātou e mārama (e pono atu rānei) he aha, me pēhea, he aha e pēnei ana, ka takarepa ā mātou whakatikatika.

Kia mārama haere ki te tū a te Manatū

Kua āta mātaitia e mātou ngā hanganga, ngā tukanga, te tū hoki a te Manatū. Kua whāia hoki e mātou te māramatanga o te raukaha, o te āheinga hoki ki te whakahou i a ia – i runga tonu i ngā arotake o mua, pērā i a Pūao-te-ata-tū.³ Ahakoa ngā huringa ki roto i te Manatū e kōkiritia ana e tēnā rōpū, e tēnā rōpū me ō rātou whakaaro, ā rātou tukanga, me whakahāngai tonu. Ko tētehi mōhiotanga pū, ko te tūtakarerewa i waenga i te katoa o ngā here ki roto i ngā hanganga whānui me te whakahihikotanga o ngā kaimahi. I tua atu i tērā me mātua mōhio ki te tū a te Manatū i waenga i ngā Manatū kē, i tana piripono ki ngā kaupapa here o te Kaitohutohu Kaupapa Rawa, i tana hāngai ki ngā kaupapa here whānui o te kāwanatanga me ōna whakaaro, aha atu, aha atu.

³ Pūao-te-ata-tū – Day break: The Report of the Ministerial Advisory Committee on a Māori Perspective on the Department of Social Welfare, 1988

Ngā Mātanga Māori values framework

The Ministry of Social Development (the Ministry) has been engaged in processes of reviewing legislation, policies, practices and outcomes that are in line with a series of reviews and documents that have highlighted a critical suite of structural changes to be implemented. These will more directly respond to the disparities and inequities that currently exist within the welfare system and associated Crown agencies.²

We have focused attention on the inadequacy of current equity interventions that have been shaped (following the Douglas reforms of the 1980's) by an emphasis on the tension between 'level playing field' equity (horizontal equity) and 'compensatory equity' (vertical equity). Both of these approaches to equity are inadequate with 'level playing-field' equity simply preserving the status quo of existing inequities; on the other hand, compensatory forms of equity are often short-term, singular, project-oriented responses. There is a need to develop more accurate and effective distributive forms of equity intervention that connect to broader social and societal outcomes reflective of te Tiriti o Waitangi expectations.

A further consideration has been to seek alignment with Treasury policies that inform the 'Wellbeing' economy. The alignment of the Ministry and the Treasury is important given their government role and the ensuing responsibility to influence social and economic policies more broadly within a 'whole of government' approach.

There are some fundamental structural elements that should concern the Minister for Social Development (the Minister) and Government, that are outside of our Terms of Reference but underpin the review processes and which we feel also require some consideration, such as the limitations of the annual budget allocation.

The Ministry's requirement to develop budget priorities is premised upon and creates 'winners' and 'losers'. The rationale for prioritising budget needs to be underpinned by a focus on justifiable shifts and impacts, not by moral/authoritarian decision-making and/or neo-liberal economic reductionism. The result here is the potential to structurally create a brown 'underclass'. It is our view that the Ministry also has the opportunity to assess its current programmes and projects and ascertain which of those projects could be more effectively monitored and if appropriate, gradually exited to enable a redistribution of resources.

Te Tiriti o Waitangi

As noted previously there has been a major failure on the part of successive governments to adequately address issues of systemic and institutional racism and inequities that exist within the current social welfare system. In order for enduring and sustainable change to occur there must be significant movement to the application of a meaningful partnership between the Crown and Māori. It is the view of this rōpū that Te Tiriti o Waitangi, as the founding document of the nation, is the most appropriate template for establishing the relationship between Māori and Crown agencies.

2 Among the most recent reviews we note: Whakamana Tāngata, Restoring Dignity to Social Security in New Zealand – Welfare Expert Advisory Group, February 2019; Future of Tax, Final Report Volume 1, Tax Working Group, February 2019; He Ara Waiora/A Pathway Towards Wellbeing, The Treasury, September 2018; Whānau Ora: Report on the Taskforce on Whānau-Centred Initiatives April 2010; and the still relevant Pūao-te-ata-tū – Day break: The Report of the Ministerial Advisory Committee on a Māori Perspective on the Department of Social Welfare

The recognition of te Tiriti in welfare legislation would enable the conduct of 'good government' to be exercised with respect to the reciprocal obligations contained within te Tiriti o Waitangi between Māori and the Crown. However, we note that 'Treaty' clauses in legislation to date have mostly focused on compensation of property rights. While the Te Tiriti o Waitangi also guarantees a range of personal rights to Māori there has been a significant silence on these issues within most Treaty settlements to date.

One important point to note as between the two versions of the Treaty is the use of the Māori term "tikanga" in Article 3 to denote "the rights and privileges" of British citizens. Te Tiriti o Waitangi allowed for a concept of citizenship that is not only protective of Māori, but perhaps also positive, confirming the Māori ways of doing things. One of those "ways of doing things" was to be, over the next century and a half, creating and using collective processes in order to assist Māori individuals and collectives to attain basic physical and material wellbeing, or welfare.

Therefore, we consider that recognition of Te Tiriti in the Social Security Act 2018 and other welfare legislation should incorporate not only an understanding of the Crown's obligation to actively protect our resources and taonga Māori, but also to protect Māori citizenship and social equity, including the imperative to make our own decisions about our social futures, bearing in mind our obligations to our own people as well as to society more generally.

Key Underpinning Tenets

To guide our review, we have taken a principled approach. We identify here some of the underpinning tenets that inform this approach in order to be transparent about how our thinking has been informed.

Being accurate with the analysis of what is going wrong

Understanding the problems that we are facing will allow us to more accurately develop the needed interventions. If we don't understand (or own up to) what, how and why things are going wrong our proposed transforming interventions will be correspondingly imperfect.

Developing a sense of the Ministry's overall 'positionality'

We have critically considered the current structures, processes and positionality of the Ministry as a whole. We have also tried to understand the Ministry's overall capacity and capability to transform itself – particularly in the light of previous reviews such as Pūao-te-ata-tū.³ While the current changes in the Ministry are being undertaken by more than one group, who all have different perspectives and processes, there is a need to ensure alignment. An important understanding here is the tension between the systemic imperatives embedded within wider structures and the cultural motivations of the people in the workforce. Moreover, there is a need to understand the Ministry's 'positionality' in respect of its relationship to other Ministries, its allegiance to Treasury policies, its alignment to broader government policy and intentions and so on.

³ Pūao-te-ata-tū – Day break: The Report of the Ministerial Advisory Committee on a Māori Perspective on the Department of Social Welfare, 1988

Ko te whakatinana i tētehi mahere whakahaere māia e arotahi ana ki te koke whakamua

E whakaae ana mātou ki te hiahia kia tīmata te para i te huringa, ā, me mutu hoki i ngā mahi e hē ana. E mōhio pai ana hoki mātou ki ngā hinganga o te whakatau 'matā hiriwa' kāore i whakatutuki i te kaupapa. I te mea kāore ngā tōritenga i ara me tōna kotahi. Pēnei i ēnei kaupapa matarau, me pēnei hoki tā mātou whakautu. Ki te angitu i roto i ngā huringa o ngā tōritenga, me ū ki tētehi tukanga o te whakapau mahara me te whakahou.

Ko te rerekētanga o te huringa hanganga me te ahurea

E matea ana kia tohu i te rerekētanga i waenga i te huringa ahurea (huri i ngā tāngata me ō rātou whanonga, pērā i te kaikiri, me ngā waiaro, whanonga tāngata) me te huringa hanganga (huri i te whakahaere pērā i te mana, aronga, ōhanga, kaupapa here). Me huri ngā puna e rua kia hāngai, kia taunaki tētehi i tētehi. Ko te nuinga o te wā ka arotahi atu ki ngā tāngata anō nei nō rātou te hē, ā, me wawe te whakatika, engari ia, kāore i arotahi atu ki ngā āhuatanga o te hanganga o te Pūnaha, o te hāpori whānui rānei. Ko te iho o tēnei whakaaro kia mōhio ko te kaikiritanga nō te tangata tonu, engari me whiriwhiri hoki i ngā mea hanganga e kōkiri ai ēnei whakaaro, ēnei mahi. Hei tauira, ko tā tātou hītōria o te tāmitanga kua toka te tūkino ā-pāpori, ā-ahurea, ā-mana ki waenga i te Māori me te iwi matua kē e taea ai e aua iwi te whakawhanake, te tiaki, te mauroa ō rātou hiahia, ō rātou mana.

E whakapae ana tō mātou rōpū he hirahira te taha 'Hanganga' me te taha 'Tangata'. Ka taunakitia hoki tēnei e te pūrongo o WEAG. Ahakoa e tāpae atu ana i tētehi 'mahere kaupapa' – ka meatia e mātou i runga anō i te whakaaro nui kia panonitia ētahi hanganga i roto tonu i te Pūnaha. Nā reira, ko ngā kaupapa matua e toru kua tautuhia e mātou, kua whiriwhirihia kia hua ko tētehi huarahi toko i te ahurea me te māramatanga ki te huri i te taha whanonga me te taha hanganga.

Ko te ako i ngā whare ako Māori angitu

Me whakaae atu he raruraru, ā, me mātua mōhio hoki ki te hītōria o te paheketanga o te Kāwanatanga ki te huri tika i ngā hua mō te Māori. E hia kē nei ngā akoranga kia ako mai i ēnei 'hōtaka Māori nā te Māori', pērā i ngā rautaki mātauranga Kaupapa Māori o Te Kōhanga Reo, Kura Kaupapa Māori, Kura Tuarua (Wharekura) me ngā Wānanga. Engari anō ngā whakaaro o te tokomaha, ki te kōkiritia e ngā rōpū Māori te rangatiratanga i runga i tā rātou whakahaere mātauranga, kura hoki, he rōpū ēnei i tino angitu i roto i te whakahaere pūnaha mātauranga, ā, i tautokohia nuitia e ngā ākonga, e ngā mātua ngā āhuatanga tini kīhai i puta i te pūnaha kura auraki.

Ko te māramatanga ki ngā āhuatanga o te tūkino pāpori, mana ōhanga hoki i roto i te taikaha o ngā tōritenga

Ko te Kāwanatanga, ngā kaitōrangapū, ngā rōpū motuhake me ngā tāngata hao, e wātea ana ki te whiriwhiri i ō rātou whakaaro me te rāwekeweke whakaarotau, tae noa ki te whakatau mā wai e whiwhi pūtea. I ētahi wā hoki ka huri hoki ngā kaitōrangapū Māori hei kaitapere mō ngā rōpū motuhake (mō ngā take ā-pāti). Ka whakatuanuitia ā-tōrangapū rātou. Ka hāpai i te whai o te rōpū mana anō nei e tautokohia ana e te Māori ngā hiahia o te kāwanatanga. He pātai nui ēnei i te āhua o ngā kaupapa here o te nāianei.

Adopting a critical praxis approach that focuses on continual improvement

We acknowledge the need to begin a transforming 'journey' and that we cannot keep doing the same things that do not work. We are also aware that too often we have fallen into the trap of providing singular, 'silver bullet' solutions which have proven to be inadequate. This is because issues of inequities are not developed singularly or in one way. Just as these issues are multifaceted, our approach in response must be the same. In order to successfully engage in transforming inequities a process of constant reflection and renewal is required.

Differentiating between structuralist and culturalist forms of change

There is a need to distinguish between culturalist forms of change - changing people and their behaviours (such as racism, people attitudes and behaviours) and structuralist forms of change - changing systemic elements (such as power, ideology, economics, policy). Both domains need to be transformed to better align and complement each other. More commonly the focus is on people as the problem in need of transformation and there is a neglect of focusing on the structural elements of the System or indeed society itself. The point here is that there is a need to not only recognise racism as the actions of people, but also unpack the structural components that impel such thinking and actions. For example, our history of colonisation has embedded unequal social, cultural, and power relations between Māori and dominant non-Māori which has enabled those dominant groups to reproduce, protect and sustain their interests and positions of power.

Our rōpū recognises that 'Systemic' change and 'People' change are both important. This approach is also reinforced in the WEAG report. While we outline a 'values framework' – we do so cognisant of the importance to also change structures within the System. In this sense the three core values we identify are designed to enable a culturally and critically informed approach to transforming both behavioural and systemic elements.

Learning from the successes of Māori Alternative Education Developments

The history of failure by the State system in developing change outcomes for Māori needs to be recognised as a problem and understood accordingly. There are lessons to be learned from the Māori 'self-development' programmes such as the Kaupapa Māori informed education strategies of Te Kōhanga Reo, Kura Kaupapa Māori, Kura Tuarua (Wharekura) and Wānanga. Contrary to popular opinion, when Māori groups assumed more self-development control over their education and schooling, they proved to be very successful at delivering an education system which had the backing and support of students and parents in ways in which the conventional schooling system did not.

Understanding the role of unequal social and economic power relations in regard to persisting inequities

The State, Government politicians and dominant interest groups and individual gatekeepers are often able to select their advice and are able to manipulate priorities, choosing what is ultimately to be funded. Often Māori politicians themselves become actors for dominant groups (party political interests). In this sense they are often hegemonically co-opted. It helps the dominant agenda look as though Māori generally support the governments intentions. These are important questions of the current policy climate.

Ko ngā Mātāpono Kaupapa Māori

E whakatuārā ana ngā mahere Kaupapa Māori i runga i ētahi tino mātāpono.⁴ Ko ēnei mātāpono te tāhuhu o ngā hōtaka Kaupapa Māori pērā i Te Kōhanga Reo, Kura Kaupapa Māori, Wānanga, Whānau Ora aha atu, aha atu. He aronga māia nō ēnei kaupapa hei huri i ngā whakahaere, ā, kua roa a Māori mā, mai i ngā tekau tau 1980 e karanga ana. E whakarāpopoto ana mātou i ēnei mātāpono ki te hura i tētehi mahere, ā, mehemea ka whakatinanatia ki Te Tiriti o Waitangi, ka taea, ka ea hoki te pitomata o tētehi huringa nui i roto i te pūnaha.

E pēnei ana ngā mātāpono:⁵

Tino Rangatiratanga – Te Mātāpono o te Tino Rangatiratanga

E hāngai ana te Tino Rangatiratanga ki te mana motuhake, motuhaketanga, mana, rangatiratanga me te tūtahi. Ko te huatau o te Tino Rangatiratanga e tāpae, e whakaū hoki i te whāinga o ngā hōtaka Kaupapa Māori: ka riro i te Māori te mana mō ō rātou ahurea, tūmanako me te mana motuhake hoki.

Taonga Tuku Iho – Te Mātāpono o te Taonga Tuku Iho

Ko tēnei mātāpono e tāpae atu i te iho, i te tūturu hoki o Te Reo Māori, Tikanga me te Mātauranga Māori. Nō roto i tētehi Kaupapa Māori, ko ngā āhuetanga Māori o te mōhiotanga, o te mahinga, o te māramatanga ki te ao he mana tūturu. Ki te whakaae atu ki ō rātou whaimana, whaipānga hoki, ka whai wāhi hoki te aroā o te wairuatanga, o te ahurea hoki me ētahi atu whiriwhiringa.

Ako Māori – Te Mātāpono o te Ako Māori

Ko tēnei mātāpono e whakaae atu ki ngā mahi whakaako, ako hoki e pūmau ana, e Motuhake ana ki te Māori, tae noa ki ngā tikanga ehara pea nō tua whakarere, engari e whakaaetia ana e te Māori.

Kia piki ake i ngā raruraru o te kāinga – Te Mātāpono o te Takawaenga

Ko tēnei mātāpono e tāpae atu i te takawaengatanga me te āwhinatanga ki te hiki i ngā pēhitanga, i ngā taumahatanga hoki ka rangona e ngā hāpori Māori. E whakaae atu hoki ki te hāngai, ki te angitu hoki o ngā whakahaere kaupapa Māori hei pūnaha whakapai ki te whakatika i ngā take pāpori-ōhanga e tū nei i tēnei wā.

Whānau, whanaungatanga – Te Mātāpono o te Whānau, o te Whanaungatanga

Ko te mātāpono o te Whānau kei te pokapū o te Kaupapa Māori. E whakaatu ana i te whanaungatanga o te Māori ki te Māori me te ao e karapotia ana i a rātou. Ko te Whānau me tōna tikanga o te whakawhanaungatanga ētahi o ngā āhuetanga hiranga o te pāpori, o te ahurea Māori.

4 Pihama, L. (2001) Tihei mauri ora: Honouring our voices. Mana wahine as a kaupapa Māori theoretical framework, Unpublished Doctoral Thesis, University of Auckland: Auckland

Smith, G. H. (1997) The development of Kaupapa Māori Theory and Praxis, Unpublished Doctoral Thesis, University of Auckland: Auckland

Pohatu, T. W. (2010) Rangahau report. Our stories, their stories, your stories and my story.

5 Smith, G. H. (1997)

Kaupapa - Te Mātāpono o te Aronga Kotahi

Ko te 'Kaupapa' nei e hāngai ana ki te huinga pae tawhiti, tūmanako, koronga hoki o ngā hapori Māori.

Ko ēnei mātāpono e tūāpapa ana i ngā Kaupapa Māori angitu huhua nā te Māori mō te Māori. Mai i ngā tekau tau 1980, ko te karanga "nā te Māori mō te Māori" tētehi karanga matua ki waenga i te Māori, tae noa ki ngā ratonga pāpori Māori huri noa i ngā rāngai i roto i a Aotearoa. Ahakoa tēnei, ko te whakahaere nā te Māori mō te Māori, ehara i te mahi mā te Māori anake e whakatika ngā pēhitanga o te hekenga o te pāpori-ōhanga. Ko ngā whakataunga angitu me whai wāhi mai ngā hoa e rua o Te Tiriti ki te horahia nuitia ngā whakatikatika ki ngā rāngai katoa, erangi rawa ko te Māori. Katoa ēnei whiriwhiringa me ahu mai i te hoatanga, kaua i tētehi hoa anake. E hia kē nei ngā whakatupuranga, kua whakaatuhia e te Māori ōna hiahia, ōna tūmanako ki te mahi tahi me te Karauna hei hoa ōrite o te Tiriti ki te whakatau i ēnei take.

He kupu whakakaha anō nā mātou, e pā ana ki te painga, ki te whaimana o ngā whakahaere, whakapai hoki Māori, e taea ana e ērā te whakaea ngā hiahia e matea ana e ngā tāngata katoa kia eke anō te whakaaro "he painga mō te Māori he painga hoki mō te katoa." Ko te tikanga o tēnei whakapae, ko te piki ake o te whakamihi mō ngā whakahaere me ngā ratonga ka waihangatia ki te taha o ngā hapori Māori ka whai painga hoki mō ngā hapori tauīwi. Kua roa tēnei whakaaro ki waenga i te hunga whaipānga o te rāngai toiora, ā, tērā pea he whakahoutanga nui hoki i roto i te ture, ka mutu, he huringa nui i roto i te ahurea o ngā tōpūtanga e whaipānga ana ki te whakatinana, ki te tuku i ngā ratonga pāpori, toiora anō hoki.

6 Chief Ombudsman (2019) Systemic Improvement Investigation: Oranga Tamariki – new born removal
Commissioner for Children (2020) Te Kuku o te manawa – Ka puta te riri, ka mōmori te ngākau, ka heke ngā roimata mo tōku pēpi
Whānau Ora Commissioning Agency (2020) Ko te Wā Whakawhiti – It's time for change. A Māori inquiry into Oranga Tamariki
Ministry of the Community and Voluntary Sector (2020) Whānau Ora Report: Report on the taskforce on whānau-centred initiatives
Waitangi Tribunal (2020) Report on He Pāharakeke, he Rito Whakakīkinga Whāruarua: Oranga Tamariki Urgent Inquiry (Wai 2915)

Kaupapa Māori Principles

Kaupapa Māori frameworks are grounded upon a number of key principles.⁴ These principles form the basis of a wide range of Kaupapa Māori initiatives including Te Kōhanga Reo, Kura Kaupapa Māori, Wānanga, Whānau Ora and many others. They provide a strong philosophical underpinning for the kinds of transformation that is needed, and has been called for by Māori since the early 1980's. We overview these principles to highlight a framework that if implemented in line with te Tiriti o Waitangi can, and would, bring about significant transforming potential within the system.

The key principles are:⁵

Tino Rangatiratanga - the principle of self-determination

Tino Rangatiratanga relates to sovereignty, autonomy, control, self-determination and independence. The notion of Tino Rangatiratanga asserts and reinforces the goal of Kaupapa Māori initiatives: allowing Māori to control their own culture, aspirations and destiny.

Taonga Tuku Iho - the principle of cultural aspiration

This principle asserts the centrality and legitimacy of Te Reo Māori, Tikanga and Mātauranga Māori. Within a Kaupapa Māori paradigm, these Māori ways of knowing, doing and understanding the world are considered valid in their own right. In acknowledging their validity and relevance it also allows spiritual and cultural awareness and other considerations to be taken into account.

Ako Māori - the principle of culturally preferred pedagogy

This principle acknowledges teaching and learning practices that are inherent and unique to Māori, as well as practices that may not be traditionally derived but are preferred by Māori.

Kia piki ake i ngā raruraru o te kainga - the principle of socio-economic mediation

This principle asserts the need to mediate and assist in the alleviation of negative pressures and disadvantages experienced by Māori communities. It also acknowledges the relevance and success that Māori derived initiatives have as intervention systems for addressing socio-economic issues that currently exist.

Whānau, whanaungatanga - the principle of extended family structure and practice.

The principle of Whānau sits at the core of Kaupapa Māori. It acknowledges the relationships that Māori have to one another and to the world around them. Whānau, and the process of whakawhanaungatanga are key elements of Māori society and culture.

4 Pihama, L. (2001) Tihei mauri ora: Honouring our voices. Mana wahine as a kaupapa Māori theoretical framework, Unpublished Doctoral Thesis, University of Auckland: Auckland

Smith, G. H. (1997) The development of Kaupapa Māori Theory and Praxis, Unpublished Doctoral Thesis, University of Auckland: Auckland

5 Smith, G. H. (1997)

Kaupapa - The principle of collective philosophy

'Kaupapa' refers to the collective vision, aspiration and purpose of Māori communities.

These principles provide the foundation for many highly successful kaupapa Māori initiatives driven by Māori for Māori. Since the 1980's the "by Māori for Māori" maxim, has been a consistent call to action amongst Māori, including Māori social service providers across all sectors within Aotearoa. In saying this, a by Māori for Māori approach does not mean that resolving the symptoms of socio-economic deprivation lies solely with Māori.

Any successful solution must involve both partners to te Tiriti if it is going to be comprehensive and applicable to all sectors of society, in particular Māori. These arenas of engagement that require addressing must be sourced from within the bounds of the entire relationship, not just one half of it.

For generations, Māori have expressed the desire and aspirations to be actively engaged with the Crown as Treaty partners to resolve these issues. With regard to the wellbeing of Māori, there have been a number of significant reports and statements made by Māori that have called for a Kaupapa Māori approach.⁶

The further key point we stress, regarding the usefulness and veracity of Māori driven initiatives and interventions, is that they are capable of meeting the entire spectrum of stakeholder needs which affirms a view that "what's good for Māori is good for everybody." The basis for this assertion is the increasing recognition that best practice and standards of service delivery developed with Māori communities are equally applicable to non-Māori communities. While this is a long-held view by stakeholders in the welfare sector, it would nevertheless be a major innovation in legislative reform and in itself, constitutes a major transformational change in the culture of organisations associated with the implementation and delivery of social and welfare services.

What we are highlighting is that the whole country will benefit from the implementation of the systemic changes that we have identified, and which were first advanced over thirty years ago in the recommendations of Pūao-te-ata-tū.

6 Chief Ombudsman (2019) Systemic Improvement Investigation: Oranga Tamariki – new born removal
Commissioner for Children (2020) Te Kuku o te manawa – Ka puta te riri, ka mōmori te ngākau, ka heke ngā roimata mo tōku pēpi
Whānau Ora Commissioning Agency (2020) Ko te Wā Whakawhiti – It's time for change. A Māori inquiry into Oranga Tamariki
Ministry of the Community and Voluntary Sector (2020) Whānau Ora Report: Report on the taskforce on whānau-centred initiatives
Waitangi Tribunal (2020) Report on He Pāharakeke, he Rito Whakakīkinga Whāruarua: Oranga Tamariki Urgent Inquiry (Wai 2915)

Pūao-te-ata-tū

Nui atu i ngā tekau tau e toru i muri i te tuhinga, e hiranga tonu ana te pukapuka Pūao-Te-Ata-Tū hei ārahi i ngā whakahoutanga pāpori o te kāwanatanga. Nō te tau 1988 tuhia ai a Pūao-Te-Ata-Tū: Realising the Promise of a New Day e te Māori mō te Tari Toko i te Ora, ā, e whakaahua ana ko ngā taumahatanga ki runga i te Māori, he mea karawhiu e ngā pūnaha paheke o te kāwanatanga e whakakaupapatia ana te tāmitanga, te kaikiritanga, te tū tōritetanga.

Tōmua i roto i te pūrongo ko te whakapae, kua hē rawa te Karauna ki te tiaki, ki te hāpai tika rānei mō te Māori i oaititia i roto i Te Tiriti o Waitangi. E toru ngā mātāpono ārahi i puta i te komiti Māori Advisory: patua te ahurea kaikiri i whakatairanga i te Pākehā i runga i te Māori; ārahina, whakarite hōtaka hoki e whakaū, e tāpiri ana hoki i ngā kaupapa o ngā rōpū katoa o te pāpori; whakatinanatia ngā kaupapa, ahurea, whakaponu Māori i roto i ngā whakaritenga mō ngā kaupapa here katoa.

Ko ngā taunakitanga 13 e hora ana ki tēnei pūrongo, e tono ana mō ngā paetae kaupapa here ka whakakore i ngā āhuatanga katoa o te kaikiritanga ā-whare me te whakakore hoki i te pōharatanga me te whakatangata kē.

I tua atu i tērā, kei te pūrongo tonu he taunakitanga mārama kia mana ōrite te tū i runga anō i Te Tiriti o Waitangi, e mea ana, kia whirinaki atu ki te Māori, ki te hāpori e pā ana ki te rāngai toko i te ora. I taunaki hoki te pūrongo kia panoni ngā ture, ngā whare me ngā whakahaere, kia nui ake te pūrongorongo a ngā umanga kāwanatanga, kia panoni hoki te tuku pūtea me ngā ratonga, ā, kia whai kia whakatupuria te raukaha ahurea.

Pūao-te-ata-tū

Over three decades after it was written, Pūao-Te-Ata-Tū remains a critical document that needs to inform government social reform. Written in 1988 by Māori for the Department of Social Welfare, Pūao-Te-Ata-Tū: Realising the Promise of a New Day recognised that the issues facing Māori resulted from failing systems of State provision underpinned by a broader context of colonisation, racism and structural inequity.

At the forefront of the report was the assertion that the Crown has failed to provide the protection or rights for Māori that was solemnly promised within Te Tiriti o Waitangi. The Māori Advisory committee provided three guiding principles that called for: an attack on all forms of cultural racism that promoted Pākehā superiority over Māori; providing leadership and programmes that recognise and include values of all groups within society; and an incorporation of Māori values, culture and beliefs of Māori within all policy developments.

The thirteen recommendations outlined in the report call for policy objectives that will remove all forms of institutional racism and aim to eliminate deprivation and alienation. Furthermore, the report provided clear recommendations for power sharing structures, based upon a recognition of te Tiriti o Waitangi, that require a comprehensive Māori and community engagement across the social welfare system. The report also recommended legislative, institutional and operational changes, increased accountability for government agencies, changes to how funds and services are allocated, and the need to build cultural capability.

Whānau Ora

Hei rōpū, e whakamihi ana mātou ki te koha a Whānau Ora huri i Aotearoa. E whakapūmau ana a Whānau Ora i ngā kaupapa tuku iho, ngā kaupapa, whakapono, here, haepapa Māori e ārahi ana i ngā whānau i roto i ā rātou mahi i ia rā, i ia rā. He whakahaere tēnei e mōhio ana ki te huinga kaha o te whānau, ka kōkiri i ō rātou hiahia, tūmanako tōmua, kia hua ko tētehi ratonga mārama, māia, auaha hoki.

Ko ngā hua me ngā whāinga poto, waenga, roa o Whānau Ora i waihangatia i roto i te mahi tahi ki ngā iwi e hāngai pū ana ki te mahere kaupapa e tāpaetia nei e mātou me te arotahi ki te haumarua ōhanga, ki te kuhukuhu mārire, kia kotahi, kia manawaroa, kia poipoi te whānau. He mea kite e mātou ko Whānau Ora tētehi huarahi ki ngā whānau, hapū, iwi me te hāpori ki te huri i te āhua o te tuhi, te whiwhinga pūtea, te hokohoko o ngā ratonga hei painga mutunga mō ngā whānau.

Heoi anō, e matea ana hoki kia nui ngā panonitanga e pā ana ki ngā ratonga mō te Māori i tua atu i te ‘tuku mana whakahaere’ e pōhēhē ana e tū mana motuhake ana, e tino rangatiratanga ana e whakatuanui ana i ngā whakahaere a te kāwanatanga. Mohoa noa nei, ko ngā whakaritenga o te kāwanatanga kāore i te whakaae ki te pitomata o te whānau, hapū me ngā iwi. Ko te ‘tuku mana whakahaere’ i te Kāwanatanga ko te whakataka pea i ana haepapa Tiriti, ko te hoko atu i ngā haepapa ki te Māori āe rānei, kao rānei, engari tonu, e pupuri ana ki te kaha, ki te mana, ki ngā rawa ki roto i te kāwanatanga me te Manatū.

Te Rōpū Mātanga Tohutohu mo te Oranga Tangata Mahere Kaupapa Māori’

Nā te Rōpū Mātanga Tohutohu mo te Oranga Tangata i waihanga tētehi mahere kaupapa Māori e kīia nei ko ‘Kia Piki Ake Te Mana Tangata’, e whakaahua ana, e whiriwhiri ana hoki i ngā tūmanako o Aotearoa i raro i Te Tiriti o Waitangi. He mea mōhio e te Rōpū Mātanga Tohutohu mo te Oranga Tangata me whakawhanake tonu i tana mahere ki te taha o ētahi atu mahere, ā, me totoro ake ki te Māori. E ono ngā kaupapa Māori ki te mahere, ā, tērā pea ka whakamātauria ki te pūnaha toko i te ora, ā, e pēnei ana:

- Manaakitanga (he whakarangatira i te tangata kia nui te ora)
- Ōhanga (he āheinga mō te tangata ki te whiwhinga moni me te pae oranga pai, tae noa ki te tautoko āheinga mō ngā whare noho-roa, hauora hoki)
- Whanaungatanga (he pūnaha e whakatairanga ana i ngā whānau, whāmere, tamariki me te whanaungatanga)
- Kotahitanga (e taea ana e te tangata te kuhukuhu mārire ki roto i ō rātou hāpori)
- Takatūtanga (he pūnaha e tau ana mō te nāiane me te wā heke, e taea ana te whakatutuki ngā huringa hou, ā, ka tautoko i te kuhukuhu ki te ōhanga), ā
- Kaitiakitanga (he pūnaha toitū ā-pūtea, ā-tōrangapū huri i te wā waenga, roa hoki).

E rua, e rua hoki te huarahi o te Kaitohutohu Kaupapa Rawa i tā rātou tirohanga whānui i a He Ara Waiora, i waihangatia e te Tax Working Group, ā, i tautuhia ko kotahitanga, ko tikanga, ko whanaungatanga, ko manaakitanga, ko tiakitanga ki roto i te mahere pae ora.

Whānau Ora

As a rūpū we acknowledge the contribution that is made by Whānau Ora across Aotearoa. Whānau Ora is grounded in ngā kaupapa tuku iho, the Māori values, beliefs, obligations, and responsibilities available to guide whānau in their day-to-day lives. This is an approach which recognises the collective strengths of whānau, placing their needs and aspirations at the centre, with an expectation of coherent, competent and innovative service provision.

The Whānau Ora outcomes and associated short, medium and long-term goals developed in partnership with iwi and are well aligned with the values framework we are proposing including a focus on economic security, full social participation, and whānau as cohesive, resilient and nurturing. As such we see that Whānau Ora is one mechanism through which whānau, hapū, iwi and hāpori are shifting how services are designed, funded, and procured to maximise responsiveness to whānau.

There is a need, however, to make a range of changes in regard to the provision of social services to Māori that move beyond a 'devolution' approach that gives an illusion of autonomy and self-determination continues to dominate within government approaches. To date government arrangements do not fully provide for the potential of whānau, hapū and iwi to be fully recognised. 'Devolution' by the State can be seen as abdication of its Tiriti responsibility and/or the exporting of responsibility to Maori but retaining power, control and resources within the government and the Ministry.

Welfare Expert Advisory Group Māori Values Framework

The Welfare Expert Advisory Group developed a Māori values framework 'Kia Piki Ake Te Mana Tangata', which recognises and addresses the interest of New Zealand under Te Tiriti o Waitangi. The Welfare Expert Advisory Group acknowledged that its framework needs further development alongside other frameworks and to involve further engagement with Māori. The framework identified six Māori values that could be applied to the welfare system, which include:

- Manaakitanga – people are treated with, and able to live in dignity
- Ōhanga – ensuring people have adequate income and standard of living, including support to access long-term healthy housing
- Whanaungatanga – a system that values whānau, families, children and relationships
- Kotahitanga – people are able to participate meaningfully in their communities
- Takatūtanga – a system that is fit for the present and prepared for the future, can respond to future ways of working and can support participation in the economy
- Kaitiakitanga – a system that is financially and politically sustainable across the medium-to-long-term.

This approach has also been taken by Treasury in their overview of He Ara Waiora, developed by the Tax Working Group, with kotahitanga, tikanga, whanaungatanga, manaakitanga, and tiakitanga identified within the living standards framework.

He mahere kaupapa nā Ngā Mātanga Māori

Hei rōpū, kua wānangatia e mātou ngā painga o te tuitui o te reo Māori me ngā aronga ki roto i te ture. He maha ngā take i puta i tērā wānanga. Tuatahi, kua uru kē ngā huatau Māori, kaupapa, tikanga hoki, ā, kua taunga tēnei āhuatanga i roto i te rāngai Kāwanatanga. Kua whai take tēnei āhua o te māramatanga ki te ahurea i roto i ngā mahi o te Karauna kia whakaahua i a Aotearoa. Engari, he nui ngā arotake o te paheke o ngā umanga Karauna ki te waha i te ngako o aua huatau, kaupapa, tikanga hoki. E hia kē nei ngā tauira i roto i ngā take o te wā e pā ana ki te Manatū Oranga Tamariki me te whakamahi i te ingoa 'Oranga Tamariki' te tino tauira o te paheke ki te whai, ki te kawhe i te tikanga pū o te māramatanga ki roto i tērā ingoa. Nā reira nei te māharahara mehemea e taea ana e te Karauna te whakatutuki te haepapa me ngā mahi e whakatuā ana i ēnei huatau, kaupapa Māori.

Tuarua, hei rōpū e mōhio pai ana mātou ki te mahi pana i ngā arotake Māori o mua, pērā i a Pūao-te-ata-tū i kōkiri kia huri te pūnaha. He mea whakaū, kāore te huringa e taea i runga i ngā kaupapa anake, engari me whai wāhi hoki kia hurihia te tū me ngā pūnaha. Heoi, e whakapae ana mātou ko Pūao-te-ata-tū te tino tauira o tērā o te huringa toko i te ora, engari ko tērā hoki te tino tauira o te whakarērea, o te mōumou hoki i te mātauranga Māori hiranga.

Mehemea, he kaupapa ka tautuhia he kaupapa Māori tūturu, ā-reo rānei, me mātua mārama, whakaae hoki i ngā kirirarau o Aotearoa i te painga whānui ki a rātou i roto tonu i te ture ka whakatakotoria. Ki te kore te mahere kaupapa e eke kia whakaaetia, ahakoa te aha, ka hinga tēnei huarahi me ngā whakapae kāore ōna painga. Engari, ki te ekehia, he taumata anō ka tutuki mā te ture me tōna whakakaupapatanga, ā, ka whai hua pea i roto i te huringa hou.

I tautuhia e te rōpū ngā kaupapa e toru hei whai whai atu me ētahi whakamārama mō ngā tikanga e tautoko ai te whakatinanatanga.

Kia pono, kia tika, me aroha noa

Mā pono, mā tika, mā aroha e rere ai ngā tikanga ki te whakatinana i ngā kaupapa. I whakaarohia e mātou he painga pea te hora i ōna whakamārama ki te ārahi i ngā whanonga i mua tonu i te kōkiri i ngā kaupapa. Kia mārama tētehi ki ngā kaupapa Māori me te whakatinanatanga i roto i te pūnaha Pākehā me āta ārahi i mua mai.

Ko ngā whakaahuatanga whanonga o te pono ko te harakore, ko te pono, ko te ohaoha. Mā ēnei āhuatanga e waihangia, e whakatū te tiakitanga i waenga i ngā rōpū. I roto i te horopaki o te pūnaha toko i te ora, e whakaahua ana te pono mā te mārama, mā te tohutohu hoki ki ngā āheinga katoa o te tangata.

Ko te kupu Tika te kupu matua o tikanga, ā, e haere ake nei tōna whakamārama. I roto i 'He Hīnātore ki te Ao Māori',⁷ i kiā atu rā e te komiti Māori:

Ko te kupu mō ngā mahi a te Māori ko tikanga, he mea whakaputa i te kupu tika. He nui ngā whakamārama mō te kupu tika – ko te tika me te heipū, pono, harakore, tika, tika tō te tangata me tō te ahurea, tū tika (p.v).

Ko ngā whakaahuatanga whanonga o te tika ko te tika me te arotau o ngā whanonga, tae noa ki te tū mārama, kaha hoki a ngā tukanga.

E ārahi ana te tika me te pono i te whanaungatanga, i ngā whanonga pai, tae noa ki ngā mahinga ki ētahi atu. Mā ēnei hoki tātou e mōhio ki ngā tukanga o ngā whakatau mā te whakamahi i te whakatika, he kupu ki ngā tāngata kia whakatika, whakapai rānei i ngā hē, i ngā takahi rānei ki ētahi atu.

Mā Aroha hoki e whakakaupapa ngā huatau o tika, o pono, arā, ka mahi tika i runga i te whakaute me te atawhaitanga, he wāhanga nō te manaakitanga, he kawatau nō te whanaungatanga.⁸

E ai ki a Māori Marsden, i roto hoki i te aroha ko te 'piripono, ohaoha, atawhai, tohatoha, [ā], ko te haepapa hoki ki te rōpū'.⁹ Aroha tētehi ki tētehi, he mata anō mō te utu me te waikanaetanga i te hononga mai o ngā whakaaro e rua.

Ko ēnei huatau e toru e here ana ki tēnā, ki tēnā. Hui katoa, he huatau e kī ana e mahi tika ana i runga i te ngākau pono me te aroha. Katoa ēnei whakamārama, ki te whakaaturia ka whakatairanga i te oranganui o rātou mā e whirinaki atu ki te Manatū.

⁷ He Hīnātore ki te Ao Māori, 2001ata

⁸ Mead, H. M. Tikanga Māori: Living by Māori values, 2003

⁹ Royal, T. A. C. (Ed.) The Woven Universe: selected writings of Rev. Māori Marsden. The Estate of Rev. Māori Marsden, 2003

Ngā Mātanga Māori values framework

As a rūpū we have debated the usefulness of integrating Māori language and paradigms into legislation. A number of key issues emerged from that discussion. The first being that the inclusion of Māori concepts, values and practices is already a well-established practice within the government sector. This has clearly served its purpose of bringing an appropriate form of cultural enlightenment into view within the workings of the Crown that reflect the context of Aotearoa. However, there has been significant critique of the failure of many Crown agencies to fulfil the intent of those concepts, values and practices. There are many examples with the recent issues pertaining to the Ministry of Children and the use of the name 'Oranga Tamariki' being a prime illustration of the failure to live and practice the fundamental understandings that are inherent to that name. As such there are serious reservations held as to the capacity of the Crown to truly fulfil the intention and practices that are underpinned by Māori concepts and values.

Secondly, as a rūpū we are deeply aware of the dismissing of Māori reviews in the past, in particular, Pūao-te-ata-tū, that have advocated for systemic change. It is a confirmation that transformation cannot solely be values based, it must also be grounded in a commitment to structural and systemic change. Equally, we note that Pūao-te-ata-tū is one of the best examples of that in the area of welfare reform but also the best example of how readily valuable Māori cultural capital can be discarded and wasted.

If the identified values are Māori values in origin or nomenclature, then they must also be able to be understood and accepted by Aotearoa citizens more widely as values useful to them within the auspices of this proposed legislation. If a value framework is unable to achieve that acceptance for whatever reason, then the job would be incomplete bringing into question the efficacy of the exercise. However, if achieved, it would mean another layer through which the legislation and its implementation could contribute to transformational change.

The rūpū has identified three key values that follow this approach as well as elements of tikanga to support their implementation.

Kia pono, kia tika, me aroha noa

Pono, tika and aroha provide the tikanga through which values are implemented. We thought it useful to outline their meaning in shaping behaviour before delving into the values. For Māori values to be understood and brought to life in a predominantly Pākehā system it is important that some guidance of action be provided.

The behaviours demonstrated when pono are to be honest, sincere and generous. These ways of being both create and build trust between parties. In the context of the welfare system pono is reflected through transparency and advising of access to people's full entitlements.

Tika is the core word within tikanga and that relationship is defined below. In He Hināture ki te Ao Māori⁷ the Māori committee state:

The term for Māori custom is tikanga, which is derived from the word tika. Tika can cover a whole range of meanings, from right and proper, true, honest, just, personally and culturally correct, to upright. (p.v)

The behaviours demonstrated when tika include just and appropriate ways of behaving and acting with clear and defensible processes.

Both tika and pono provide guidelines for positive relationships and behaviours, including codes of conduct with others. They also provide us with understandings of processes of resolution when needed through constructs such as whakatika, which calls for people to correct or put right things that have been done wrong or transgressions against others.

Aroha qualifies the action in the concepts of tika and pono as doing the right thing with respect and exercising compassion, it is an essential part of manaakitanga and an expected dimension of whanaungatanga.⁸

Māori Marsden explains aroha as including the attributes of 'loyalty, generosity, caring, sharing, [and] fulfilling one's obligations to the group'⁹ Aroha tētehi ki tētehi has also a dual dimension which refers to reciprocity, and achieving equilibrium in the coming together of two different perspectives.

These three concepts are inextricably connected with one another. When considered together they encompass a concept that can be interpreted as doing the right thing with integrity and compassion. These understandings can be expressed in ways that honour the wellbeing of those who are engaging with the Ministry.

7 He Hināture ki te Ao Māori, 2001ata

8 Mead, H. M. Tikanga Māori: Living by Māori values, 2003

9 Royal, T. A. C. (Ed.) The Woven Universe: selected writings of Rev. Māori Marsden. The Estate of Rev. Māori Marsden, 2003

Ko Ngā Kaupapa

Hei rōpū, kua tautuhia e mātou e toru ngā kaupapa matua hei whakatuāra i te pūnaha toko i te ora: Manaakitanga, Whakawhanaungatanga me te Tiakitanga. Kia tiaki i te mana o ēnei kaupapa, me te whai wāhi ki te katoa, e pupuru ana mātou ko ō rātou whakamāramatanga me whakaū tonu ki roto i Te Ao Māori, ā, me totoro tika ki te Māori kia mārama kehoheho ki ō rātou māramatanga.

Me whakaatu atu i ēnei kaupapa mā te mōhiotanga ki te ahurea o 'Te hira o te tangata, Te ora o te whānau' e mea ana ko te mana o te tangata, o roto tonu i te horopaki whānui o te whānau, me te here hoki kia rato i te pae hiranga o te atawhai ki te utu i ō rātou hiahia.

Ko te whakamahinga o 'Te Hira o Te Tangata' e whakatairanga ana i te kawatau, ka āta tautokohia tērā tangata ki ngā mātauranga, ki ngā pūkenga e tika ana ki te mahi, ki te hiki hoki i tō rātou mana hei tangata. I te horopaki o MSD, he mea akiaki i ngā tāngata kia kuhu ki roto i ngā whakataunga e pā ana ki a rātou anō me te whakahaere hoki i ō rātou āhuatanga. He whakatairanga tonu i te whakaaro kia riro mā rātou ngā whakatau mō ō rātou oranga me te āheinga ki te whakaatu atu i ō rātou ake moemoeā, kawatau hoki.

Hei kupu ko 'Te Hira', he whakaaro tērā i te hiranga, hirahira, kounga. Ki te whakawhānui i tērā ki te 'whakahirahira', he mea whakanui i te ngākaupai o te tangata i runga i tō rātou hiranga i te horopaki o te whanaungatanga whānui o te whānau, hapū, iwi me te hapori e whakatinana i roto i te kīanga 'Te Ora o Te Whānau'.

Hei huatau whānui, ko 'Te hira o te tangata, Te ora o te whānau' e whakaahua ana i te whakamanatanga o te tangata me te rōpū, tae noa ki te āheinga o te tautoko ki te whakatutuki i ō rātou tūmanako. E whakakaha ana mātou ko te tū ā te ture me te Manatū, ko te tautoko i ēnei tūmanako.

Manaakitanga

I roto i te Pūrongo o WEAG, e pēnei ana te whakamārama o Manaakitanga, arā, "He whakarangatira i te tangata, kia nui te oranga". E whakapono ana mātou he mahi tahi, he aronga hoki pēnei mō ngā kaupapa here. Ko te waengapū o te manaakitanga, ko te whakaute ki ngā tāngata katoa. E whakahau ana i te Manatū, me āna umanga, ko ā rātou mahi tautoko i te tangata me whakatutuki i ō rātou hiahia e matea ana. E whakahau tonu ana i te Manatū me āna umanga ki te whakarato i runga i te arotahi pai ki te tangata me te mahi tahi ki te tangata, ki ngā whānau ki te whakatutuki i ō rātou hiahia. He mea whakaatu i te mana o te tangata.

Whakawhanaungatanga

Ko te whakawhanaungatanga he mahi whakapiri, whakapūmau hoki i te whanaungatanga i waenga i ngā tāngata me ngā rōpū. He āhukahuka i te piringa o ngā tāngata me te hiranga o te whanaungatanga tahitanga ki ō rātou oranganui. He āheinga ki te tautoko i te whai o ngā tāngata ki te kuhukuhu ki te pāpori, ki te takoha hoki ki ō rātou hapori. Ko te whakawhanaungatanga hoki te tikanga o te haepapa ā-rōpū me ngā here ki tēnā, ki tēnā. Me whakapūmau ka tika a whakawhanaungatanga i ngā wā e mahi tahi ana me te Māori. Me aro pū ki te whānau, ā, he whānui ake tērā i te tauira o te whāmere. Me āta mātai te Manatū i te aronga taketake e pā ana ki ngā mea pērā i te utu tautoko whiwhinga mā te panoni i ngā whakahaere kia kore ai ngā whānau e rongo i te taumaha, i te arokore e rongo nei rātou i tēnei wā i roto i te pūnaha.

Tiakitanga

Ko te tiakitanga tētehi huarahi tika ki te tiaki, ki te haepapa, ki te taurite. Ki te mahi 'tiaki', ko te wawao, ko te poipoi, ko te haumarua mō ētahi atu e whakaū, e whakanui i te pitomata ki roto i ngā tāngata. He haepapa ki ētahi nohoanga, ki ētahi wāhi kia tiakina tētehi mea, tētehi tangata rānei. He whakahau i a tātou ki te whakaae ki ngā haepapa, ki ngā here e haere tahi ana ki te riro i te mahi nui ki te tiaki tāngata, wāhi, mea rānei. Ko te tiakitanga te tikanga o te manaakitanga, ā, he huarahi ēnei ki te whakanui, ki te whakaū hoki i te utu o te tiakitanga, o te tautoko ki te whakamana i ngā tāngata me ngā rōpū. Ko te huatau matua ko te 'whakaoho', whakakorikori rānei i ngā tikanga o ngā mātāpono.

E ai ki te rōpū, mā te taurima i ēnei mātāpono pēnei, kātahi te huringa ko tēnei, ā, he āhuetanga huringa anō i roto i ngā panonitanga kia puta ai ngā mātāpono ki te ao mārama. Ka mutu, e kitea ana e mātou ka whiriwhiri mātou i ngā raruraru ka roa e whakatairanga ana i ngā tōritetanga mō te Māori, mō ngā rōpū atu hoki i roto i ngā whakarato o te whakahaere i te toko i te ora. E ine tonu ana ēnei puare tōritetanga, nā reira ka haere tonu te ine i runga i ngā putanga e kawatau ana i te tāpiringa o te putunga ahurea ki te āhua o ngā whakahaere.

Ko te whakapuakitanga o ēnei kaupapa tētehi tohu o te māramatanga, ā, ko te mahi tahi ki ngā tōpūtanga ā-iwi ki te whiriwhiri i ēnei take o te pāpori-ōhanga e matea ana koinei te whakaritenga mariu ki te urupare i ngā hiahia o ngā kiritaki Māori. Ahakoa kāore anō kia āta tūhura, he wāhanga nui tonu o te pitomata.

Ko te whai hoki ko te tūtohi i Te Tiriti o Waitangi, ā, ki tēnei rōpū, ko te whakamahi i ngā kaupapa i runga i tā mātou i whakamārama ai te whakatutukitanga pea o tērā tūtohinga ki tētehi taumata. He pātai auau mō te tūtohi i Te Tiriti o Waitangi, me whakamau hei āheinga ki te whakatika ake.

Hei whakarāpopototanga, e horahia ana e tēnei rōpū ēnei mātāpono o te Manaakitanga, Whakawhanaungatanga me te Tiakitanga hei tūāpapa mō ngā ture whānui o te toko i te ora, ā, kia whai wāhi ki ngā kokonga katoa o te tōpūtanga me te huhua o ngā kiritaki me ngā rōpū tautoko. He nekehanga whakamua i te whakarato i ngā ratonga pāpori ki te Māori, ā, ki ō mātou whakaaro ka whai painga ngā hapori katoa ka whakawhirinaki atu ki te Manatū.

Values

As a rōpū we have identified three primary values to underpin the welfare system: Manaakitanga, Whakawhanaungatanga and Tiakitanga. To preserve the integrity of these values, while being applicable to the wider population, we maintain that their interpretation needs to remain grounded in Te Ao Māori and that appropriate engagement with Māori should be sought when seeking further clarification on their meaning.

These values are to be viewed through the cultural understanding of 'Te hira o te tangata, Te ora o te whānau' which speaks to the dignity of the individual, within the wider context of whānau, and the obligation to provide the highest standard of care in responding to their needs.

'Te Hira o Te Tangata' raises an expectation that the person will be supported with the knowledge and skills required to exercise and boost their mana as individuals. In the context of MSD it ensures clients maintain their agency to be actively involved in decisions regarding themselves and to self manage their own circumstances. It promotes the idea of being active decision-makers in their own lives and being able to fully express their own wishes and expectations.

As a term 'Te Hira' expresses a notion of great importance, consequence, and excellence. When expanded to 'whakahirahira' it extols the person's virtues by magnifying their importance in the context of wider collective relationships of whānau, hapū, iwi and hāpori which is expressed in 'Te Ora o Te Whānau'.

As an overarching concept 'Te hira o te tangata, Te ora o te whānau' recognizes individual and collective empowerment and exercising of support to achieve their aspirations. It is emphasised that the role of the legislation and the Ministry should be to support these aspirations.

Manaakitanga

Manaakitanga is described in the WEAG Report as "People are treated with, and able to live in, dignity'. We believe it encompasses inclusionary actions and policies. Inherent to manaakitanga is a fundamental respect for all people. It requires the Ministry, and its agencies, to ensure that those people they serve receive support that is sufficient for their needs. It requires the Ministry and its agencies to act with a positive people centred focus and work together with individuals and whānau in order to meet their needs. It recognises the mana that people hold.

Whakawhanaungatanga

Whakawhanaungatanga refers to the action of engaging and maintaining relationships between people and groups. It recognises the interconnectedness of people and the importance of relationships to their mutual well-being. It includes supporting people's ability to participate in society and contribute to their communities.

Whakawhanaungatanga also brings forward the practice of collective responsibility and obligations to each other. Whakawhanaungatanga must be fully affirmed and practiced when working with Māori. This includes taking a whānau centred approach that extends beyond the nuclear family model. The Ministry must examine foundational assumptions in relation to areas such as income support entitlements and make changes that ensure that whānau are not disadvantaged and marginalised within the system as is currently the case.

Tiakitanga

Tiakitanga refers to a proactive way of providing care, as well as accountability and balance in the system delivering such care. To 'tiaki' is to guard, nurture, provide protection for others, in a way that affirms and uplifts the potential within people. It includes responsibility for places and spaces and being entrusted to care for something or someone. It requires us to accept the responsibilities and obligations that come with being entrusted with the sacred duty of caring for people, places, or things. Tiakitanga gives effect to manaakitanga and provides clear pathways to enhance and embed reciprocity of care and support to empower individuals and collectives. Central is the concept of 'whakaoho' or invigoration to spark into life the operationalization of principles.

The rōpū believes that adopting values of this nature is indeed transformational, and that there are transformational aspects in the changes required to bring these values to life. As a result, we can see that we will be addressing the problems which are consistently raised about the disparities which face Māori and other groups in the delivery of the welfare regime. These disparity gaps are already being measured and therefore can continue to be measured against expected outcomes as a result of the added cultural capital to the working model of delivery.

The promulgation of the values described is an indicator of understanding that partnering with tribal authorities in addressing issues of socio-economic need is the optimal arrangement for responding to the needs of Māori clients. While not fully explored, this remains an area of immense potential.

Equally as important is achieving a level of compliance with Te Tiriti o Waitangi, and the rōpū considers that applying the values in the way we have described could be argued as achieving that compliance at a certain level. While the question of Treaty compliance is a persistent one, it should be embraced as an opportunity for continued improvement.

In summary, this rōpū offer these three primary values of manaakitanga, whakawhanaungatanga and tiakitanga as an appropriate underlay for generic welfare legislation and therefore would be applicable to all corners of the organisation and the complete spectrum of clientele and associated networks. It represents the next step in the delivery of social services to Māori and in our view will benefit all communities that are engaged with the Ministry.

He Nekehanga Whakahirahira

Ki te whakaputa i ēnei kaupapa ki te ao mārama, e mātua mōhio ana ki ētahi nekehanga e tautuhi ana i a tātou e nekehia atu ana me tā tātou e neke whakamua ana:

- He neke i te aronga takitahi o te whakawhirinaki toko i te ora ki te tino rangatiratanga, ki te mana motuhake
- Whakakahangia te hiranga o te oranganui ā-tangata, ā-whāmere/whānau hei whakatutuki i te 'painga' mō ō tātou haepapa hei pāpori
- Whakakahangia ngā kaupapa here, mahinga, putanga hoki kia hāngai ki ā tātou whāinga oranganui e tāpaetia e te Kaitohutohu Kaupapa Rawa, ā, e tohu hoki i te pāpori kotahi
- He neke i te āhua o te tautuhi me te whakaae o ngā rawa kia 'mana taurite'
- Kia mārama ko Te Tiriti o Waitangi, he mana taurite motuhake, ā, kia kaua e takahi, e whakakore rānei 'he kaupapa mana taurite anō' i waenga i ngā māharahara whānui mō te mana taurite
- E hāpai ana, e tautoko ana i te tangata, i te whānau hoki ki te whakawhanake i a rātou i roto i te pāporitanga
- Kia mārama kehoheho he aha i whakataumaha ai ētahi o ngā rōpū ahurea ki te tohe, ki te nui hoki o ngā tōritenga ā-pāpori, ā-ōhanga hoki, kia waihanga i ngā tukanga, i ngā putanga huringa ki tā te ahurea, ā
- He neke i te whakatutukinga o te takitahi me te whakakaha i te kotahitanga/oranganui o te pāpori.

He Kupu Whakakapi

Hoki atu, hoki atu ki ā mātou kōrero i mua, ki te eke panuku te mana taurite mō te Māori i roto i te pūnaha toko i te ora, me whakapūmau e te kāwanatanga he hoatanga whai tikanga i roto i te Tiriti o Waitangi. Ko tētehi mātāpono matua o te 'tino rangatiratanga' i roto i te mahere o te kaupapa Māori e kī ana me whakapūmau, me tautoko tika i te whanaungatanga i waenga i te Māori me te Karauna, ā, me āta whakamoe tēnei i roto i te pūnaha. Kāore he tauira i tua atu i te Tiriti o Waitangi, te puka tūāpapa o te motu ki te whakatū i te whanaungatanga i waenga i te Māori me ngā umanga Karauna.

Ko ngā tōritenga o nāianei kua poua ki te pūnaha toko i te ora i ahu mai i te kaikiritanga ā-pūnaha, ā-whare hoki me te mūhore o te whakahaeretanga ki te whiriwhiri i ngā take huhua o te kaupapa here, o te ture, o ngā tikanga hoki e whakapūmau ana i te tōritenga.

Critical shifts

To bring these values to life we discern some critical and enabling shifts which identify both what we are moving away from and what we are now moving towards:

- a shift in emphasis from individual welfare dependency to enabling self-determination and autonomy
- emphasising that individual and family/whānau wellbeing are important foundations for our 'common good' responsibilities as a society
- emphasising policies, practices and outcomes that align with our social wellbeing goals as indicated by Treasury and which reflect a cohesive society
- a shift in how we define and enact 'equity' provision
- understanding that Treaty of Waitangi provision is a distinctive equity issue and should not be subsumed or diminished as 'just another equity issue' amongst general equity concerns
- enabling and supporting individuals and whānau by supporting social capital development
- understanding more profoundly why particular cultural groupings suffer from persisting and disproportionate levels of social and economic inequity, in order to produce more culturally 'fit for purpose' processes and effective transforming outcomes
- a shift in emphasis away from individual meritocracy to also emphasising social cohesion/wellbeing.

Conclusion

We reiterate our opening statement that, in order for true equity to be achieved for Māori in relation to the welfare system, the government must ensure the application of a meaningful partnership grounded upon te Tiriti o Waitangi. A foundational principle of 'tino rangatiratanga' within a kaupapa Māori framework requires that enduring and sustainable relationships between Māori and the Crown must be embedded within the system. te Tiriti o Waitangi, as the founding document of the nation, is the most appropriate template for establishing the relationship between Māori and Crown agencies.

Current inequities that exist within the welfare system can be found to be sourced in issues of systemic and institutional racism and a failure of the system to adequately address a range of policy, legislative, and practice approaches that perpetuate inequality.

E mōhio ana mātou ki te whakarite i tētehi mahere me arotahi atu i te tuatahi ki ngā putanga mō ngā Kiritaki me ō rātou whānau – kua ki te pūnaha, ki te tōpūtanga rānei. Me tautuhi i te katoa o ngā hiahia whānui o ngā Kiritaki me ngā tūhonotanga i waenga i te pūnaha toko i te ora me ētahi atu wāhi e kawekawe a i te oranga o ngā whānau.

Ko te huri i ngā putanga mō te Māori, me titikaha ki te huringa hou kia whakarere i ā ngā whakahaere pūnaha o te nāiane. I roto i tēnei, me āta whiriwhiri i ngā whakararuraru ā-tū kua ārai i ngā huringa me te whakahou i ērā ki tētehi tauira e taunga ana. Me aroā tēnei āhuetanga kia whai take te whakatinanatanga o ngā kaupapa me ngā inenga.

I a mātou e tuhi ana i tā mātou mahere, kua tautuhia e mātou ētahi tanuku e toe ana me whiriwhiri kia toitū te tauira. Ko ētahi o ēnei:

- Ko ngā painga o te whakatakoto kaupapa (i runga i te māramatanga me te pūahoaho ka puta) e pai ake ana i te korenga o ērā (arā, ko te huhua o ngā hiahia i te pūnaha toko i te ora me ngā rerekētanga o ngā mōhiotanga mō ngā kaupapa i waenga i tēnā iwi, i tēnā hapū, ka mutu he uaua pea ki te tautuhi i ngā kaupapa ōrite).
- Ko te whakauru o ngā kaupapa i roto i te ture, ki te whakamana, ki te mārama hoki, engari ka whakaroau, ka raru hoki pea ngā kaupapa i ngā mahi whakamārama i roto i ngā tukanga ture.
- Ko te whakamārama ā-tuhi i ngā kaupapa hei kaupapa rongo ā-puku, hei kaupapa hihiri rānei, ā, ko te mea tuatahi te mea e mōhiotia whānuitia ana, engari te tuarua e aro ana ki te huringa o te mahi kia whāia.

E taunaki ana mātou kia whiriwhirihia ēnei tanuku i ngā wā e kōkiri ana i te mahere ake.

Ko tā mātou mahere e tāpae atu nei, kāore e whakakapi i te katoa. He tīmatanga, he tūāpapatanga ki te kōkiri i ngā whiriwhiringa me pēhea e whakamana ai te ao Māori me ngā tikanga ki te iho o te pūnaha toko i te ora, e whakakotahi ana i te āwhina kia eke te huringa hou ki te whakatutuki i ngā putanga mana ōrite mō te Māori. He wā pea me tāpiri, me whakaū rānei i ngā kaupapa, ā, e akiaki ana mātou i te Manatū ki te whiriwhiri anō i ō mātou whakaaro mō tā mātou mahere, ki te ārahi i tōna tupu, i tōna whakawhānuitanga.

*Tū te ihi nuku
Tū te ihi rangi
Tū te tangata
Tairanga te tangata
He kawa ora! He kawa ora!
Purutia tāwhia kia ita!*

We note that any framework that is adopted must first and foremost focus on the intended outcomes for the people who are being served and their whānau – not the system or organisation. It must recognise the holistic needs of clients and the connections between the welfare system and other areas which can have a substantial impact on whānau lives.

Changing outcomes for Māori therefore requires committed transformational change to move away from the status quo at a system level. In the process, it must address the structural impediments that have hindered change to date, while replacing them with a more reflective alternative. This must be comprehensive at ensuring the implementation of values and measures to give them effect.

In the process of developing our framework, we have identified multiple tensions which remain to be addressed in order to continue to evolve the sustainability of the model. These include:

- whether prescribing a specific set of universal values undermines different expressions of these and other specific values upheld by various iwi and hapū. In addition, are the proposed values the ones most likely to result in welfare needs being better met across the welfare system.
- whether the values should be included in legislation, which will potentially shift the power and control over definition out of the hands of Maori and into the legal system where they are at risk of reinterpretation through the judicial process.
- whether values should be 'passive' (policy) or 'active' (behavioral) constructs, with the former more common, but the latter more reflective of the work required.

We recommend that these tensions are explored further during engagement on the framework.

The framework we propose is not intended as an exhaustive list. We intend this as a foundational piece to further the conversation about how recognition of te ao Māori and tikanga can be built within the foundations of the welfare system, collectively helping to achieve the level of transformational change needed to achieve equitable outcomes for Māori. There may be such times that additional or distinct values are more suitable, in which instances we would encourage the Ministry to ensure that the considerations that guided our framework are used again to facilitate its growth and expansion.

*Tū te ihi nuku
Tū te ihi rangi
Tū te tangata
Tairanga te tangata
He kawa ora! He kawa ora!
Purutia tāwhia kia ita!*

He mea whakaputa i te Hui Tanguru 2023

Manatū Whakahiato Ora
Pouaka Poutāpeta 1556
Te Whanganui ā Tara 6140
Aotearoa

Waea: +64 49163300
Waea Whakaahua: +54 4 918 0099
Imera: info@msd.govt.nz
Ipurangi: www.msd.govt.nz

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Ministry of Social Development
PO Box 1556
Wellington 6140
New Zealand

Telephone: +64 4 916 3300
Facsimile: +64 4 918 0099
Email: info@msd.govt.nz
Web: www.msd.govt.nz

ISBN: 978-1-99-110519-6

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