

What Works for Māori

Synthesis of Selected Literature

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1 Executive Summary

The purpose of this review was to study evidence from five major domains of endeavour to identify a common set of interventions, initiatives, approaches and practices that increases understanding of what helps Māori succeed or improve outcomes in life. The investigation concentrated on reviewing studies that produced evidence that contributed to this understanding. The domains of interest were economic development, education, health, whānau and wellness and the review covered a wide range of research evidence within each domain. The approach utilised a set of criteria to guide selection and analysis of literature and subjected the information and findings to a process of synthesis that was designed to identify the commonalities of success across the five domains. There were two stages of synthesis. One was at the end of the analysis of each domain and the other was an overall synthesis that informed the discussion and conclusions section.

The findings emphasised the centrality of *whānau* (Māori family system) as a major influence on individual whānau members, and extending outward to hapū, iwi and particularly to community organisations. Most organisations reviewed recognised this importance and several studies demonstrated its enhancing effects. Associated with whānau effects was the importance of the *Kaupapa Māori* (by Māori, for Māori) approach to service provision and to understanding what works and how. This effect was also pervasive and was part of the varying contexts found across domains.

The whānau and kaupapa effects underlined the positive effects of culture-based programmes, and the importance of relationships and restorative practices in schools and social service programmes. These effects were also part of the wider context of Māori self-determination through seeking more direct involvement in programmes affecting Māori. The evidence has shown particular success with Māori designed community programmes and there is further promise in establishing greater integration with mainstream organisations.

The belief and value systems of Māori along with the associated principles and ethics of behaviour are intertwined with the whānau, kaupapa effects on community, service and other organisations. The research has highlighted the challenge of integrating this particular cultural approach with mainstream non-Māori organisations. In addition to gaining opportunities to express and practice these values as part of the process of serving Māori and realising Māori potential, there is the need to gain significantly more representation at governance and managerial levels so that representation of specific Māori conditions and needs are more clearly understood and implemented.

The synthesis of findings was also related closely to the characteristics and needs of the individual. This approach raised the issue of ensuring that tailoring programmes for Māori also kept in focus the vital role of the individual case. This focus drew further attention to relationship building and the notion of restorative practice. It also highlighted the need for a high level of specificity in the methods of evaluation, treatment and interaction with individuals.

In the final section of implications for programme evaluation, the synthesis extended the previous discussion of organisational skill, management style and levels of self-determination to distinguish between generic governance and operational matters and sets of Māori-specific needs and characteristics. The reason for this was that the literature had often confounded the two. In the final section we attempt to untangle these to provide a clearer understanding of the characteristics of what works and hopefully to assist in clarifying how they may be integrated further to enhance Māori transformation.

The implications for programmes are presented in two parts: a generic view of basic organisational direction and practice, and more specific requirements of Māori involvement in programmes. Several features of organisational direction and practice contribute to operational success, including:

- Leadership that is effective in establishing clear goals, objectives, strategies and processes of implementation as well as fostering a strong sense of responsibility and of shared values.
- An inclusive and participatory style of management.

- Communications systems that effectively flow through all levels of the organisation and includes partners, stakeholders and appropriate community groups.
- Professional development for staff and succession planning.
- Building and maintaining appropriate resources (finance, people, facilities).
- Self-review and external review mechanisms for ongoing evaluation.

The more specific requirements of Māori involvement in programmes include:

- Recognise the authenticity of Māori, its culture, its philosophy, its principles and values.
- Build relationships through understanding, a sense of equality, mutual respect and trust.
- Ensure that Māori participate fully in delivery and governance.
- Provide opportunities for Māori to develop their own priorities and kaupapa as part of mainstream organisations.
- Incorporate language and culture into policy, management and delivery.
- Ensure strong links and communication with Māori communities.
- Tailor services to Māori needs and preferences.
- Ensure that the tools of measurement and evaluation are reliable and valid for specific use with Māori -- particularly when they are utilised to assess perceptual, attitudinal and cognitive behaviours.
- Establish multidisciplinary longitudinal research programmes (over a decade at least) to evaluate outcomes in targeted areas and to provide high quality data on a regular basis.
- Apply research findings to refine policy design and practice.

The overall challenge is for organisations to integrate these characteristics according to their own contexts, and to continue to develop their operations in evidence-informed ways so that they can ensure their responsiveness to and for Māori is ongoing and sustainable.

2 Introduction

Māori over-representation in the offender population is a long-standing issue of concern for the Department of Corrections and the lack of progress in reducing levels of over-representation suggests a need to explore different approaches to rehabilitation. The Department has contracted Katoa Ltd to revise a previous report and to carry out a further synthesis of literature about the transformation of Māori.

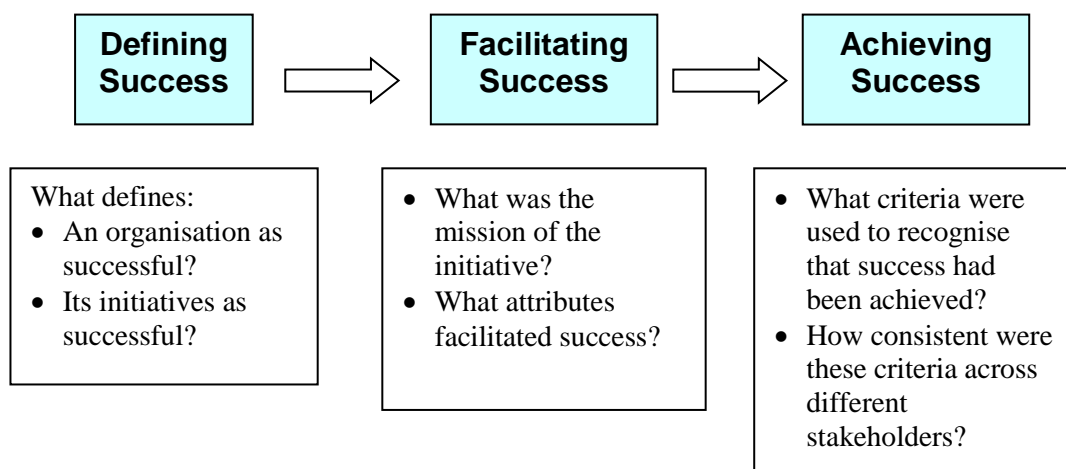
This research aims to study evidence from many different domains of endeavour to identify a common set of interventions, initiatives, approaches and practices that increases understanding of what helps Māori succeed or improve outcomes in life. As noted in the contract brief “The Department is looking for original thinking that goes beyond the current approaches, and seeks to look at literature demonstrating a positive engagement and/or involvement with Māori using ‘fresh eyes’” (Department of Corrections Brief, 2012).

The research questions addressed are:

1. What kinds of transformative interventions have been used or trialled with Māori?
2. Which of these have worked well?
3. What elements of the approach appear to underpin their success?
4. Which specific mechanisms of which interventions work best for which sub-groups of Māori?

We have used the following model (Figure 1) to guide selection and analysis of literature across several domains of Māori endeavour including business and economic development, health, education and social services. This three-stage process has emphasised identifying features of the research that contribute to a synthesis of findings about what works for Māori.

Figure 1. A model for evaluating success of organisations and their initiatives



The methodology for this report also draws partly upon the paper by Dixon-Woods et al., (2006) by incorporating key steps of the review process into a systematic abstraction process that provides for building a synthesis over first-, second- and third-order levels. Of particular use here is the third level which cuts across the different studies and domains through the application of Critical Interpretive Synthesis (CIS) and the subsequent Line-of-argument (LOA) analysis to develop and test synthetic arguments and constructs to build a general interpretation.

It is necessary to recognise that the question posed in the title requires a close consideration of the cultural foundations of being Māori. It would be unusual for a given ethnic group not to have a foundational philosophy along with a set of beliefs, ethics and values that guide behaviour. The term Kaupapa Māori refers to that and it encapsulates the sense of ‘being’ Māori -- as it relates to a world-view and belief system that extends from one’s forebears, to the present and to the future. The ‘papa’ part of the word means a fundamental basis, platform or foundation and ‘kau’ refers to coming into view so that a description of Kaupapa Māori as a world view or philosophy that is shaped by interpretations of cosmology, spirituality, genealogy and ethics provides a basis for

understanding realities and for behaviour. This cultural foundation applies equally to individuals as it does to groups.

As will be seen throughout this review and synthesis, Kaupapa Māori principles and practices are part of Māori life just as Pākehā principles and practices are part of Pākehā life. When the two cultures interact, shared understanding is a prerequisite for success. We end this introduction therefore, with a brief discussion of some of the key aspects of what Kaupapa Māori means so that readers can relate its generic principles to the expressions and examples encountered within each of the domains studied in this paper.

The term 'Kaupapa Māori' is based on the beliefs and ways of thinking that emanate from a living philosophy that is rooted in ancient understandings of the spiritual and material worlds and of their interconnections. These understandings (matauranga) provide a range of principles, ethics and values that are designed to guide behaviour on the path of what is right (tika), true (pono) and has the appropriate spirit (wairua). It is worth noting that many of the karakia (prayers) at the beginning and end of gatherings include referencing and paying respect to these key aspects of Māori philosophy thereby acknowledging these understandings and reinforcing their guiding roles for the business at hand. Kaupapa Māori has defined Māori reality from the very beginning.

Over the last three decades, the concept 'Kaupapa Māori' has received additional attention in the academic world. This has been helpful in bringing its meaning into the wider context of global indigenous studies with concerns regarding rights, power relations, effects of colonisation, self-determination, and a call for transformative action (see Smith & Reid, 2000, p. 14, for more background). While this academic push has contributed to theory formation, it has also retained a strong focus on developing practice in fields such as education, health, business and social services (Pihama, Cram & Walker, 2002; Pipi, Cram, Hawke, Hawke, Huriwai, and Keefe et al., 2003; and Smith & Reid, 2000).

This work has also specified several Kaupapa Māori principles that are seen to be integral to any intervention regarding practice. These are: *kaupapa* (collective philosophy), *taonga tuku iho* (cultural heritage and aspirations), *tino rangatiratanga* (self-determination), *whānau* (extended family), *ako Māori* (culturally preferred pedagogy), and *kia piki ake i ngā raruraru o te kāinga* (socio-economic mediation) (see Appendix 9.1 for further background).

Each of five domains of interest are showcased next; that is, economic development, education, health, whānau and wellness. This is followed by a brief discussion and conclusions.

3 Economic Development

The paper by Best and Love (2003) is useful in setting the context for this section by addressing the concept of cultural capital and the question of how key Māori values can enhance business practice and performance. They review early Māori trade, current enterprise and considers the role of Kaupapa Māori as a philosophical framework and as a research tool for studying cultural capital in Māori organisations. The evidence reviewed supports the interpretation that Māori businesses and organisations are becoming successful and powerful. It is noted however, that much of the evidence for the positive impact of Kaupapa Māori principles is anecdotal--which leads the writers to advance the following questions: (1) How is Māori cultural capital defined by business leaders? (2) How is it integrated with professional practice; and (3) what are the implications for local and international scholarship? These questions are useful lines of further synthesis, because they highlight the need to identify and articulate the key elements of culturally-based belief and value systems that can be understood and that can be applied effectively in practice. Of particular note for the present review, is the need for further rigorous research to understand more how cultural capital can be used to stimulate positive transformations and help Māori succeed.

In defining what constitutes a Māori business, we have adopted Durie's broader criterion (Durie, 2002; Harmsworth, 2005):

- Contributes substantially to Māori development and advancement
- Adopts Māori values in governance and management
- Adopts principles and goals that underpin a Māori business ethic
- Is part of a Māori network
- Recognises Māori diversity and realities
- Creates choices for Māori consumers

Three institutional research streams on Māori business are reviewed here: Landcare, Te Puni Kōkiri, and Lincoln University. Additional studies related to employment relations, along with other business studies are then described. A section on insights then provides a synthesis of this research.

3.1 Landcare Research

The objective of the Landcare research (Harmsworth, 2005) research was to understand the role of Māori culture in a contemporary business environment so as to maintain cultural integrity and to identify advantages for Māori business. Background was provided by a comprehensive review of traditional Māori values with the emergent principles, protocols, standards and philosophies guiding culturally based economic development. The research methods included a literature review, and documented case studies including comprehensive interviews with leading personnel of several Māori businesses chosen by Harmsworth because they were regarded as being successful and because they represented different categories of business endeavour. In his analysis and evaluation of the case studies, Harmsworth included the following topics:

- What constitutes a Māori business? How would you describe the business model?
- Strategic direction and sustainable development
- Processes and standards
- Recognising Māori values in business
- Authenticating values.

Harmsworth (2005) explored the definition of a Māori business according to Durie's (2002) model and drew attention to the six principles that help shape the Māori business ethic. These principles are: *tuhono* (agreement and alliance), *purotu* (transparency), *whakaritanga* (acknowledge other values and motives), *paiheitia* (integrated multiple goals), *puwaitanga* (seeking best outcomes) and *kōtahitanga* (unity) (also see Appendix 9.1). Harmsworth also underlined the manner in which Durie's framework extended the widely used 'triple bottom line' method to a 'quadruple bottom line' – so that in addition to being accountable for social, environmental and economic effects of doing business, the cultural dimension is added as the fourth line of accountability (Spiller & Lake,

2003).¹ In Durie's model, the interaction of these four business dimensions and the key guiding principles determines how the Māori business ethic is manifested.

In the following paragraphs, we overview relevant findings from Harmsworth's paper and highlight features of success, from both commercial and cultural perspectives.

Wakatu Incorporation

This company was formed in 1977 with the primary purpose being to act on behalf of its iwi on land claims and on increasing the value of the corporation's holdings through commercial enterprise. Wakatu Inc. is a business of the land and sea, employs over 400 staff and its strategic direction involves in a wide array of industries such as commercial property, land development, horticulture, seafood, forestry and viticulture. In 2005, the asset base of the corporation was between \$140 and 150 million with annual profits around \$4.5 million. Ninety percent of its products are exported to international markets, including USA, Australia, UK, Canada, Switzerland, South Africa, France, India, Ireland, Spain, Hong Kong, Korea, Japan, China, and Germany.

The company has 3,200 Māori shareholders, directly descended from the chiefs and families that occupied the Nelson and Marlborough region. The interviews with Wakatu executives also revealed a very strong sense of cultural identity with well-established communication and networking arrangements and corporate support for Māori values.

Our business follows a modern western business model but is based on tikanga or cultural values. Traditional values and principles are integrated or entrenched through all aspects of our business, at all levels. Tikanga gives us our policies and procedures. Whakapapa, our ancestral lineage, is there by right. Tikanga and Māori history are very important to us, as are responsibility, respect, honesty, integrity, redistribution, and reciprocity. Some of the key cultural values and principles include: whakapapa, whānaungatanga, rangatiratanga, mana whenua, mana moana, kaitiakitanga, manaakitanga, awhinatanga, kōtahitanga, mauri, wairua. These are traditional cultural principles based on our ancestry and form an important part of the way Wakatu operates.

Our Māori shareholders let us know when they don't like something or when they feel it doesn't adequately follow cultural values. Our shareholders are at the top and management and staff are below, not the other way round. We also have strategies to take into account mauri, tapu and noa (Wakatu Inc., Harmsworth, 2005, p.32).

For Wakatu, Māori values, philosophies and principles are fundamental to their business and are translated into actions in many ways. "Your culture is your worldview, and subsequently becomes the company's worldview, through our governance, our products, sector businesses, our marketing and our day-to-day business" (ibid, p.32). They have processes in place to ensure that cultural values are authentic and derived through the business plan. This includes for example, monitoring internal standards and performance of kaitiakitanga, and ensuring that practices involving sacred sites are followed. Shareholders, whānau and tangata whenua are involved in these processes on a regular basis.

Investing in the future is imperative for the on-going success of Wakatu and for this reason the company offers an array of 25 educational scholarships and a series of employment training programmes each year to its whānau and hopes that the skills gained by recipients will one day be utilised within Wakatu Incorporation. "People are the most important part of our business – they have to be proud of it" (ibid, p. 70).

While the achievements of Wakatu in the social, environmental and economic areas of business are impressive, the company's contribution to the Māori cultural dimension is immense, particularly when judged by the outcomes defined in Durie's model.

¹ The concept of the quadruple bottom line is a recent one that has been gaining momentum in the business world. For further background, refer to Thornton's paper at www.ehow.com/about_5229554_quadruple-bottom-line-reporting.html

Tohu Wines Ltd

This business was established in 1998 as a joint venture company by Wakatu Incorporation, the Ngati Rarua Atiawa Iwi Trust based in northern South Island and the Wi Pere Trust based in Gisborne. The company grows, produces, and markets world-class wines. In its first 10 years, production grew more than 30-fold and it has received several notable awards. Tohu Wines combines western financial systems and business models with cultural values and principles. It also takes responsibility for caring for the land and for supporting whānau and communities through training, employment and grants for education.

First and foremost we are a wine company, and secondly an indigenous company ... the most important part of our business is 1) having a quality product, 2) being New Zealand, and 3) being of indigenous culture. Tohu is distinctly Māori and proud to be an indigenous company. We are wholly Māori owned and produce high-quality products. This point of difference separates us from other wine companies.

Being an indigenous extended family (whānau) based company is absolutely important. We have to be successful for the whānau, as they are our shareholders. Our focus is to look after and give a return to whānau (and) to nurture our whenua, staff, customers, and owners. How we treat staff and employees, how we carry out decision-making, is part of our values as a company ... The day-to-day operations involve accountability, success, profits, financial prudence, and marketing – all within the cultural or tikanga framework in which we operate. It is the tikanga that sets the ground rules for our operations, and establishes who we are (Tohu Wines Ltd., Harmsworth, 2005, p. 28).

As with Wakatu Inc., Tohu Wines emphasises high standards, consensus decision-making, managing risk, sustainably managing resources and sustainable development along with key cultural values such as kaitiakitanga, manaakitanga and whānaungatanga. This also involves contributions to the whānau and communities by providing training, employment, grants for education and by caring for the land. Kaitiakitanga for the land is built on sustaining natural resources like soil and water and in respecting the wishes of the shareholders and whānau for retaining culturally significant land areas.

Whale Watch Kaikoura

Formed in 1987 with limited assets, this company has now grown to become a medium-sized business with an annual turnover of around \$3 million. It is involved in sustainable, indigenous and ecological tourism and continues to grow. The company has a standard business structure with a board of five directors and a CEO. It has a staff of 70 and is the largest employer in Kaikoura. The company has won several awards including: the British Airways Tourism for Tomorrow Award for the world's best eco-tourism venture (1994); the international Green Globe achievement award for outstanding progress in environmental programmes and distinction in tourism (1997); and in 2005, the New Zealand Tourism Operator of the decade as well as the Pacific Asia Travel Association gold award (presented in Beijing) recognising excellence and accomplishment in the culture and heritage category.

This company is regarded as one of the most the most unique and successful tourism businesses in New Zealand. The experiences it provides are close views of several kinds of whales and dolphins, seals and other marine species and a variety of offshore birds. It also promotes coastal and marine environmental and cultural education. As Wally Stone, CEO stated, It "...is a powerful mix of indigenous people, culture, heritage, and the environment, which together create the formula for business success" (Harmsworth, 2005, p. 53). Three key principles for the company are: everything must be culturally acceptable, economically viable, and environmentally sensitive—so that future generations cannot be denied.

The success of the venture has enabled Whale Watch to express its Māori values. As General Manager Marcus Solomon puts it, the iwi Ngati Kuri "are kaitiaki ... It is our custodial responsibility to express our views and identity, borne out of mana, our koha to our manuhiri [visitors] – a natural evolution. Our values need to be intrinsic, an expression of ourselves, a true exchange" (Harmsworth, 2005, p. 56).

Some of most important values for the company are:

- Whakapapa (ancestral lineage, links, cultural heritage)
- Manaakitanga (host, value)
- Kaitiakitanga (guardianship, responsibility)
- Whānaungatanga (family, relationships)
- Mana (prestige, authority)
- Rangatiratanga (empowerment, identity, strength)
- Kōtahitanga (unify, reach consensus, include people in decision-making)

When asked to relate their business approach to both western and Māori models, Solomon pointed out that they have adapted the western model to follow more of a rangatira model that is derived from the concept of whakapapa. “The shape is common to mainstream business, but it is the life you breathe into that shape that is different – you then create a whakapapa for that business” (ibid, p. 57). Stone points out that leaders of such processes includes being: visionary, a long term planner and having entrepreneurship ability.

Ngai Tahu Seafood Ltd

This company is a wholly owned subsidiary of Ngāi Tahu Holdings Group which is in turn a wholly owned subsidiary of Te Rūnanga o Ngai Tahu. Formed from small beginnings in the early 1990s, it has become one of New Zealand's largest fishing and seafood companies, with up to 300 staff and an annual turnover of approximately \$90 million. The company exports to most major world markets including North America, Europe, Australia and Asia, and has successfully developed innovative high-quality products; as demonstrated by an award at the 2002 International Boston Seafood Show.

This company has emerged from the recognition by the Crown of pre-existing customary rights of the Ngai Tahu iwi and is entrusted with the commercial operation of the seafood assets of the tribe. While the company sees itself as following a western business model, it recognises the iwi impacts on the model – such as including a multi-generational planning horizon of 100 years.

Consequently, a key aim of the company is to maximise long-term sustainable value for the shareholders and stakeholders through the use of kaitiakitanga. Gavin Holley (CEO) characterises the approach in terms of respect for the stakeholders, respect for the fish, respect for the environment and respect for their customer. Moreover, using traditional practices for sustainable fishing ensures that resources will be present for future generations (Harmsworth, 2005, p. 76).

Another important principle for Ngai Tahu Seafood Ltd is setting standards and practises to ensure that the product is of the highest quality. These are reviewed frequently so that new technology and new research information can bring further improvement. A strong networking system ensures that communications of new techniques and innovations reach fishermen efficiently.

In summarising his results, Harmsworth (2005) identified several themes. For example, all businesses in the study demonstrated strong commitment to quality and excellence in their activities, operations and relationships. While most adopted the basic western business model they felt they deviated from it in specific areas such as governance and shareholding, business origins (e.g. treaty claims, multiple-owned land, iwi/hapū interests) and social and environmental responsibility. A particular requirement of these businesses was to engage effectively with whānau, hapū and iwi and well as with other sectors of the public in addition to forming alliances with non-Māori organisations such as the Crown and other sector-based organisations. The businesses also showed a strong sense of Māori identity and they respected and practised key Māori values such as tikanga, kaitiakitanga, manaakitanga, awhinatanga, whanaungatanga, and kōtahitanga. However, Harmsworth also noted some cases where the expressions of values were relatively informal -- and that although they were authenticated in operations and in formal reports as examples, it remained a challenge to articulate their exact role and to embed them into the business and operational planning environment. This finding suggests that while cultural values were a reality in performance, there was still progress to be made in transforming them into institutional protocols that were geared to consolidating the fourth bottom line of business accountability.

3.2 Te Puni Kōkiri Studies

In 2003, Te Puni Kōkiri (TPK) published the first of a series of commissioned reports on Māori economic development and business organisations. Ten Māori organisations were chosen because they were seen as being successful and the sample represented a wide range of businesses including tourism, health, education, seafood, primary resources and property sectors. The research was developed from a survey, and interviews were conducted mostly *kanohi ki te kanohi* (face-to-face) to identify each business's purposes, reasons for success, and their relationships with Kaupapa Māori and Iwi.

It is noted however, that since several of the organisations were also part of the Harmsworth investigation (2005) they need not be specifically revisited here. Instead, we have continued to select individual organisations in accordance with the criteria outlined at the beginning of this business section and at the same time refer to key features and themes identified in the TPK paper.

Lake Taupo Forest Trust (LTFT)

This trust was established in 1968 when the Ngāti Tūwharetoa owners of 68 land blocks located on the eastern shores of Lake Taupo formed a joint forestry venture with the Crown. A feature of this arrangement was respecting the owners' ancestral and cultural links to the lands and also respecting the environment through careful management practices. LTFT administers the land interests of over 11,000 owners and over 32,000 hectares of land including 23,000 hectares in productive world class plantation forestry. Since its inception, the Trust has established nine subsidiary organisations to manage its business interests. These include entities responsible for land ownership and leasing, and management of forestry, investments, and services and benefits for Trust beneficiaries. The Trust also provides administration services to other Māori Trusts in the region.² The Trust's core business is exotic plantation development and the following mission statements capture its important drivers:

- To protect the integrity and ownership of the Taonga Tuku Iho (core asset of land, forests and other resources) administered by the Trust on behalf of the beneficial owners.
- To strive for optimal and sustainable asset growth and financial returns through development of the Trust assets to assist the long-term social, cultural and economic development of the beneficial owners.
- To apply the principles of professionalism, honesty and due diligence in attending to Trust business (TPK, 2003, p. 47).

The TPK study reports that in 2002, the Trust's revenue was over \$11 million, its total assets were \$171 million, with shareholder funds at \$167 million (TPK, 2003, p. 52). LTFT's Charitable Trust has established a programme of educational, sports, kaumatua assistance, hui assistance and travel assistance for the benefit of owners and their descendants. George Asher (General Manager) emphasises a collective and inclusive approach in the drive to establish and maintain a world-class business and to continue to develop and protect the taonga for current owners and for future generations.

Wairarapa Moana Corporation

This company is a successful farming and forestry venture in South Waikato. It is owned by over 3,000 descendants of the original owners of Lake Wairarapa. Wairarapa Moana Incorporation now manages one of New Zealand's largest farming operations with 2870ha in dairying, 1325 ha in sheep and beef and the remaining 6500ha in forestry. The company has total assets of approximately \$152million. Its community development activities are managed by the Wairarapa Moana Trust which also provides a wide range of social, cultural, and marae grants along with an emphasis on developing future leaders through educational and trade training scholarships.³ Contributing factors to the company's success are strong leadership, clear vision and strategic direction together with defined and benchmarked implementation. These are strengthened by key

² For further background, visit the Trust's website at www.lftf.co.nz/about.htm

³ For further background, visit www.wairapamoana.org.nz/page133385.html

collaborative relationships with groups such as the Federation of Māori Authorities (FoMA), AgResearch, Technology NZ, Balance Fertilizers, and Dairy New Zealand.

The cultural values emphasised by Wairarapapa Moana are:

- Whanaungatanga (relationships). *Ehara taku toa i te toa takitahi, engari he toa takitini* - My prowess is not single-handed, rather, it represents the efforts of many
- Kawenga (responsibility). *Ko te amorangi ki mua, ko te hāpai ō ki muri* - The leader goes ahead, while the supporters follow
- Tau-utuutu (reciprocity). *Pari mai ai a tai timu atu* - The tide that goes out will always return
- Aroha (respect, love). *Aroha ki te tangata* - Show love to all people

A recent example of success is the establishment of 'Miraka' New Zealand's first majority Māori owned whole milk powder plant. It is a \$90 million plant situated in north-west Taupo. For this venture Wairarapa Moana Inc., as the major milk supplier, formed an alliance with the Tuaropaki Trust (who own the land where the plant is sited) and other shareholder suppliers including Waipapa 9 Trust, Hauhungaroa Partnership, Tauhara Moana Trust and Huiarau Farms. Strategic partners and investors are The Māori Trustee, Te Awahohonu Forest Trust Limited, Global Dairy Network and the Vietnamese milk and dairy manufacturing company, Vinamilk.

The Miraka plant uses renewable steam and electricity from the nearby Tuaropaki geothermal power station, employs 30 staff. Its milk powder products are being exported to China, Vietnam, Malaysia, Taiwan, the Pacific Islands, Australia, the Middle East and the USA. Kingi Smiler, who is the Chairman and Executive Director of both Wairarapa Moana Inc., and Miraka Ltd., provides an apt overview.

*We all share a vision of sustainable business practice. The land we own can never be sold and combining forces to process our own milk will provide better long term returns, offering financial security for suppliers, shareholders and staff while providing for current and future generations.*⁴

The collective structure of the Wairarapa Inc., business operations as described above, provides a good example of Māori collaboration in economic development. It takes the concept of whanaungatanga to a broader organisational level. It is worth noting therefore that Wairarapa Inc. is part of a larger entity known as the Awhina Group which is summarised next.

Awhina Group⁵

This group consists of 20 Māori businesses that have come together with assets of over a billion dollars. They have several streams to their businesses including several pastoral farms and forestry blocks in the Wairarapa, and energy activity in the central north island. There are 150 employees and a revenue stream of \$70 million per annum.

The basis of their success of 20 years working together is that the uniquely Māori perception that they are collectively responsible for taonga tuku iho (treasured heritage); they have an inter-generational approach in philosophy and practice and are commercially savvy while conscious of future generations. In addition they have business approaches that are not only consistent with Māori values but are sensible in any environment. Their focus is on both the top and bottom lines in investing for returns. They drive productivity through a sustainable lens (reflecting the concept of kaitiakitanga), strive for excellence, and have both a soft network and a formalised structure.

They attribute their success in the last twenty years to a number of factors such as: hard work, good leadership ('coalition of the willing'), planning to ensure that opportunities have a strategic fit at governance and shareholder levels; streamlining due diligence and decision-making ability; employing gated processes or 'points of no return' in which certain decisions cannot be re-litigated; mitigating risk; solid project and contingency planning; engaging the best; and communicating successes only after they are achieved.

⁴ www.wairarapamoana.org.nz/Miraka

⁵ Source: Paper presentation by Kingi Smiler at the Federation of Māori Authorities Conference, Waitangi, 7 Nov 2010.

Palmerston North Māori Reserve Trust (PNMRT)

The owners of this trust are descendants of the Taranaki people who settled in Wellington in the early 1800s. PNMRT was established in the 1970s and is closely linked to its sister trust, the Wellington Tenth Trust. PNMRT has a number of subsidiary companies including Metlifecare Palmerston North, Baxters Limited, Palmy 31 limited and Fitchett Holdings Limited. Its total assets in 2002 was \$26.3 million (TPK, 2003, p. 45) and it has continued to extend its portfolio of commercial and residential properties as is evidenced by its annual report for 2010-2011 which lists total assets at \$63 million.⁶

As seen with other companies (such as Wairarapa Moana Inc.) PNMRT and the Wellington Tenth Trust have established a subsidiary company (Wellington Tenth Development Trust) that is responsible for supporting social, cultural, educational, employment and resource development for the trusts. The operations of this development trust include Māori health services and counselling and a sports and culture club to support social, recreational and cultural programmes for whānau.

One of the key findings from the TPK case study was in reference to personal and professional qualities of the leaders of the companies studied. "The calibre and competence of the people in the organisations has huge impact on longevity and success" (TPK, 2003, p. 10). Some of the specific leadership and other qualities involved are indicated in its reference to the PNMRT Board.

The skills required for the position of trustee are varied. It is important that the competency of the trustees is looked at overall so there is a balance of skills, ranging from tikanga and iwi relationships to financial management. They must also have an understanding of the statutory and legal requirements and responsibilities that trustees and directors have.... the ideal person must be familiar with the history, tikanga, and cultural imperatives relating to the Trust. They must have sound judgement, a commitment to understanding business requirements including strategy development, understanding financial implications, familiarity with legal requirements and a sense of commitment to the kaupapa for which they receive negligible reward (TPK, 2003, p. 42).

A further ingredient of success identified in this TPK research is the ability to plan strategically and for the long term as well as the near future. An example is drawn from the Palmerston North Reserves Board case study.

In this framework, decision-making will refer to the actions, exploits and stories drawn down from the realm of the ancestors while considering the current needs of whānau as well as those of generations to come. The Trust has a policy regarding investment, which ... includes: risk aversion, which requires an analysis of the downside as well as the upside of investments; social implications, including cultural, environmental and community issues; and financial returns to ensure there is a positive use made of the asset of the Trust. This (policy) means that the Trust is conservative in its approach to investment and does not look to maximise its returns, but is concerned with growth, long term stability and opportunity. (TPK, 2003, p. 43)

The results of these TPK case studies have demonstrated that in general, these Māori business organisations operated structures, approaches and practices that were similar to those generally used in New Zealand. The themes of seeking economic success to generate wealth, to support new initiatives, and to aim to be industry leaders were uniformly held. Corporate governance structures, separation of governance from management operations, strategic planning, risk management strategies, strong alliances, and many more business structures and processes are in place with these organisations and they fit with the general triple bottom line business model.

With respect to the cultural criteria, the research indicates that most of the outcome criteria suggested by Durie (2002) were met in the operational environment involving staff and stakeholders. Particularly clear examples were provided by those businesses that established specific subsidiaries to implement the social and cultural programmes for their stakeholders (e.g. Wairarapa Moana Inc., Palmerston North Māori Reserve Trust).

Nevertheless, it is noted that the TPK study reported that while no single definition of what a successful Māori organisation might look like clearly emerged, a particular theme that

⁶ See www.tekau.Māori.nz/PalmerstonNorthMāoriReserveTrust/Downloadablereports.aspx

characterised the participating organisations was the importance placed on being “Māori owned and ... driven by an underlying Māori kaupapa, albeit the kaupapa could differ” (TPK, 2003, p. 10). This interpretation is similar to that reported by Harmsworth (2005) and suggests that establishing clearer institutional protocols for the cultural dimension was a work in progress.

3.3 Lincoln University Studies

In the first of a pair of studies conducted by the Tourism Recreation Research and Education Centre of Lincoln University, Zygadlo and colleagues (2003a) reviewed different definitions of Māori tourism to establish a clearer conceptual framework for its business and product. They used a Kaupapa Māori research approach and the whānau principle to structure the information that was gathered through interviews conducted with eight Māori regional tourism organisations, with staff of TPK, Tourism Industry Assoc., Centre Stage, and Totally Wellington; and with two leading academics in the area of tourism. After finding that “... no single definition of either Māori tourism, Māori tourism business, or product” (p. 12) they proposed a broad framework that included “... more qualitative, cultural valued-based criteria such as maintaining the integrity of the Māori culture, benefits to the community and environmental sustainability” (p.14).

In addressing the issue of how to incorporate Māori cultural values and practices into the industry, the authors drew upon existing literature and examples to emphasise the use of Kaupapa Māori development. Ten Kaupapa Māori values were drawn from the literature. These were: *nga matatini Māori* (diversity), kōtahitanga, rangatiratanga, whanaungatanga, kaitiakitanga, manaakitanga, wairuatanga, tuhono, puawaitanga and purotu (see Appendix 9.1 for definitions). It was also emphasised that these values should be seen as being dynamically interactive and as such, “... they could provide a set of indicators or guidelines for a Māori-centred tourism.” (Zygadlo et al., 2003a, p. 40)

In the second phase of this project the aim was to evaluate the Kaupapa Māori model more specifically by studying the relevance of these collective values to Māori tourism business practices in Canterbury and to identify the strategies for achieving Māori-centred tourism business ethic in the region (Zygadlo et al., 2003b). The methods included in-depth interviews with seven Māori tourism businesses in Canterbury that ranged from small businesses that were individual or whānau-based, medium ones that were runanga- or marae-based, and large ones that were hapū/Iwi based. The whānau principle was used to identify Māori tourism businesses in the Canterbury region. “Networking and connecting with Māori in the community, an important part of the whānau principle, enabled an effective process of identifying the businesses” (Zygadlo et al., 2003b, p. 7).

The methodology also provided for an on-going re-evaluation of the list of values through a reporting back procedure. A feature of this research is that the Māori values derived from a Māori epistemology and further identified in the previous study were used directly as dependent measures to analyse Māori tourism development. Each value was considered closely by every business in terms of its recognition and how it was expressed; for example, wairuatanga.

Particular attention was paid to 'sharing Māori knowledge' with a strong spiritual element by some businesses. This knowledge included Māori customs, protocol, stories, legends and whakataurangi (proverbs). Both Nga Hau E Wha National Marae and Māori Tours reported that the story of Papa and Rangi, Māori legends, Māori protocol such as karakia and powhiri are incorporated into their guided tours. Sharing Māori spiritual knowledge about the carvings with customers was fostered by Bone Carving Inspirations (Zygadlo et al., 2003b, p. 15).

This re-evaluation process revealed that the list of values applied to Māori-centred tourism was strongly affirmed in their relevance and appropriateness to both business strategy and business practice. In addition, these findings along with those of Spiller (2010) provide examples of how the impact of cultural values in business and other practice can be examined more closely using appropriate research design and methodology.

3.4 Employment Related Studies

In the year 2000, the Department of Work and Income (DWI) and the Manukau Urban Māori Authority (MUMA) established the Client Management Pilot Programme (CMPP). It was run for

almost a year and the general aim was for MUMA and DWI to use existing networks and/or training opportunities to find support systems to help Māori clients gain sustainable employment. The pilot programme was evaluated at leadership, management and delivery levels by a team from the International Research Institute for Māori and Indigenous Education. The ensuing report (Smith, Cram, Pipi, Hemi & Hall, 2002) found that DWI in the role as funder and case manager needed to invest more in their relationship with MUMA in their role as the provider. This involved physical facilities, operational interactions and systems, human resources (development and support). A key need was “regular and high quality communications and sharing of information and resources (Smith et al., 2002, p. 29). At the delivery level, the report also made it clear that how these relationships ultimately helped determine the outcomes with the clients and their whānau.

The broad implication from this work is that although government agencies such as DWI and community providers such as MUMA require relative autonomy to function effectively within their own strategic environment, they may need more convergence to achieve successful coordination. Such relationships are usually seen as being hierarchical, and to a degree they need to be. However, for the success of major community programmes, the collaborative model needs to be adopted more fully between funder and provider so that the benefits reach the peripheral client (who is in fact the central to the model).

The relationship between workplace and whānau support was investigated by Haar (2009) who drew upon enrichment theory, social support and social exchange theories for the conceptual framework of the study. The hypothesis was that Māori employees who were connected with their whānau would likely feel greater support, reciprocity and enrichment; and that these effects were expected to enhance well-being. The four main variables (whānau connectedness, whānau support, anxiety and depression) were measured by questionnaire and the inter-relationships were tested by factor analysis.

The participants were 206 employed Māori from 11 organisations with an average age of 39 years. Seventy-three per cent were married, 77 percent were parents and 55 percent were male. They worked full-time and had been with their current organisation for almost four years. The data on educational levels showed that 58 percent held either high school or technical college qualifications while the remainder held a university degree or a postgraduate qualification.

The results supported the hypothesis and showed that employees who were more connected with their whānau reported significantly lower anxiety and depression. In addition, the tests for whānau support indicated that those with high whānau support reported lower levels of anxiety and depression. While these two factors co-varied ($r = .47$), taken together they indicate that positive whānau relationships are associated with positive workplace connections and further suggest that “... given the literature supporting the high prevalence of mental health issues for Māori, the present study may go some way in understanding how working Māori can gain positive effects though culturally related factors in the workplace” (Haar, 2009, p. 37).

3.5 Other Studies

In a recent thesis Warren (2004) utilised a conceptual framework formed by Dependency theory, World Systems theory along with Māori kaupapa theory to assess the location and role of the rūnanga institution, as a facilitator of Māori development. The research methods included documentary analysis, questionnaires, focus groups, participant observation and personal communications. The six areas addressed were: tikanga Māori, education, employment, social services, health and the environment.

The findings identified the fundamental importance of whakapapa and mana which encompass the interrelated “notions of history, relationships and power” (Warren, p. 124). Warren also illustrated how Iwi aspirations and initiatives were given strategic and operational direction by the rūnanga as the representative decision-making body and as the primary link to whānau and hapū. He noted that “intermediary bodies also possess the potential to benefit the peripheries” and described how the rūnanga as an organisation that was very close to community reality could “use their position to facilitate flax-roots development” (Warren, 2004, p. 127).

This research is helpful because it emphasises the potential benefits of using the deep relationships that characterise Iwi, tribal and sub-tribal structures to support initiatives that aim to

benefit Māori development. It also allows us to pose again the underlying question of the present review, namely, how then might these key relationships and structures become avenues to facilitate rehabilitation programmes?

The research project on Māori business networks in Dunedin (Amoamo, Miroso & Tutakangahau, 2007) was a collaborative project between the University of Otago School of Business, Te Kupeka Umaka Māori Ki Araiteuru Inc. (KUMA), the Dunedin City Council, Te Runanga o Ngai Tahu and Te Tapuae o Rehua. Information was collected from nineteen Dunedin-based businesses in the KUMA network, using face-to-face interviews and Kaupapa Māori principles.

Aside from several points about developing marketing, research, administration and management practices, other findings indicated that important motivating elements for Māori business are collective aspiration and networking, along with the concepts of rangatiratanga, whanaungatanga and mana. This study is successful in its own right because it demonstrates the value that can accrue from forming a business network that is enhanced by the strong involvement and support of key agencies representing the city, the university, and the Iwi.

The paper by Pfeifer and Love (2004) was designed to investigate the hypothesis that cultural differences between Māori and Pākehā New Zealanders would be reflected in their perceptions of leadership behaviour. The Multifactor Leadership Questionnaire was used to measure perceived leadership characteristics in a sample of Māori and Pākehā (N = 18 and 19 respectively). The majority of the participants were between 20 and 30 years of age. The results supported the hypothesis by showing that Māori scored higher than their Pākehā counterparts in seven out of the nine leadership factors with the differences achieving statistical significance for attributed influence, inspirational motivation, and intellectual stimulation.

A key element of this study is the concept that values underpinning Māori culture can "facilitate the transformational leadership process" (Pfeifer & Love, p. 10). Therefore, where there is a shared value structure, leadership behaviour is likely to influence attitudes, motivations and performance of followers. As Pfeifer and Love point out, "the fit between a leader's behaviour and the leadership prototype of a follower has been shown to be critical" (p. 11). A major implication for any rehabilitative programme for Māori is the need to build bridges through cultural understanding and application.

In a recent case study of four successful Māori businesses involved in tourism, Spiller (2010) drew upon her PhD dissertation to use a relational well-beings approach to focus on the ethic of care. The data collection included fifty-four in-depth interviews with a range of stakeholders. The businesses were involved in different aspects of tourism from inbound operators to specific tour and accommodation providers. They had different target markets ranging from luxury tours for the North American and Arab markets to semi-domestic markets for New Zealand and Australia. The businesses were linked to different North Island tribal areas and a range of environments (geothermal, rainforest, bush and marine).

Spiller (2010) found that many Māori concepts such as kaitiakitanga, manaakitanga, tikanga, whanaungatanga, mauri and mana were fundamental to the business practices. It was noted too that the ethics of *tika* (the right way), *pono* (being true to principles) and *whakarite* (respect) were used to guide cultural protocol in these business settings. Spiller's research indicates how tourism businesses can create spiritual, cultural, social, environmental, and economic well-being through a conscious process of bringing values and practice together. For example, in referring to tikanga and guiding a business 'to do the right thing' one of the company leaders stated

We have this amazing heritage here, going back thousands of years, and in this country at least 1,000 years, and on the other side, we have this economic/business community ... trying to marry those two things together with integrity is very difficult, so we're trying to find ways to anchor it all. We think we've found that to some degree in just some simple values around people's connection to place, and if you put that into a Māori dimension, it's kaitiakitanga [connection to place], he tangata [people] and manaakitanga [showing respect and kindness]... you have this set of values that you deliver off (Spiller, 2010, p. 10).

The company's customers expressed appreciation for the cultural values.

I feel like ... my interests [were] very important to them. It wasn't about just making money where I'm going to get you in and get you out; it's more about: "Okay we want to take care of you, we want to run a quality tour, we want to be able to show you about our people and about our country" ... I don't think I know anybody back in Hawaii that does this ... [m]ost people are there for the economic, basic boom-boom – get into the island, get out (ibid, p. 10).

This work identifies Māori values that have been consciously embedded in these businesses and indicates how they are transformed through business practice into *mauri ora* (well-being).

3.6 Insights from Māori Economic Development

The literature reviewed in this section demonstrates that the scope of Māori business organisations is immense, as is the potential for further growth and development. The general strategy for success is to adopt best business practice that is supported by the distinctive holistic philosophy and principles of Māori culture. Inherent to this approach are principles of practice which include: *kaupapa* (collective philosophy), *whānau* (extended family concept), *taonga tuku iho* (cultural heritage and aspirations), and *tinio rangatiratanga* (self-determination). As a result we see a representation of these principles across the Māori business organisations. Some of the key themes that emerged from the synthesis of this literature are now discussed in turn.

Management and Leadership Capacity

The capacity to organise is essential for successful business and this is clearly demonstrated in many of the businesses studied. The data provided in the TPK and Landcare research projects (Harmsworth, 2005; TPK, 2003) identified that strengths in planning, managing risk, developing and working to policy, meeting compliance standards, monitoring, resourcing and other management capacities are evident in the organisations they studied. As with organisations in the wider community, sound governance and management skills also play a significant role in assisting with the economic elevation of Māori collective enterprises.

Another ingredient of Māori success in business is leadership that is grounded in specific history, tikanga and cultural imperatives relating to the organisation as well as being well versed in the requirements of contemporary broader society. This has been highlighted in several papers (e.g. Harmsworth, 2005; Pfeifer & Love, 2004; Smith et al., 2002; and TPK, 2003). Such leadership is particularly evident in those companies with a strong Iwi base (e.g. Whale Watch Kaikoura, Wakatu Inc., Lake Taupo Forest Trust, Ngai Tahu Seafood Ltd., Wairarapa Moana Inc., and Palmerston North Māori Reserve Trust).

With most of the businesses, experienced and educated Māori are leading Iwi and hapū development. This generation of Māori leaders is exerting considerable input into new initiatives and a feature of this development is the building of long-term partnerships between different Iwi, the Crown and other non-Māori organisations that are able to complement the skills base needed for success.

The Collective Approach

One of the features of the organisations in this research is that the majority of successful Māori businesses are collectives, whether they are trusts, incorporations or some other legal vehicle. The reviewed material shows that there are different kinds of collective arrangements. One type is between Iwi and non-Māori organisations, such as that between Ngāti Tuwharetoa and the Crown in the formation of the Lake Taupo Forest Trust. Another version is the KUMA collective in Dunedin consisting of local Iwi, city council, university and a Māori business organisation (Amoamo, Miroso & Tutakangahau, 2007).

A second type of collective is that within a single Iwi, such as Whale Watch Kaikoura (Ngāti Kuri), and Ngai Tahu Seafood Ltd., (Ngai Tahu) where there is awareness, expression and celebration of the qualities and characteristics that make a particular Iwi or hapū unique. As noted by Marcus Solomon, this uniqueness of *Iwitanga* (tribal characteristics) is identified through shared whakapapa, history and identity and it finds expression in cultural activities.

A third type of collective is across Iwi. For example, Wakatu Incorporation formed Tohu Wines Ltd as a partnership between the Ngāti Rarua Iwi from the northern part of the South Island and represented by the Ngati Rarua Atiawa Trust and the Rongowhaata Iwi from the Gisborne area represented by the Wi Pere Trust.

Although these types of collectives represent different contexts, the benefit of the collective is generally seen as paramount and it forms a coalitional system that is supported by strong communications through well-established business, tribal and community networks. They are also supported by shared values. Investments and decisions are often made for the generations to come and with an eye for the common good. Beneficiaries are usually many and part of an extended family hapū or Iwi network. Collectives that work well are fundamental to success in Māori business.

The Transformative Approach

Most Māori enterprises that are successful in working with Māori are aiming beyond the status quo. A desire to elevate Māori from a genuine care for equality and the advancement of people is germane to all successful businesses studied for this research. “Each participant reflected views that Māori must constantly demonstrate excellence in order to overcome negative perceptions and create positive momentum” (TPK, 2003, p. 77). The drive for a self-determined future is about tino rangatiratanga which is a Kaupapa Māori principle that is a common feature of many businesses studied here (e.g. Wakatu Inc., Whale Watch Kaikoura, Lake Taupo Forest Trust, and the Awhina Group in Appendix 9.3). Wally Stone (CEO, Whale Watch Kaikoura) expressed this succinctly in replying to the question: What does being Māori or indigenous mean to your organisation?

Everything. We are not owing to anyone and have control over ourselves, spiritually and economically (tino rangatiratanga). We can make decisions without seeking permission from anyone else ... This has been achieved by empowering our own people with a vision of the future (Harmsworth, 2005, p. 57).

Inter-Generational Planning

Beyond the core generic principles of business acumen, hard work and sacrifice on many levels, managing and building collectively owned assets requires multi-level dimensions not normally required of other organisations. Viewing results in an inter-generational context is part and parcel of the leadership and kaupapa thinking in most Māori enterprises and has particular relevance where hapū or Iwi owned land is concerned. The concept of whakapapa does not end with the present; it extends into the distant future. The majority of the organisations studied have clear longer-term strategies and think in an inter-generational context. Examples include the Lake Taupo Forest Trust, Wakatu and Ngai Tahu Seafood companies which follow a holistic philosophy with a clear responsibility to protect the heritage (taonga tuku iho) for future generations. The Kapenga M Trust demonstrates has the same commitment (Appendix 9.3). Fundamentally, it is a basic feature of the Māori approach and is a fundamental component of the fourth bottom line of accountability.

The Centrality of Whānau

Although the evidence relating more directly to whānau is presented in section 6 of this report, it clearly holds central importance for Māori aspirations, motivations and actions (e.g. Tohu Wines Ltd., Wakatu Inc.). It is in a sense, a model of the collective approach that begins with the core whānau and extends to hapū, Iwi, business, the workplace and beyond. Most of the companies have specific programmes or developmental trusts to ensure that a range of benefits are delivered to their whānau. As shown by (Haar, 2009) whānau support is strongly associated performance and well-being in the workplace.

Kaupapa Māori Values

It may be stated that every culture has a foundational philosophy along with a set of ethics and values. The term Kaupapa Māori refers to that and it encapsulates the sense of ‘being’. The research demonstrates that foundational principles, values and ethics of Māori philosophy are pervasive in Māori organisations concerned with business enterprises. This is particularly evident with businesses generated by Iwi authorities (e.g. Whale Watch Kaikoura, Wakatu Inc.,

Wairarapapa Inc.). Nested under the ethics of ritenga, wairua, tapu and mana are values such as manaakitanga, kaitiakitanga, whanaungatanga, kōtahitanga and rangatiratanga (see Appendix 9.1 for definitions). These kaupapa concepts are seen to underlie individual and collective identities and they embrace the collective, transformative, inter-generational and whānau elements outlined above.

However, much of the evidence for their effects appears to be anecdotal. Therefore, the questions posed by Best and Love (2003) at the beginning of this section – about how cultural capital is defined and how it is integrated with professional practice, still require attention. In this regard, the work by Zygodlo et al., (2003b) and more recently by Spiller (2010) show that using research designs that treat values as dependent variables permits more direct evaluation of their effects in guiding protocol in business settings. While these two studies were in the tourism business sector, the approach is applicable to other areas. Further research designed along these lines should be helpful in understanding further the links between the articulation of cultural value systems and the more direct applications in practice.

4 Education

In this section we begin with summarising key selected studies in early childhood education then continue with notable research and teaching programmes in schools. This is followed by outlining some key developments in the tertiary sector. Finally an overview of what works for Māori in education is presented in the insights section.

4.1 Early Childhood Education

In a thesis on parenting education, Rumble (2010) studied three community-based programmes that involved parents and children learning together. These were Nurturing the Future, which is based in Greymouth and delivers programmes to low-socio-economic families on the West Coast; Te Aroha Noa which is a parent educator programme run in a largely Māori area of Palmerston North; and the national SPACE programme (Supporting Parents Alongside [their] Children's Education) which is delivered through early childhood sessions where mothers learn with their babies. In each case, the programme's communities, administrators and funders regarded them as being successful. While they differ quite markedly in their content, they have been successful not only in delivering education outcomes to the children but also in developing a sense of community and being influential in overcoming a number of issues facing their participants. Of the Te Aroha Noa programme Rumble writes that

They (the parents) tell me that it has not only increased their knowledge of young children (and this has improved their parenting skills and relationships with their children) but that it has also increased their confidence and perception about what they can accomplish in their lives. They identify the importance of the support and friendship they receive from each other and they speak with amazement about how far they have come (Rumble, 2010, p. 83).

Across the three programmes, there are several key features that underlie success. One is that they all use participatory learning techniques where the participants drive their programmes and facilitators become involved in the learning processes. Of the Te Aroha Noa programme, Rumble interviewed the programme's director Elizabeth Maden who stated that "...All people are simultaneously teachers and learners. As such the organisation's philosophy is based on a belief in community development and people's potential." Rumble concluded that it was not so much the programmes' content that was the necessary ingredient of success but the gathering together of people who have a willingness to drive forward their own development.

Rumble's findings regarding the SPACE programme are in accordance with those a two-year action research project reported by Podmore and Te One (2008). This project identified several areas of successful change and learning from the programme. The findings from the focus group data showed that feelings of isolation were overcome; interactions and relationships were enhanced; learning to identify and to share resources resulted; holistic learning expanded; confidence increased; and role modelling was facilitated. As one of the participants stated

To me SPACE is about connections and communities. The ... project has forged a web of powerful and hopefully enduring connections between families, children, facilitators, the Playcentre, and the researchers themselves. I believe a lack of the sense of belonging that a community creates is one of contemporary society's biggest weaknesses and one of the prime reasons for our increasing problems of abuse, violence and crime. SPACE builds communities and the importance of that cannot be overestimated (Podmore & Te One, 2008, p. 123).

4.2 The Schools Sector

A paper by Milne (2009), which is largely based on literature research and her personal experience as an educator, considers the conditions that need to exist in schools for young people to "retain their identity and to have their cultural norms validated and valued throughout their school day" (p. 49). She poses questions and makes recommendations about how schools can foster the right conditions and how teachers might be equipped to understand different cultural effects. Milne argues that "schooling will not become more equitable until paradigm shifts happen in how can we change our current approach to ensure equitable outcomes for Māori & Pasifika learners" (Milne,

2009, p. 49). This paper illustrates that our schools, like businesses and other aspects of our lives, have important implications for supporting different cultural views, identities and authenticities.

Kura Kaupapa Māori

A recent report by Tākao and colleagues (2012) has provided an excellent outline of the key attributes of successful Kura Kaupapa Māori. The project followed a strengths based approach that was grounded in appreciative philosophy and focused on what worked and what had been successful to reveal some of the practices, values and principles linked to the aspirations, strengths and resilience of the kura. They used a developmental research approach that provides for adaptability, responsiveness and context sensitivity. The report carries the stories from field visits (2-3 days each) to five successful kura and the investigators were able to observe these programmes in practice.

The findings emphasised the role of the principles, values, beliefs and customs presented in the founding document, *Te Aho Matua*, in providing a pedagogy that was underpinned by Māori worldview, and the goals, aspirations, talents and strengths of each whānau. The study saw a profound sense of purpose and self-determination in the kura and also noted the importance of a collective style of leadership that incorporated the whānau. The study also reported that these kura are “breathing life into whānau aspirations for their children and for their communities” (Tākao et al., 2012, p. 19). Other major features of the programmes were the emphases on: nurturing the physical and spiritual quality of children; *te reo and ngā iwi* (language and tribal affiliations) to give expression to all aspects of identity and place; and *te tino uaratanga*, which is the aim to develop the full child and to produce graduates of good character and with attributes leading to high achievement.

The following statements by different whānau members provide further insight on the nature of the success of the kura kaupapa programmes. In response to the question what does success mean to you?

The rising of the Pleiades constellation over Pukepoto hill. We wake up early and all meet there. We say our farewells to those who have died in the past year, we pray and sing. I was amazed at the depth of knowledge the little kura kids had when they talked about Matariki.

At the pōwhiri, all the school attends. The kids have learnt to respect the tikanga. They sit through that. They're brilliant. They sit there they know what to do. It's noticeable. They're learning respect.

My definition of success is not to be afraid to embrace new ideas as well as staying with the 'tried & true'. We must have a good, committed whānau who manaaki, awhi etc. Passionate kaiako. Good management and Board of Trustees.

That our tamariki are able to go out into the world standing strong in who they are and where they are going and enjoying ongoing education along the way in whatever they choose (Tākao et al., 2012, p. 2).

Māori and Pacific Education Initiative

A very good example of how schools and whānau can come to work together for the benefit of children who seem to be meeting obstacles is provided by the ASB Community Trust's Māori and Pacific Education Initiative (MPEI). In 2006, the ASB Community Trust started a new philanthropic journey by seeking innovative proposals to address educational underachievement among Māori and Pacific community youth. The aim was to significantly raise their educational outcomes over a five year period of focused intervention. The Trust has now committed in excess of \$10 million to the MPEI programme which has funded several groups. One of these groups is Ideal Success Charitable Trust based in South Auckland. It has developed a programme known as *Ngā Huarahi Tika* (the right paths) which works with schools to identify 10-year-olds who have the potential to do well, but are facing significant obstacles. It runs a motivational programme that works closely with the students' whānau. As the Chief Executive Samantha London states

This includes the mums, the dads, the siblings, sometimes the grandparents, depending on who has most involvement in the child's life ... They each get an individual, strengths-based learning plan which is driven by the needs of the 10-year-old (ASB Community Trust, 2012).

One of the features of this programme is that through working for the children, the families are stimulated to help each other and form a closer community. The overall benefits to the children include developing responsibility for their actions; learning how to assess situations and how to respond appropriately; how to set personal goals and plan. (For further background on Ngā Huarahi Tika, see Appendix 9.3.)

A final feature of this work is that the MPEI programme has also made a significant contribution back to the ASB Community Trust's strategic approach for its long-term investing in this area. In their recent publication, 'Lessons to guide innovative and philanthropic & social practice', attention is drawn to the need for cultural competence of all parties and the close involvement of senior community leaders "to enhance cross cultural understanding and engagement, and to help ensure culture protocols are observed" (MPEI contributors & Hancock, p. 13, 2012). The ASB Community Trust's report also concluded that MPEI has shown that the combined efforts of different groups seem to be the best way of addressing educational underachievement.

MPEI demonstrates that Māori and Pacific communities can and will generate compelling answers to the challenges they face when given the opportunity. But there are likely to be diverse answers rather than a 'one size fits all' approach or a single solution ... [and] that perhaps the 'next best thing' might be the combination of efforts now under way through MPEI, each tackling a particular aspect of educational underachievement (MPEI contributors & Hancock, p. 13, 2012).

Kia Whakakotahi

The importance of gaining whānau and community involvement with schools is further reinforced by the Taita College project known as *Kia Whakakotahi* (to unite), that has targeted disciplinary problems encountered with Māori students. In a paper presented at the presentation to a TPK wānanga, Kim Workman, who is an adviser to the school, stated that "Around 50% of all Māori students at Taita College were from gang-associated families. Māori made up about 40% of the student population but represented 85% of disciplinary cases involving violence, drug use and so forth" (Workman, 2010, p. 6). The strengths-based intervention in this project was to focus more on whānau and to increase their involvement with the school, thus moving it from a state of 'unfriendliness' to a place where whānau were made to feel welcome. The use of positive integration techniques (such as focusing on and rewarding good behaviour, terminating disapproval with forgiveness, involving both gang and other families in community service projects, and relabeling gang families) had a considerable and positive effect on the school community.

The results of the Kia Whakakotahi programme between 2005 and 2008 have been notable; with increased enrolments of Māori and Pacific Islander students in the college, a 30% reduction in the numbers of Māori students stood down, a marked reduction in the number of Māori students excluded from classes (4 to 1) and in contrast to previous years, no Māori students were expelled. The wearing of gang colours to school ceased, graffiti on school premises has almost disappeared, and the number of Māori parents involved in the school activities increased almost seven-fold (15 to 103). These results demonstrate that a whānau reintegration approach that draws on whānau values, positive qualities, an emphasis on the relationship between education and family life, along with "inclusion into a wider moral community" (Workman, 2010, p. 6) can have long-term benefits that are wide ranging.

Te Kōtahitanga

The Te Kōtahitanga project sought to gain a better understanding of the experiences of Māori students in the classrooms and schools that could help further teaching and learning policy and lead to higher levels of education achievement by Māori students (Bishop et al., 2003, 2007a, 2007b). The methodology was based on interviews with students, teachers and parents followed by narrative analyses. A key finding from the discourse on relationships was that many Māori students thought that being Māori was a problem. Among the perceived reasons for this were: teachers' low expectations, lack of positive reinforcement, unawareness of Māori achievement and

a lack of Māori cultural understanding. Many students and parents also felt that the relationships between the school and their families were not good. However, it was also recognised that having good relationships with teachers was vital in reducing classroom tension and in facilitating learning. The findings led to an emphasis on the “concept of a culturally appropriate and responsive context for learning” (Bishop et al., 2003, p. 32) and a profile of the elements of effective teaching for Māori students was drawn from the narratives of students, parents, principals and teachers. A professional development programme was established in four schools and the approach focussed on reducing deficit explanations for Māori student non-achievement, improving teacher-student relationships, using community expertise—advisors, kaumatua, moving classroom interaction to more discursive pattern where the culture of the child is central to learning.

The results for the Te Kōtahitanga professional development programme showed that teachers developed more interactive and discursive classroom methods with more one-on-one or small-group interactions. Successes from these interventions included considerable increases in learning for students from the lower rankings in educational achievement tests. Using internationally recognised assessment tools, the researchers were able to gauge that mathematics, literacy, comprehension and several other dimensions of study were well above the norm for Māori students in each age group and were on an equivalent or better basis than the rest of the population. The study also confirmed that the use of participatory techniques, group work and tasking were key features in the delivery methods. In addition, teachers listening and honouring each student as an individual and respecting them and their cultures, and their differences, were ingredients of success. Less time was spent in talking to the class as a whole and more time on a one-to-one basis became a feature of the teaching techniques. The project propagated what was described as culturally responsive education.

Although the project’s position that teachers were a part of the problem due to their focus on deficits leading to low expectations and performance has met with opposition (e.g. Nash, 2006; Openshaw, 2007), the question it raises about what works for teachers of Māori students has been echoed in other research (e.g. MacFarlane, Glynn, Cavanagh, & Bateman, 2007). Nevertheless, the Te Kōtahitanga study reported that the positive change in student actions found when individual classes changed their methods of delivery were not as consistent as was the case when the whole school was actively engaged. This indicates that when a teaching organisation adopts a particular culture or approach, its transformational effects can be more enduring when it is coherent and pervasive.

In accordance with the Te Kōtahitanga research, is the work of MacFarlane and colleagues (MacFarlane, Glynn, Cavanagh, & Bateman, 2007) who converged evidence provided by their studies using socio-cultural and Māori worldview perspectives to advance a model for making schools culturally safe for Māori students. The model encompasses the Kaupapa Māori approach (particularly the values *manaakitanga*, *kōtahitanga* and *rangatiratanga*), a culture of care, a recognition of the importance of relationships in the classroom, and the concept of restorative practices.

Restorative practices typically respond to wrongdoing by striving to restore the mana of all those affected by the wrong, those harmed by the wrongdoing, those causing the harm, and their families and communities. Such practices are readily understood within a Māori worldview with its emphasis on collective identity and responsibility (MacFarlane et al., 2007, p. 70).

One of the elements underlying the philosophy of restorative practices is ‘safety’ which the authors take “to mean freedom to be who (individually) and what (collectively) we are” (ibid, p. 69). The definition arose from the team’s field findings from the Raglan Area School which showed that Māori students “need to feel respected and proud of who and what they are as Māori” (ibid). The other elements of restorative practices are ‘accountability’ which is taking responsibility to heal the harm to relationships resulting from wrongdoing, and ‘competency’ which signifies learning from wrongdoing and becoming able to act differently in future.

One of the features of restorative practices is that they need to be shared with whānau and the community. “The glue that holds a school together is an ambience or atmosphere of care, which combines rituals, relationships and community” (ibid, p. 69). A further example is provided by Opotiki College which has directly demonstrated the success of such a restorative rather than punitive approach (Appendix 9.3). While it is understood that schools, wānanga, universities and

other educational institutions are likely to have different approaches, the concept of restorative practice as represented here should enhance academic achievement of those Māori students who stumble along the way.

Rangiātea

The Rangiātea Project, funded by the Ministry of Education, was concerned with raising the achievement levels of Māori secondary school students. Case studies in five schools examined the models of achievement that each school used to build success. The research methodology for all five studies used a wide range of data made available by the school along with self-completion student surveys and interviews with individuals, pairs and focus groups. The interviewees were pastoral staff, members of boards of trustees, members of senior management teams, deans, heads of learning areas, careers advisors, teachers, students and whānau. In this section, we describe the main features that define and facilitate success for two of the schools. (Additional background for the remaining schools in Appendix 9.3.)

In their report on Hastings Boys High School (HBHS), Wehipeihana and Oakden (2010) point out that a distinctive feature of the school is that it does not treat Māori achievement as a deficit or a problem. HBHS sets high standards for all students and has the specific goal of focussing on Māori students and whānau engagement to enhance achievement. Māori students made up 45 percent of almost 700 students, with approximately 12 percent Pasifika and the remainder mostly Pākehā. In recent years, the Hastings school has achieved highly with NCEA results for levels 1-3 and University Entrance all being higher than the national average for other New Zealand schools, as well as higher than other schools when comparing the average results achieved by boys, Māori students, Pasifika students, and other decile 2 schools. A feature of the administrative structure and function of HBHS is how the headmaster has created a strong senior management team to distribute leadership across the school and has emphasised that the staff are expected to relate to the boys with empathy and to uphold the school's traditional values. Student health and welfare is supported strongly with free treatment with some whānau access. Each student also uses the self-monitoring system PACE (pastoral and career education) twice a week.

A primary assumption is that if a student's well-being is suffering, achievement will decline. To guard against this, before students begin at the school they and their whānau are invited to meet staff and students; then a carefully planned induction process takes place along with a range of informal family activities. The recent adoption of the 'Te Kōtahitanga' programme for the school has strengthened the cultural values and principles associated with the Māori students and all teachers are expected to learn and to demonstrate the cultural competence that now permeates the school. The holistic approach to teaching and learning with emphasis on the social, physical, cognitive and emotional dimensions also permeates the school.

Hamilton Girls High School (HGHS) is a decile 6 with over 1500 students from Years 9-13. In 2010, the roll comprised 25 percent Māori, 49 percent Pākehā and 26 percent other ethnicities. The school has achieved above average retention and achievement for NCEA Level 2 and satisfaction of whānau with the school is indicated by the continued rapid rise of Māori enrolments (Spee, Oakden, Wehipeihana, & Pipi, 2010). The principal and the senior leadership/management team (SLM) at HGHS have promoted a community approach to raising academic and social learning and to ensuring that Māori students' culture and identity are valued throughout the school. This commitment is reflected in a summary of their stated expectations and associated goals (Spee, Oakden, Wehipeihana, & Pipi, 2010, p. 4).

The school has an emphasis on professional development of teachers so that they can engage effectively with Māori students, whānau and the wider community to give full support to each student. A school-wide mentoring model has been developed where staff meet their tutor groups twice-weekly. These groups have adopted a vertical structure incorporating tuakana/teina relationships. This is accompanied by the supportive activities of whānau groups where the students expressed feeling safe and comfortable in them. Māori staff have key roles throughout the school system and they "play a critical role in supporting non-Māori to develop appropriate responses to students and build effective relationships" (Spee et al., 2010, p. 7).

The Rangiātea studies provide an excellent follow-up to the 2010 report of the Education Review Office (ERO) that made special mention of the achievements of Māori students in these schools. As the research demonstrates there are distinctive features within each school but also several key elements that are common to all. These may be summarised as:

1. Setting high goals and expectations with a strong commitment to meeting them;
2. Resourcing strategically; with leadership and mentorship being distributed through staff and students;
3. Ensuring an orderly and supportive and innovative environment for Māori students;
4. Ensuring quality of teaching and the curriculum to support Māori students;
5. Using skilled Māori staff and professional development programmes so that non-Māori teachers could interact more effectively with Māori students and whānau;
6. Making educationally powerful connections with whānau Iwi and the wider community;
7. Engaging in constructive problem-solving communications and actions aimed at enhancing Māori student achievement; and
8. Selecting, developing and using smart administrative mechanisms and tools to monitor, guide and support the achievement of Māori students.

These key elements identify fundamental reasons that bridge across visions, missions, strategies, operations and programmes of care in teaching and learning that lead to successful educational achievement in Māori students. That is, they help considerably in demonstrating what works for Māori in the domain of educational achievement.

Rangatahi Business Competition

The research report by Odgers (2007) used a combination of qualitative and quantitative methods to evaluate effects of the Rangatahi Business Competition (RBC) on 30 Māori students from six secondary schools in the Waikato area. These participants were required to attend strategic management lectures and tutorials in strategic management as well as being mentored by senior Māori students from the Waikato Management School. They also researched their case studies while visiting Māori businesses in Wellington and then presented their final projects at the competition evening to which family and friends are invited (Odgers, 2007). In addition to the Kaupapa Māori approach with interviews and focus groups, Odgers used pre- and post-competition questionnaires that were designed to examine any behavioural changes. Although the data base was too small to permit multi-variate analyses, they enabled an evaluation of changes in descriptive statistics using means, variabilities and percentages.

The results for self-esteem showed that the programme had a strong impact for each high school group, with the average change being 55 percent (1.68 before to 2.60 after). Similar results were found for the students' perceptions of their personal development, where the overall increase was 71 percent. A comparison of the component activities suggested that the paper presentation evening, the interactions with mentors, spending time with the Māori management student network group at the University of Waikato and the RBC in general had slightly stronger weightings. The students' perceptions of their connections with family and community showed a 49 percent increase across all schools and there was also a general increase of 30 percent in the motivation to move into employment and further tertiary education. This study indicates that in a given context such as the RBC with its range of supportive activities with opportunities for positive learning and meaningful engagement, that positive effects on self-esteem, self-perceptions of personal development and relationships can be facilitated, at least in the short-term.

4.3 The Tertiary Sector

Wānanga Influence

The three statutory wānanga (Te Whare Wānanga o Awanuiārangi, Te Wānanga o Aotearoa and Te Wānanga o Raukawa) are public tertiary institutions that provide programmes with an emphasis on the application of knowledge regarding *āhuatanga Māori* (Māori tradition) according to *tikanga Māori* (Māori custom). They have had a considerable impact on the organisational culture of

teaching and learning at tertiary level and have attracted large numbers of predominantly adult learners over the past decade.⁷

Tertiary education participation of Māori expanded exponentially from 7 percent in 1998 to 20 percent in 2003, exceeding the national participation rate of 13 percent (Ringold, 2005, p. 12).

There were approximately 13,000 Māori graduates from Wānanga in 2001, 22,500 in 2002, 28,000 in 2003 and a similar number in 2004. In 2003 Wānanga had 43% of the tertiary market and Māori were entering tertiary education at much higher rate (112%) than the general population.

The escalation in Māori tertiary participation has been due in large part to the success of Wānanga, which were established in 1993... By 2003, 58 percent of Māori tertiary graduates were from wānanga. This increase in tertiary participation has brought many Māori adults back into the education system to upgrade their qualifications and knowledge. In 2003, 58 percent of Māori tertiary graduates were over thirty years of age, in contrast with 38 percent of non-Māori (Ringold, 2005, p. 19).

Adult Learning Studies

In an analysis of the undergraduate environment at Te Whare Wānanga o Awanuiārangī, Mlcek and colleagues (2009) used a qualitative case study design to interview individual students to develop further understanding of kaupapa-based education programmes. A further goal was to gauge the extent to which such an approach fostered holistic learning as well as improving retention and success.

The findings were in strong support of the marae-based approach to pedagogy. The significant themes that emerged from this research were: the marae as a safe environment in the presence of tupuna and kaumātua; being able to experience emotion and spirit in teaching; the importance of mātauranga and language development; and experiencing teacher expertise in te reo and tikanga (Mlcek et al., 2009). Mlcek et al. (2009) also referred to May (2009) who summarised three studies of how Māori adult learning in literacy, language and numeracy can build on the foundations of Kaupapa Māori, identity and culture.⁸ May noted that in addition to difficulties stemming from poor socio-economic conditions, many participants recalled negative experiences from previous compulsory schooling.

... educational failure, racism, being excluded, moving from Māori schooling (Kohanga Reo and/or Kura) to mainstream schooling, dropping out, expulsion and low attendance. Many felt that their teachers did not care, failed to support them, and assumed they did not want to learn. These experiences resulted in low feelings of self-worth, negative attitudes towards formal education, resistance to authority and 'Pākeha ways' of educating, fear of failure, and feelings of being 'dumb' and being unable to learn (May, 2009, p. 5).

May's analysis identified several common features of the teaching strategies that contributed to the success for the adult learners. These included: the holistic approach that extended from the marae teaching space to the whānau and wider community; the centrality of Māori protocol in working together; being immersed in the values of tikanga, whakawhanaungatanga; and using the tuakana-teina notion to support shared learning and teaching by mutual trust. The adult learners greatly valued learning in the safe environment of the marae. An over-arching feature was the sense of belonging nurtured by the following components of Māori values and protocols:

- Te noho a marae – marae kinship
- Te hononga a-iwi – shared iwi links
- Te noho hei whānau – deliberate act of teamwork;
- Te noho rumaki – protocols and customs
- Kanohi ki te kanohi – face to face (implies frankness)
- Te manaakitanga – fostering relationships

⁷ These developments continue to be facilitated by the wānanga relating closely to and communicating with Māori communities along with clearly promoting Māori tradition, custom and language through *ako Māori* (pedagogy principle). See for example, the Awanuiārangī website: www.wananga.ac.nz/about-us/Pages/CEO%20Message.aspx

⁸ The other projects were carried out in the Faculty of Education at the University of Auckland and at the Waikato Institute of Technology.

- Te tuwheratanga – openness
- Te whakapono – trust (May, 2009, p. 7).

For the tutors, the studies also identified quality teaching as: giving responsibility back to students during courses, raising expectations, balancing practical and theoretical course elements, having clear experiential and group learning processes, showing belief in the students, being caring, patient, approachable, passionate, firm, humorous and committed as being important in a successful learning process.

Capability Building

The emergence of strong Māori Studies departments in our tertiary institutions over recent decades has been a feature of Māori educational development. In conjunction, we have seen a steady increase in participation of Māori in tertiary education as well as valuable leadership by noted Māori scholars. Accompanying these developments has been a rapid expansion in the formal curricula in aspects of what is usually referred to as 'Mātauranga Māori'⁹ and increasing attention to developing support programmes for Māori and indigenous students. It is in this context of ongoing progress that Ngā Pae o te Māramatanga in 2003, developed the Māori and Indigenous (MAI) programme specifically to further support and foster the academic achievement of Māori on a regional and national basis. MAI was and continues to be part of the institute's capability building initiative. Its primary objectives are to provide support and mentoring through doctoral- and pre-doctoral level training; to increase the numbers of highly-trained people; and to facilitate the development of future leaders and policy makers.

After starting with an existing programme at the University of Auckland,¹⁰ MAI sites were established at the remaining major tertiary institutions over a period of four years to form a full national network called 'Te Kupenga o MAI' (the net of MAI). (Further background to the early development and to the conceptual transformative model may be found in Williams, Smith, Kidman, Wilkie, Phillips & McKinley (2004) and Williams (2007) respectively.) Each site of the network is supported by the Pro-Vice-Chancellor Māori (or equivalent) along with a leading Māori academic and support team to deliver on a set of programme objectives that are common to all. A typical site programme involves a minimum of monthly sessions where students, tutors and guest presenters meet in a seminar/tutorial situation. These meetings are supplemented by a range of workshops, retreat and other academic activities. Everything is conducted under Kaupapa Māori with full attention to its principles and practices. In addition to the site-based programmes, there were national events such as the annual doctoral student conference, the annual 9-day doctoral writing retreat and special workshops.

The Capability Building and MAI programmes of Ngā Pae o te Māramatanga have continued to offer a wide range of grants and fellowships to support scholars at pre-doctoral, doctoral and post-doctoral levels. They have also developed a communication system to complement its network structure with dedicated websites for Te Kupenga o MAI, for a MAI-based online journal and for a scholar directory.¹¹ Was this student support programme successful? The following excerpt from the 2010 annual report of Ngā Pae o te Māramatanga encapsulates the affirmative answer.

By the end of 2010, total PhD graduates were expected to reach 339, giving almost a three-fold increase in the total number of Māori PhDs over the life of Ngā Pae o te Māramatanga to date. When we add the total number of Māori currently enrolled in PhD programmes (392 in 2009) ... the composite total is 731, which significantly exceeds our composite target of 500 Māori either awarded a PhD or currently enrolled in a PhD programme.

These new doctorate graduates are already making significant impacts in generating Māori and indigenous knowledge, as well as contributing markedly to the application of such understanding across a wide and expanding range of disciplines and sectors. The range of scholarly disciplines supported by the programme continues to grow and now include a spread

⁹ Refer to a recent discussion paper on mātauranga Māori at www.nzqa.govt.nz/assets/Māori/ConversationsMMv6AW-web.pdf

¹⁰ First conceived and run by Professors Graham Smith, Linda Smith and Te Tuhi Robust in the late 1990s.

¹¹ Refer to the current Ngā Pae o te Māramatanga website www.maramatanga.co.nz/ for links.

over the sciences and health sciences; language, literature and education; and arts and social sciences. Not surprisingly, there is a strong emphasis on relating and applying research to the Māori world, to its systems of knowledge and to the wider world of indigeneity (Ngā Pae o te Māramatanga, 2010, p. 24).

In addition to these general statistics, the student evaluations that are provided as a matter of course by each site and in conjunction with the national events have been overwhelmingly positive.¹² Major features of the feedback have been the overall culture of care, the academic role models, the generous mentorship and the embedding of Māori principles and values in the serious business of striving to achieve high standards of scholarship. It is notable of course that the entire programme was enhanced by the fact that the vast majority of students involved in the programme were extremely motivated to succeed in the first place.

4.4 Insights from Education

The literature covered in this domain has included informative studies in early childhood education, community education programmes, schools, special research initiatives, wānanga and university programmes. While there are contextual differences between the organisations and research projects in these areas, there are many commonalities. This section, highlights these commonalities and identify key elements and mechanisms that underlie successful educational achievement by Māori.

Organisational Commitment and Readiness to Transform

One of the key insights from education is that a primary determinant of success in enhancing the educational achievement of Māori is an organisation's commitment to the mission. This commitment (which is particularly evident with school principals) stems from strong leadership at governance and operational levels and leads to transformations in administration, management, allocation of resources and curriculum development. It also leads to more specific professional development for teachers and a clearer drive for best practice. The evidence from the Rangiātea studies and the drive for capability building in the MAI programmes for example have shown that such commitment is reflected in setting high expectations and achievable goals for staff and students and that orientation generally flows through and pervades the successful organisation at all teaching and learning levels.

Distributed Leadership and Mentorship

Much of the research reviewed here demonstrates that the quality of leadership at the top is a key factor for success of teaching organisations and the students. Usually the leader holds a singular position of responsibility and is a person who has the commitment and drive to ensure that the organisation meets the strategic objectives that help fulfil the organisation's vision. At the same time we have seen that the effective leader also embraces a participatory style where leadership becomes distributed through the whole organisation's system. Moreover, in close association with mentoring and tuakana/teina programmes, leadership is seen in different parts of the student body.

Effective Communications and Monitoring Systems

Aside from educational organisations having effective management and teaching programmes, the reviewed studies identify the value provided by effective and innovative communication systems. The techniques are varied and many programmes are characterised by being innovative in this area. A feature of several of the schools studied is that they also developed and used smart administrative tools to monitor, guide and support the achievement of Māori students in a type of closed-loop feedback system.

Teaching Staff

Within the organisation, the role of the teacher is always critical and it is necessary to provide strong support for them in learning to understand the particular cultural values and contexts

¹² This information is held under archive in the Capability Building files at Ngā Pae o te Māramatanga.

surrounding the aspirations of Māori students. In this regard, the Te Kōtahitanga work on professional development has been successful in schools that have adopted it. At the tertiary level, the main drivers of success are the Māori academic leaders and teachers within each institution as well as the students themselves. Staff understanding of Māori epistemology and values together with a commitment to helping students has been fundamental to implementing new ways of teaching and learning and in contributing to a culture of care and a recognition of the importance of relationships in the teaching/learning environments (e.g. May, 2009).

Individual Commitment

A further observation is that in conjunction with an organisation's commitment to provide the best learning experiences, we have the motivations, aspirations and intentions of individuals. For example, the parents in the early childhood sector, the second chance learners in the Wānanga and other tertiary participants have generally chosen to commit to that path of education. Therefore, the power of the single individual in adding to the shape of their own destiny must be recognised. Where that power (or *mauri*) is positive, as indicated in the study by Odgers (2007) and the work of the MAI group (Williams et al., 2004) the chances of successful achievement are markedly increased. The obvious corollary is that when that individual '*mauri*' is not positively directed, the challenge is to activate its re-direction.

Collective Empowerment

In the case of early childhood services, another feature that stands out is the role of group learning. Rumble (2009) makes the point that the act of gathering people together and assisting them to focus on their own futures is as significant as the curriculum they work through. The Kōtahitanga, Rangiātea, Wānanga and MAI findings also emphasise these collective effects. So that when a group is pre-dominantly Māori, there is a likely to be a disposition for *whakawhanaungatanga* and related value processes to influence collective and individual responses. A particularly clear insight from most of the work reviewed is the central role of *whānau* in facilitating success in educational achievement. In a sense this is not surprising because the *whānau* is the immediate and closest group surrounding the individual. The Rangiātea research demonstrates clearly that involving *whānau* very specifically in the care of their youth through close interaction and meaningful engagement with the schools and the teachers, enhances positive achievement.

Distributed Kaupapa Māori principles and practice

As was the case in the previous section on Māori business organisations, Kaupapa Māori had an important role to play in what works. In the sphere of education the primary focus of the approach is on *ako* Māori which is the distinct pedagogical principle with its associated cultural preferences (see Appendix 9.1 and also Smith & Reid, 2000, p. 9). However, the holistic nature of the kaupapa model means that all principles are part of the integrated breadth of the approach. It is a ubiquitous philosophy that has specific features. Much of the literature reviewed in this section illustrates the positive impacts of teaching programmes that follow a Kaupapa Māori approach. The evidence is that Māori students come to feel more valued when taught under conditions where Kaupapa Māori is upheld. From Kura Kaupapa Māori, to high schools, to Wānanga and to universities; students and teachers feel culturally safe and especially appreciate the expressions of values such as *tikanga*, *whānaungatanga*, *manaakitanga*, and *kōtahitanga* as well as the involvement expert Māori and of *whānau*. The research shows that for the approach to work well, teachers in particular need to have a level of competency and understanding of Kaupapa Māori principles so as to strengthen their engagements with students, *whānau* and the wider Māori community.

The Role of Relationships

The Rangiātea and Te Kōtahitanga studies, among others, emphasise the fact that at a fundamental level, teaching is about relationships and that the model of teaching that is practised should lead to a culturally-safe environment. A major part of teaching is also about caring about the well-being of students. The paper by MacFarlane et al., (2007) also highlighted the importance of relationships. These researchers also emphasised the use of restorative practices founded on safety, accountability and competency, to enhance a culture of care in our schools and beyond. While it is understood that schools, wānanga, universities and other educational institutions are

likely to have different approaches, the concept of restorative practice as represented here should enhance academic achievement of those Māori students who stumble along the way.

5 Health

In this section, we address the theme of what works in the context of a general continuum of health care for Māori and operationally define its components as prevention, screening, primary care, secondary care and rehabilitation. However, it is recognised that while these categories of care are relatively independent, there are features such as promotion, provisions and whānau that range across them—rather like background effects to a portrait.

5.1 Prevention and Promotion

TUHA-NZ

The report by TUHA-NZ (2002) was designed to be a guide for people and organisations working in health promotion to further understand and apply implications of the Treaty of Waitangi in their work. It defines three major goals, discussed the issues in relation to Māori health promotion and presents a comprehensive framework for a strategic plan for its advancement. The first goal concerned creating health promotion environments where Māori can participate, inform and manage health priorities and action, where their world views and cultural values are part of the process, and where they can contribute strategic planning for the advancement of Māori health. The second goal centred on the aspirations of Māori for health and the need for “...creating and resourcing opportunities for Māori to exercise tino rangatiratanga, control, authority and responsibility” (TUHA-NZ, 2002, p. 14).

Improving Māori health outcomes was the third goal; where attention was drawn to three issues. One was the need to increase awareness of causal relationships between housing conditions and ill health. The second was to facilitate links between agencies toward more holistic strategies; and the third point was to advocate for community-based research and health promotion activities. In conclusion, the report emphasised the need to realise the holistic and diverse nature of Māori health concepts through adopting a set of core health promotion values

... which include a belief in equity and social justice, respect for the autonomy and choice of both individuals and groups with collaborative and consultative ways of working, reinforce the obligation for health promoters to act in accordance with te Tiriti (op. cit., p. 22).

Aukati Kai Paipa

In 2003, the Ministry of Health published its evaluation of its anti-smoking campaign ‘Aukati Kai Paipa, 2000’, and showed how public health programmes can work effectively for Māori. Māori smoking rates are substantially higher than the rest of the population with Māori women, in particular, being more likely to smoke than their non-Māori peers. Furthermore, smoking rates for pregnant Māori women stood at 59 percent which is over double that for the total population (25%). A major consequence is that mortality and morbidity associated with tobacco use (such as cancers and cardiovascular disease) are more prevalent among Māori. The Ministry of Health estimated that 31 percent of Māori deaths were attributable to tobacco use.

The objective of the Aukati Kai Paipa programme was to test the effectiveness of a combination of counselling and Nicotine Replacement Therapy in reducing smoking with a particular focus on Māori women and their whānau. The findings showed that the programme was effective. For example, the quit rate for women was 26 percent at 6 months, compared to 12.5 percent for non-participants. In addition, tobacco consumption reduced significantly for women or family members who did not quit.

A feature of the programme was that it was delivered by Māori to Māori and operated in a Māori setting. It also took account of the diversity of local Māori communities by allowing local providers to deliver the programme according to local needs and preferences. For example, they decided whether to provide individual and/or group sessions and the location of delivery (e.g. marae, education centre or workplace). The programme used a holistic approach, and expected that participants would seek advice and support on related health issues. This broader approach included partnerships with other service providers and Māori organisations. The programme also established and maintained close ties to the local communities and participants by contracting

through local organisations, and by hiring quit coaches who had strong ties with Māori communities. This allowed the programme to establish strong links with whānau and referral networks. In summary, the six features that contributed to success of the programme were:

- Access: where barriers were removed by providing a local service that was culturally acceptable and with little financial cost to participants;
- Information: where the emphasis was on clarity, confidentiality and sensitivity;
- Informed choice: where Māori consumers were given options sensitive to their needs;
- Trust and respect: through privacy and confidentiality, providing the best care and respecting cultural and lifestyle differences;
- Participation: where in addition to being part of the workforce, Māori were involved in management decisions and able to have a stake in owning the health services; and
- Seamlessness: where the care is comprehensive, continuous and integrated.

For a sample of stories from involved whānau, participants and quit coaches, see Appendix 9.3.

One Heart Many Lives

'One Heart Many Lives' is a cardiovascular disease primary prevention programme developed by PHARMAC.¹³ In the first of its three developmental phases, a social marketing campaign was piloted in Gisborne and Porirua in 2003, then used in Northland, Auckland, and the Central North Island the following year (Sinclair, 2006). This first phase targeted the effects of heart disease on men over 35 years of age along with their relationships, roles, and responsibilities as members of whānau or families. Men were encouraged to personalise the disease risk, see a primary health service for screening, and to make healthful changes in lifestyle. The second phase involved community provider projects to screen men in the priority group and to enrol them in risk reduction programmes that targeted improving nutrition, increasing physical activity, and reducing smoking.

Sinclair's evaluation paper (2006) drew upon a wide range of material including PHARMAC's board papers, internal reports, completed evaluation projects, reports on provider organisations, and other agency reports. The evaluation also reviewed international literature and gained additional perspectives from key informant interviews. The social marketing campaign and drive by community providers were found to be beneficial. Community involvement was essential for Māori and Pasifika groups for "awareness, self-relevancy and change were not messages from men in the target group alone but also for their families and communities." In particular, Iwi print and radio worked well with Māori as did emphasis on whānau roles and themes like the "things that matter" (Sinclair, 2006, p. 14).

Sinclair also stated that "overall, the social marketing campaign was well structured, thoroughly developed, and well delivered, with measurable effect on men's perception of the importance of heart disease to their lives" (2006, p 41). In addition, the post-programme market research and feedback from providers confirmed that although men showed reluctance to change, they responded when key aspects of their self-perception and lives were referenced. They also responded more easily when assistance was offered rather than initiating things themselves. A third finding was that men were strongly influenced by women with regard to nutrition, activity levels, and other health and social behaviours.

The prescribing patterns for statins¹⁴ for the intervention sample of 24 doctors in Gisborne and Porirua were compared to that of a control group of 34 doctors. Although there were limitations in the study design and sample size, the results showed that although the pre-campaign level was lower for the intervention groups, their increase in level at the post-campaign stage was significantly greater. It was also found that awareness of cardiovascular disease among men in the target audience rose from 13 percent to 40 percent over the course of the campaign.

¹³ For more public information on this PHARMAC programme, see www.pharmac.govt.nz/2008/12/12/One%20Heart%20Many%20Lives%20overview.pdf

¹⁴ Statin is a medicine that lowers blood cholesterol levels.

Ngāti Hine Health Trust

The Ngāti Hine Health Trust was one of the Māori organisations studied in the Te Puni Kōkiri project previously outlined in the economic development section of this report (TPK, 2003). The Trust is an organisation that started in 1992 and aims to deliver primary health care to Māori in the North. It provides a range of primary health care services and at the time of reporting, had a registered client base of 7,800. The aim of the Trust is to improve Māori access to health services by making them affordable, reachable and culturally appropriate. They spent several years at the beginning of the initiative consulting with whānau about their health needs and then developed a service based on a holistic approach to health. Ngāti Hine's entire service is mobile. Originally it was designed to serve the needs of Ngāti Hine alone, however further funding has provided for its expansion into other areas. It was initially designed for 30 staff, and expanded to 120 staff plus 250 part-timers. In terms of real success measures, its Chief Executive commented

When your local hospital tells you that admissions have reduced by 70% you know you are being successful. Also, \$4.5 million goes into the local community in the form of salaries and wages, which makes us the largest employer in Northland outside of Whangārei. This is a massive contribution, which is not always appreciated by critics. A key indicator of success is in the kai that is now served at local Marae – lean meat, salads, fruit and generally more nutritious food, and in the number of Marae that have adopted an 'Auahi kore' stance. Those things are real success that will contribute to a healthy environment for our mokopuna (TPK, 2003, p. 59).

From a health provision perspective, the then Chairman of the Trust believed a critical factor was the Trust's ability to maintain 'holism' where one thing is no more important than another because there is a matrix of issues involved. "Our core business is people and a holistic environment can be a rod to break your back with or it can give character and growth" (cited in TPK, 2003, p. 57). The Kaupapa Māori basis of holism in health means that Ngāti Hine health workers take account of the whole of the individuals' family and environment including spiritual, environmental, emotional and physical health as part of the same whole. A further factor in the success of the Trust has been its ability to engage a number of individuals who have national profiles as leaders and reputations for competence, trust and integrity. Local community leaders have also supported them. An important aspect of their character has been a willingness to bring in external expertise to assist the Trust to become an innovative organisation.

5.2 Screening

Te Whānau ā Apanui Community Health Service

According to Thomson, Crengle and Lawrenson (2009), over the period 1996 to 2001, Māori women were 21 percent more likely to be diagnosed with breast cancer than non-Māori women. Furthermore, following diagnosis, the likelihood of dying from the disease was 68 percent higher for Māori women. In addition, Māori women were more often diagnosed later in life. These researchers worked with the Te Whānau ā Apanui Community Health Service, which served a predominantly Māori community in rural Eastern Bay of Plenty, and drew upon both quantitative and qualitative data from 2003 to form a strategic framework for this study. They adopted two main strategies to increase participation in breast screening. One was to increase local involvement by providing more crafted information with stronger promotion; by improving the identification processes of eligible women; and by improving the processes of registration and appointment. The second strategy was to increase participation by enlisting the help of advocates from the community, whānau and friends and using hui and regular activities like kohanga reo, weaving groups and kaumatua groups to foster awareness and facilitate understanding.

The results of these initiatives were an increase in women's participation rate from 45 percent in 2003 to 98 percent in both 2005 and 2007. The majority of screening took place in mobile units and the service also arranged for screening at distant sites. These findings demonstrate that tailoring community information and education specifically by engaging directly through normal community activities with the support of community advocates and leaders increased participation markedly. An additional feature that helped success was making the processes of communication more consistent and supportive; for example, assisting with transport, maintaining communications, and being flexible and adaptable with monitoring, appointments and follow-ups. These features

required good teamwork by providers with the contributions of non-medical staff being important to the process. It was concluded that

The general principles underlying the strategies employed can be implemented in other General Practice and PHO settings to improve breast screening coverage, reduce ethnic inequalities in coverage and ultimately, improve breast cancer survival (Thomson et al., p. 46).

Te Kahui Hauora Trust, Tamaki Healthcare, and West Coast PHO

A recent report by to the Ministry of Health by Corter, Moss, King, & Pipi (2011) adds further perspective by presenting a collation of findings from three contracted pilot projects for delivering Māori and rural cancer support services and carrying out community health promotion. These projects were run by Te Kahui Hauora Trust (Rotorua), Tamaki Healthcare (Auckland) and West Coast PHO. A major aim was to develop services that cater for the specific needs of Māori patients and their whānau and one of the initiatives was to investigate the impact of patient navigators in the support system.

In conjunction with the implementation and delivery of the programmes was a 3-year process and impact evaluation that used a mixed method approach which included consultations with over 300 stakeholders including patients, whānau, service providers, DHB management as well as review of service data. The evaluation highlighted many positive impacts for patients and their whānau as well as for health and social service providers, including:

- *Reducing barriers to cancer service, access and care:* by assisting with matters such as finance, transport, food, accommodation, childcare, as well as providing cultural and whānau support.
- *Patient/whānau satisfaction:* "Many of the service users were moved to tears when recounting their experiences...there was a sense of deep gratitude...not just the supports, but the way in which they were delivered" (Corter, et al., 2011, p. 2)
- *Improving understanding of cancer, treatment and related services:* where service users learned about the possibilities of successful outcomes and about health and social services.
- *Reducing inequalities in cancer service access and care:* in several was such as by being culturally responsive to Māori and Pacific people, by helping to develop confidence and reduce whakama and by following users closely through their journey.

In the section on strategies for developing similar services, the report noted that most patients were relatively late in entering the continuum of cancer care. This indicated that stronger links between screening, diagnostic and treatment services were needed. Although the report acknowledges that there was a relative lack of quantitative evidence, the depth of qualitative data provided assurance that the focus on a continuum of care for patients and their whānau provided many positive impacts. (For more detailed examples of what comprised these positive impacts and what worked for Māori engagement with these services, see Appendix 9.3).

5.3 Primary Care

Following the health sector reforms of 1993, Malcolm, Barnett and Nuthall (1996) surveyed the perceptions of senior health managers and CEOs of Crown Health Enterprises. Their views were generally positive, especially about health promotion. However, there was concern about the fragmentation of services, the reduction in information sharing, and decreased collaboration with respect to Māori and general practice providers. These findings are useful as an introductory reference point for subsequent studies.

The paper by Crengle (2000) is also helpful for understanding current context because it reviewed the development of Māori primary care services over the previous decade. Crengle found that there were three main areas of challenge. One was the need to adapt the Western model to accommodate Māori models of health and well-being, and incorporate the approach in a range of mechanisms such as contract specifications, performance criteria and cross-sector coordination. The second challenge was to improve the flow of information between funding agencies and provider organisations so that it worked well in both directions. The third challenge was to measure the effectiveness of Māori health strategies in caring for clients, in health promotion, in prevention and in management of interventions.

Although evidence on the effectiveness of Māori primary care services was sparse, Crengle listed several approaches that were used to help overcome a range of barriers met by clients. For example, financial difficulties were ameliorated by making reductions or by discounting, and transport difficulties led to the use of mobile and satellite clinics. Lack of knowledge of health issues was countered by providing information at a wide range of venues and events such as cultural festivals, sports grounds, hui, at educational and childcare institutions. Solutions to other barriers within the health system included: developing flexibility with appointment systems; having 'drop-in' provisions and using proactive outreach and follow-up procedures. To overcome cultural barriers such as inappropriate forms of information, the employment of Māori staff enabled cultural practices and beliefs to be integrated with service delivery.

Te Toi-Hauora-Nui

The Ministry of Health project entitled 'Te Toi-Hauora-Nui' (McLean et al., 2009) focussed on primary care service related to cardiovascular disease and diabetes. The study investigated nine Māori health providers (from Kaitiaki to Christchurch); used questionnaire and models of provider practice with emphasis on Māori health outcomes by engaging with interview techniques and gathered relevant documentation. Following analysis, a wānanga was held with the participating providers to share key themes from the research. Patient feedback was also gathered.

Among the major challenges that were identified were: the need for more sustainable funding; more integrated services with higher levels of information sharing; more emphasis on best practice; ongoing capacity building; and stronger patient-centred and whānau ora approaches with tailored services. Nevertheless, while the findings revealed that much still needs to be done to address the health inequalities experienced by Māori, the impact over the last two decades of Māori health providers has shown that in developing whānau ora with the following distinctive features are fundamental to success:

- Being dedicated to achieving whānau ora by maintaining cultural authenticity and responsiveness using Kaupapa Māori philosophy;
- Being committed to forming relationships of trust with patients, their whānau and involved organisations;
- Using a holistic approach to evaluation, monitoring and treatment of both patients and whānau;
- Using multidisciplinary teams of clinical, non-clinical and community workers;
- Using Māori staff where possible in urban situations;
- Investing in professional development to further the understanding and practice of Māori cultural values; and
- Gaining close involvement of the community in the processes of designing, developing and implementing primary care services.

Māori Oral Health Project

The recent report by Wehipeihana et al. (2011) used a mixed method approach that included literature and document review, interviews with key informants, a relationship survey and a 1-day workshop with all participants. The aim was to evaluate the Ministry of Health's Māori Oral Health Project that funded five provider organisations to deliver oral health services in their communities. The funding support also enabled four providers to purchase and establish mobile dental units and the fifth provider to set up a 2-chair static clinic. Another aim of the project was to strengthen the relationships between providers and DHBs and to raise the profile of Māori oral health providers as key contributors.

The evaluation carried out by Wehipeihana and colleagues (2011) was extensive and indicated that the one-off funding positively impacted the capability and capacity of all providers to develop oral health services and to commit and engage the clients. The results also indicated a moderate degree of capability to conduct technical, service delivery and logistical tasks and noted that securing a workforce was hindered by pay scale differences between organisations and the need for staff to be comfortable when engaging with Māori. These challenges revealed the need to work closely with the University of Otago and AUT in negotiating opportunities for students to work in and train for Māori contexts. The survey findings indicated that relationships between the Ministry, providers and their respective DHBs, improved as the project progressed. However, while there

was evidence that some providers and DHBs worked well together in achieving Māori oral health objectives, the report concluded that there "... is still some way to go before all DHBs elicit and value the contribution of Māori oral health providers to the planning and delivery of oral health care and services" (Wehipeihana et al., 2011, p. 38).

Capital & Coast DHB

Tan, Carr and Reidy (2012) provided evidence on the effectiveness of investment in primary care. In 2002-2003, the Capital and Coast DHB established a framework to guide funding decisions and to create a transparent basis for evaluating its primary health care strategy for the district. The framework prioritised improving services to high deprivation areas for Māori and Pacific communities, for refugee communities and for young people. It also aimed to build broader primary care health care teams and to stabilise the workforce in areas of high deprivation. The database extended from 2001 to 2008 with most of the parameters covering the 2004-2007 period. The findings included increased access for high-need populations, facilitated workforce distribution and improved health outcomes. Immunisation coverage improved markedly. The strategy also enhanced mainstream, niche and community-based providers with measurable impacts on a range of health indicators and inequalities. A striking finding was that while Māori primary care providers improved access for Māori they also improved utilisation for all ethnicities—which indicates that there are aspects of the Māori providers approach to service delivery that work well other enrolled ethnicities.

The approach in these last two projects (Tan et al., 2012; Wehipeihana et al., 2011) is instructive because it shows how funding can play an important role in providing equipment, facilities and human resources to help make things work for Māori health. It is also notable because it highlights the need for building strong relationships with shared goals among the people who represent different organisations in the Māori health environment.

5.4 Secondary Care

Childhood Injury

Several of the themes presented in Crengle's (2000) study of primary care services were also evident in the more recent work by Ameratunga et al. (2010) where the focus was on the treatment of injured children admitted to hospital. This later research used thematic analysis on data provided by a combination of in-depth interviews and focus groups with 21 key informants who were involved in the care and support of the injured children and their families. The participants included paediatricians, nurses, therapists, Māori whānau and Pacific family support workers, hospital and community-based teachers. The ethnicities represented were Pākehā (12), Māori (6) and Pasifika (3).

The results indicated that there was a lack of ability to assist the children with their emotional needs and a lack of psychosocial support for families. In addition, there was a lack of suitable information that was accessible and comprehensive for children and families from non-Pākehā backgrounds. Other issues that arose were: poor continuity and coordination between staff through different phases of the child's care as well as between the hospital and community settings where there was little post-discharge support. It was emphasised that while these findings have identified areas of secondary care that do not meet with success, they offer the corollary of indicating quite directly what mechanisms are necessary to achieve success. For example, a lack of suitable information for children and parents from non-Pākehā backgrounds clearly expresses an area of need. Similarly, poor coordination of treatment is a comment on the lack of a proper functioning mechanism and success would result by correcting the problem. Fulfilling such mechanistic needs represents successful outcomes.

While Ameratunga et al. (2010) recognised that the nature of the specific research questions examined in their study may have prompted their participants to ignore areas where the needs of the injured children were well met, they point out that the findings are in accordance with other larger-scaled research. The recommendations arising from this work call for specific improvements in the quality of care and in follow-up services for the children and their families; such as

... focusing more attention on children with minor injuries, dealing with stresses of injury hospitalisations on families, ensuring more effective and appropriate communication of information, ensuring provider cultural competency and more effective support services for Māori and Pacific whānau/families and other ethnic groups and improving coordination of services both within the hospital setting and between the hospital and the community (Ameratunga et al., 2010, p. 8).

In a companion paper, Arlidge et al. (2009) described the experiences of the indigenous Māori and Pacific families and Pākehā families when their children were admitted to hospital with an unintended injury. The numbers of children admitted were eight Māori, eight Pacific and seven Pākehā; and each child's whānau/family was interviewed both individually and in ethnic groups. The results showed that although most families appreciated the dedication of staff, they expressed concerns about their encounters with hospitals and support services. Essentially, these concerns were about:

- Poor communication and inadequate information;
- Issues arising from miscommunications related to different ethnic and cultural backgrounds;
- Finding their way around an environment perceived as being foreign; and
- Handling conflicting family demands.

These findings further illustrate a class of issues that are essentially mechanistic and procedural and are in accordance with other studies (e.g. Bolitho & Huntington, 2006) that have demonstrated that there are several areas that are not working well. The authors suggest that structural, institutional and professional modifications are needed to enhance the delivery of health services to Māori and Pacific whānau/families and to reduce the sense of alienation and vulnerability within public institutions such as hospitals.

Māori Health Consumers

In an investigation of the expectations, experiences and preferences of Māori consumers of health and disability services, Jansen, Bacal and Crengle (2008) analysed existing information on health service use and surveyed Māori consumers. The first stage of the research gathered data from 86 people who were participants in a series of 10 hui with Māori consumers of these services. The hui findings were then used to develop a semi-structured survey questionnaire to collect data on Māori experiences with health and disability services. A telephone survey with a random sample of Māori from across the country was combined with face-to-face interviews with a sample of 50 deaf Māori, yielded responses from 651 people (59% female, 41% male). Respondents were asked about the health and disability services, as well as ACC.

Four key barriers to healthcare emerged from the results. There were organisational barriers such as travel distance to access care, securing suitable appointment times, time delays, the lack of choice of provider, inflexible systems and poor experiences. Cost barriers included direct expenses such as consultation and prescription charges as well as indirect costs from loss of wages, travel and other associated costs. A set of barriers from health providers also emerged. Among these were consumer perceptions of negative or racist attitudes and instances of disrespect. It was noted that where the care was more positive with good communications, relationship building resulted. The fourth barrier was the lack of cultural fit where for example, consumer shyness, lack of confidence, and attitudes stemming from previous negative experiences and perceptions were prevalent. There was a clear preference for Māori clinicians or Māori providers.

Jansen et al. (2008) emphasised the need for good relationships and rapport with health care providers and the implications that they drew for health policy and services are listed as follows:

1. Continue to build the capacity of the Māori health and disability workforce so that consumers can have the option of seeing a Māori staff member at a health service.
2. Encourage health organisations to tailor health education and promotional material (including ACC-related material) so that it is appropriate for Māori consumers. In addition, staff should be encouraged to use such material in their communications with Māori.
3. Continue to provide cultural competency and communication skills training for non-Māori staff. Such training should include information about Māori cultural preferences as well as an analysis

of Māori health disparities. Training should also address the needs and preferences of disabled Māori groups.

4. Encourage frontline staff to explain to waiting patients and their whānau: why the wait is necessary and how long they might expect to be kept waiting. In addition, reduce waiting times when feasible (Jansen et al., 2008, p. 74)

Notwithstanding these findings, the authors are cautionary about over-generalising them and they suggest that future research is necessary over a wider age range. They also suggest that further psychometric work be carried out on the instruments used to confirm the reliability and validity of the instruments used to assess Māori attitudes to health policy and services.

5.5 Rehabilitation

New Zealand Disability Strategy

Wiley (2009) reports on the evaluation of the New Zealand Disability Strategy (NZDS) to promote the participation of disabled Māori. They also examined the wider implications of establishing a policy for indigenous peoples with disabilities that was culturally appropriate. Semi-structured interviews with a total of 34 participants (ministry officials, service provider organisations, Māori consumers with disabilities and their caregivers) provided the data.

The analysis revealed that a common theme was the lack of harmony between the mainstream service paradigm and the indigenous worldviews held by consumers. In addition, themes that were specific to the interview groups emerged -- such as the perceived levels of information exchange, collaboration over sectors and cultural competency. It was concluded that these findings provided several lessons for providing effective disability services. These included: ensuring that the services culturally appropriate; increasing coordination and collaboration; implementing appropriate staff training with additional resources for indigenous service providers; and increasing information distribution with community engagement.

It is imperative that researchers, policy analysts, government officials and service providers take the time to address the unique needs of IPWD, [Indigenous people with disabilities] to ensure the development of an approach to disability policy and service that is both effective and culturally appropriate. Otherwise, we merely perpetuate a dual level of discrimination and exclusion experienced by an already vulnerable population (Wiley, 2009, p. 1213).

5.6 Insights from Health

This part of the review has taken the continuum of care as framework and focussed on studies involved in health promotion, prevention and screening following by samples of work in the primary, secondary and rehabilitation areas. It is noted that while whānau health and wellness is innately part of this section, its characteristics are examined more closely in the following section of this report.

Promotion works

Early intervention is of course important and delays are deleterious. Several studies have shown success; however, it requires an intense collective effort for social marketing, committed community providers; local involvement; and close collaboration between agencies and groups. Māori participation is necessary so that their world views and cultural values inform and help manage health priorities and actions; and also become part of the processes of strategic planning and action.

Devolution has worked

The emergence of trained Māori health providers has led to a more specific and effective impact on primary care. The providers have adapted and tailored service programmes by using: Kaupapa Māori and holistic philosophy; local knowledge and involvement; relationship building through care and trust; and by working to integrate multi-agency teamwork with whānau and community resources.

Influence on mainstream delivery

The selection of reviewed studies demonstrates that the emergence of Māori health providers has been an important feature of Māori development over recent decades. As Ringold (2005) has noted, although they have a relatively small share of the total sector,

... their impact on policy design has been far-reaching. They have given Māori an unprecedented opportunity to develop approaches based on their own priorities, culture, and traditions. Iwi and Māori organisations have had the space to experiment and pilot with service delivery models which incorporate Kaupapa Māori in different ways (Ringold, 2005, p. 69).

These innovations have led community-based care and have on-going potential for contributing to mainstream services. For example, in recognizing the need for culturally appropriate services, the Accident Compensation Corporation (ACC) has produced guidelines for interacting with Māori.

During the development of these guidelines it was pointed out many times that the concepts being discussed are not just words, but reflect the essence of being Māori. Words such as mana, wairua, ea, pono, tapu and noa incorporate feelings, ways of thinking, spirituality and a Māori world view (ACC, 2004, p. 8).

The degree of comfort individuals feel with seeking health services impacts on their use of services and, in turn, health outcomes. Comfort is a product of both individual attitudes and the way in which services are delivered. The delivery of care in a culturally appropriate manner is an important element in determining both the willingness of people to access services and the success of any treatment or care then delivered (ibid, p. 15).

Future prospects

The research related to secondary care and rehabilitation continue to indicate what works—albeit, often represented as corollary evidence in the context of barriers to achievement. A great number of the barriers identified were about mechanisms and processes where the solution for success is embedded in the definition of the problem. The study by Arlidge et al. (2009) for example draws attention to poor communications, foreign environments and family demands, which illustrates precisely where programmes can be strengthened (as several studies demonstrated). As noted above, the primary sector providers are, to an extent, showing the way forward.

Clearly it takes time for institutions, agencies, communities and individuals to transform health policy, governance, strategic directions, and programmes of action. It also takes funding. While many studies make this very point, it remains necessary to demonstrate causal links between funding strategies and increased access to care and other associated improvements in health outcomes, as shown by the recent studies (Tan, Carr & Reid, 2012; Wehipeihana et al., 2011). If the health sector continues to gather good quality data and evidence on what works and how it works and continues to implement and rigorously evaluate health programmes informed by the evidence, then we can be assured that further positive transformations will help create a more unified approach to diversity and a reduction in inequalities. However, the keys to transformations in health, education and welfare are keys to complex mechanisms and they generally need to turn slowly.

6 Whānau and Wellness

Engagement with whānau is a theme that runs through all sections of this review. In this section we focus on whānau more directly and encompass that with the holistic concept of wellness or of general well-being. As background to this approach we refer to relevant Māori models of wellness and follow that with an outline of the Families Commission series of wānanga with whānau that identified key areas for ensuring success in working with whānau (Irwin, 2011).

Within the Māori community there have been a number of successful health promotion initiatives that have led to changes. McNeill (2009) has researched Māori models of mental wellness and health and in doing so summarises much of the other literature on the subject. She addresses the roots of these models and acknowledges that the influences on their development are not only from Māori concepts but other perspectives such as the Ottawa Charter. However these models, namely, McNeill's (2005) Te Ao Tutahi model, Te Rangimarie Pere's (1982) Te Wheke model, Mason Durie's (1994) Te Whare Tapa Wha model, and his most recent model, Te Pae Mahutonga (Durie, 1999), nevertheless incorporate significant concepts that are central to Māori belief systems and world views. McNeill (2009) acknowledges that Māori engagement with the belief systems inculcated in these models differs depending on experiences, upbringing and focus and provides some examples of healing as a result of people subjecting themselves to these belief systems. McNeill also points to the lack of mental illness amongst the Tūhoe kaumātua as evidence of the success of these systems and argues that populations should at the very least have access to models based on belief systems of their culture and choice.

He Ara Whakamua

The primary objective of the Families Commission *He Ara Whakamua* wānanga series (Irwin, 2011) was to travel through the country, to listen to whānau and to those who work with them. The purposes were to explore the kaupapa of building pathways to the future together, to share stories and to identify Kaupapa Māori models of intervention that work for whānau.¹⁵ The wānanga held at Te Mahurehure Marae in Auckland, included facilitated workshop groups and directed discussions covered a wide range of topics. While this approach is not directly interventionist, it is a form of direct community research that gathers purposeful data that is amenable to analysis. In this case the data sets are to do with the questions of what facilitates success and what are the attributes that are or are not in place to achieve it. The following lists selected emergent points that contribute to our understanding of what works well with Māori whānau.

Systemic problems

- Continuity of relationships is important for whānau.
- Schools need to engage with the community. They also need to keep whānau involved. Let them participate. Give feedback to parents.
- You can restructure the service, but not the culture of the service. It's what the social workers do with whānau that matter.
- Who takes the lead at agency/departmental level? Who is doing what where an issue crosses boundaries?
- Clear communication is important, but don't want information overload amongst professionals. For example, hospitals often don't talk to one another and whānau often go to different hospitals.

What are the effective ways of working with whānau?

- Tino rangatiratanga – treat people as the experts of their own whānau.
- Use processes, metaphor and symbols that are meaningful to whānau.
- Early intervention is needed to help people with mental health issues.
- Develop cohesion with all agencies.
- Shared values and principles help agencies/schools work with whānau.

¹⁵ Videos of the keynote addresses are available on You Tube and the reports of each of the wānanga are available at www.familiescommission.org.nz/publications?type=All&topic=61

- Support without judgement.
- Develop relationships first, based on: trust, caring, honesty, respect.
- Have good knowledge of available resources – be honest about what you don't know, but try and find out.
- It's not about 'fixing' problems, but supporting people along the way.
- Providing services to whānau isn't necessarily for everyone– not all people fit into this role.
- Find local approaches to deal with local issues, rather than a one-size-fits-all national approach.
- Promotion and extended use of Māori initiatives.
- Funding: Short pilots and intermittent/insecure funding and support can be destructive – a one-year trial of support or a service is not enough time to make long-lasting positive change for families and whānau. Longer-term funding provides stability and the opportunity to develop and improve service provision.

Engagement is the first crucial step

- Need to build rapport and trust with whānau. Be seen. Be non-judgemental.
- Work alongside whānau – travel with them sort out their issues.
- Build a relationship. Being present in the community is important.
- Ask whānau what they want. How can I help you to achieve what you want?
- You break a barrier by going into their home. To go into the home is a privilege and similar to going onto the Marae. Pōwhiri approach.
- Māori with Māori is ideal, but also Iwi with Iwi.
- Pākehā who have some knowledge of Māori worldview and experience and can help them work. But being of the same culture is an advantage.
- If you are able to communicate with the whānau then you can start working with them, step-by-step.
- Assess the whole whānau situation and history.
- Use strengths-based approaches where possible.

These lists identify key elements in helping make things work for Māori whānau. Apart from structural and management matters, the items illustrate fundamental needs for successful interaction; including duty of care, recognition of the authenticity of different cultural contexts, relationship building, respect and trust.

Whānau Ora

The Whānau Ora initiative (Ministry of Social Development, 2010) is an important development because it is a comprehensive programme that addresses many of the key issues outlined above. It is a movement that has been developing for decades, with the impetus from the ideas, models and writings of several Māori scholars, research projects, government departments and agencies, Iwi and Māori communities. The momentum has resulted in a policy initiative that has been supported at community, regional and national levels and has helped to consolidate the attention to family and community-based issues for Māori wellness and its continued development and re-vitalisation in modern society.

Whānau Ora is an inclusive approach to providing services and opportunities to families across New Zealand. It empowers families as a whole, rather than focusing separately on individual family members and their problems. Its guiding principles centre on the system of Māori values and beliefs and its main goals are for whānau to be living healthily, taking full part in society as well as in the Māori world. The Taskforce on whānau-centred initiatives has stated that the outcome goals will be achieved when whānau are:

- Self-managing
- Living healthy lifestyles
- Participating fully in society
- Confidently participating in te ao Māori
- Economically secure and successfully involved in wealth creation
- Cohesive, resilient and nurturing (Ministry of Social Development, 2010, p. 7-8)

The scope therefore, is broad with over-arching principles that embrace major themes of the present report that also pervade the operational substance of many of the programmes outlined here. The programme now has a substantial functional base for implementing a range of whānau-centred interventions and services; and over the coming years, research into their effectiveness will be of primary importance and have far-reaching consequences.

Social Services

The TPK research on Iwi and Māori provider success by Pipi, Cram, Hawke, Hawke, Huriwai, and Keefe et al. (2003) used qualitative methods embracing a Kaupapa Māori approach to study 57 Iwi and Māori social service providers across the nation. The main aim was to seek their advice about what made them successful. Māori providers have been defined as whānau, hapū, Iwi and Māori organisations who:

- Provide or intend to provide services to one or more of the following: Māori individuals, whānau, hapū, Iwi or Māori communities;
- Are owned or governed by whānau, hapū, Iwi or Māori organisations;
- Have identifiable and clear accountabilities to whānau or hapū or Māori communities; and
- Are dedicated to meeting the needs of Māori clients (Pipi et al. 2003, p. 10).

The researchers held interviews and forums with representatives from these groups and with funders and consumers. In each region 10 to 13 successful providers from across six sectors (housing, health, employment and training, social services, justice, education) were identified through a consultative process and interviewed by regional research coordinators. It was found that definitions of successful providers differed between the provider group and the funder group, with each identifying different criteria and drivers for success. The research was at a very high level reporting on the collective findings of 57 providers so it did not address the specific interventions of the providers and 'how' they did things. However, the overarching facilitators of success for Māori organisations were identified as:

- Being guided by the vision as handed down by ancestors
- Being able to determine your own future
- the operationalisation of Māori values and practices
- Relationships with others are based on mutual respect, equality, clear understandings and clear parameters
- Collaborative relationships with other organisations and agencies to ensure that providers are not competing with one another within competitive funding and policy regimes
- Regular self-evaluation using both formal and informal methods
- Recognition by external evaluators of the providers' kaupapa and values
- Recognition of providers as credible
- Policy that provided providers with a stable yet flexible funding environment
- Policy that included input from providers, whānau, hapū, Iwi and Māori communities (Pipi et al. 2003, p. ii).

The study also used framework provided by the main intervention elements of the Kaupapa Māori approach (see Appendix 9.1). The report concluded that although there were some difficulties with the services and programmes purchased by the Government from Māori organisations and Iwi, there were two significant outcomes. One was the greater participation by whānau in these programmes; and the other was the increased awareness and practice by organisations of Māori beliefs, values and practices in contributing to whānau, hapū and Iwi well-being.

Authentic Collaboration

In a pair of studies supported by the Families Commission, Copas (2011) and O'Sullivan (2011) investigated the view that conversation is a core process that underlies authentic collaboration and relationships. Their model of cyclical processes includes the following components: reflection & exploration, collective insights, harvesting discoveries, action planning, implementation, feedback and assessment. Action inquiry methods with three young Māori parents were used by Copas and Kia Aroha College participated in the O'Sullivan project. The narratives strongly supported the concept that building relationships through genuine means with key values such as *te tapu o te*

tangata (respect), *aroha* (compassion), *tika* (justice) and *manaakitanga* (hospitality) are fundamental to successful communication.

In the dynamic ebb and flow of responsive-relational practice, conversation is the core process for assessing what's working and what's not. For understanding how people feel, for sharing the successes and the challenges, and importantly, within the webs and interconnections of a whole systems approach, for determining both family whānau and organisational priorities and outcomes (Copas, 2011, p. 48).

In the companion paper O'Sullivan (2011) followed the same objectives with the Kia Aroha College and concluded that

...it's time to follow the lead of exemplars like Te Waipuna Puawai and Kia Aroha College, who consistently demonstrate 'being respectful, earning respect; being trustworthy, earning trust' through 'responsive relational practice over time.' These exemplars show how a principle-based, family whānau centered approach grounded in authentic collaboration works to achieve sustainable outcomes for family whānau well-being over time (O'Sullivan, 2011, p. 50).

Māori Children and Whānau

The Family Commission report on Māori children and whānau, prepared by Cram (2012) examines three concepts as determinants of Māori whānau wellness and then explores this framework as expressions of Māori autonomy. The concepts are *Mauri Ora* (access to the world of Māori cultural identity), *Te Ōranga* (participation in society) and *Toiora* (healthy lifestyle). The key part of this report is its attention to the challenging area of maltreatment of children by whānau who fail in their caregiving roles. It offers the following set of general principles that underlie successful Māori-initiated programmes for prevention and early intervention:

1. Address the barriers to Māori engaging and participating in programmes;
2. Include, if not be based within, Māori cultural traditions, values and beliefs;
3. Address issues of colonisation and racism;
4. Be set a context in which participants are accepted and able to share with other Māori people who are in similar situations;
5. Emphasise whakawhanaungatanga (relationship building); and
6. Be based on principles of individual and collective healing, with this requiring time and long-term support.

Social Workers in Schools Pilot

The report by Belgrave et al. (2000) evaluated the Social Workers in Schools Pilot (SWIS) which was a social service initiative aimed to provide a pro-active coordinated range of services for the social needs of children and their whānau. The 58 participating schools were in the Northland, East Coast and Hutt/Porirua regions and the proportions of Māori students were generally well above 80% except for Hutt/Porirua where the range was 21-50%. The report included an analysis of service delivery as well as a study of individual client outcomes in relation to health, education and welfare.

Interviews with 26 whānau and 22 children revealed that the success of social workers delivery was characterised by several key features. Among those valued by the whānau was transparency, where social workers would listen well and understand contexts and yet be very direct in stipulating what changes were needed. The voluntary nature of the social worker's involvement was both acceptable and empowering to clients. Another positive feature was the ability of social workers to be flexible and to communicate and explain matters in language that could be understood. In addition, they were highly practical, followed through on matters and were determined to stand by their clients to ensure that other agencies lived up to their promises.

The feeling of a personal connection with the social worker was also very important with Māori clients and they felt safe, valued and cared for -- particularly when they felt that the social worker was local and had a stake in the community. The enhancement of service by a sense of common belonging and strong relationships also tended to supersede any differences in age or ethnicity. The SWIS model is strengths-based and recognises cultural identity, whānau and kinship relationships along with culturally based knowledge and skills as strengths themselves. The

success of this pilot programme led to its expansion to include a total of 34 providers throughout New Zealand (Belgrave et al., 2002).

Te Pūmautanga o Te Whānau

In another project by the Families Commission, *Te Pūmautanga o Te Whānau* (Baker, Williams & Tuuta, 2012), a case study approach was taken when 16 whānau plus organisations supporting them were interviewed using a Kaupapa Māori approach to draw, contextualise and describe their worlds. Field researchers held short introductory hui with each whānau to explain the project and to obtain consent. This was followed by the research interview. Finally, a debrief hui was held with each whānau to review their interview transcripts. All hui and interviews were conducted in their homes. Following data collection, and to build a deeper understanding of the data for analysis, a wānanga was held in Taneātua between the Families Commission and the lead and field researchers from both the Tūhoe and South Auckland case studies. This was to workshop and draw out key understandings and themes, and to review the final analysis of the data.

The main characteristics of the Tūhoe whānau were that they are well supported by Tūhoetanga at all levels to access their economic, social and environmental resources. They had daily access to their kaumātua where the koroua and kuia played vital supportive and advisory roles. In addition, the support of the Tūhoe Education Authority (TEA) enabled greater access to education at all levels. The Tūhoe whānau are supported further by vibrant hapū and marae networks which are in turn supported by Iwi organisations. In the South Auckland case study, the practices that strengthened whānau were through access to friends, neighbours, sports clubs and churches, and to the formal support networks of Māori and community organisations. The report concluded that the two case studies powerfully illustrated that whānau resilience and success were supported by the following practices:

- Maximisation and transmission of Tūhoetanga and tikanga Māori;
- Mana and self-esteem;
- Advocacy and brokering;
- Kanohi Kitea, community knowledge;
- Presence of highly skilled whānau workers; and
- Kaumātua and tuakana/teina support (Families Commission, 2012, p. 159).

Physical Activity, Sport and Recreation

Henwood (2007) summarized the outcomes of the 'Korikori a Iwi' project funded by the Ministry of Health. Five Māori health providers in Northland implemented the project which sought to improve nutrition and exercise to benefit health outcomes with school aged students, by drawing on local Māori culture, whakapapa, leadership, support in the broader community and the school. Knowledge of customary nutrition was drawn on to influence eating habits, diet, and exercise – which are recast in traditional practices such as kapa haka, waka ama (canoe racing) and hīkoi (walks) and integrated in a holistic manner. The project showed a strong convergence of theory (Te Pae Mahutonga) and practice and

...clearly worked from a Māori cultural basis, which incorporated environmental aspects of resource utilisation and learning, a holistic healthy lifestyle approach to all activities, and the encouragement and promotion of whānau to participate and be involved at a range of levels (Henwood, 2007, p. 163).

Henwood stressed the need for leadership within the community, adequate training, support for human resources in the implementation process and a holistic approach, reinforcing the behavioural change sought in the community activity. The evaluation was written after one year and as such is short on proof of longer-term benefits and the impacts with respect to specific numbers. Nevertheless it is valuable in advancing the potential of developing programmes of community engagement for social transformation that are based on existing local resources and people with traditional knowledge.

He Oranga Poutama is an initiative that promotes Māori sporting and leisure activity as well as Māori health and well-being. The programme centred on special event days held in Whakatane, Auckland, Tauranga and Rotorua and attracted over 3000 participants and spectators. This

initiative was evaluated by Cram and Pitama (1998) who used a survey questionnaire and interviews of 56 participants at each of the events. Two thirds of the participants were between 16 and 40 years of age, while the remainder were above 40 years. In addition, each regional coordinator completed a questionnaire and stakeholder perceptions were sought.

The findings revealed that a key attraction for most participants was the whānau atmosphere with whanaungatanga being well recognised as a major purpose. Most enjoyed the activities; many reduced smoking and alcohol intake during the event; and 48-79% set healthy goals as a result; such as getting fitter and doing more sport. Serious goals about reducing or giving up smoking however, were more resistant to influence.

In a follow-up study, Cram, Karehana and Pitama (1999) extended the evaluation by interviewing 34 stakeholders about the 3-year programme and also held discussions with all event coordinators. The findings confirmed the view that success of the programme was due to:

- Raising the level of Māori participation in sport and physical recreation and using these activities in a holistic way to promote health and well-being to Māori communities, marae and whānau;
- Using the Kaupapa Māori approach 'by Māori for Māori'; and
- Forming a national network of coordinators who were also concerned with additional objectives like fostering the development of employment opportunities, improving self esteem, encouraging youth to further education and/or vocational training.

The Masters thesis by Waiti (2007) makes a fine contribution to this section on how physical activity can relate to whānau and wellness at a deeper level. The purpose of his study was to examine how various Māori concepts can function as motivators for Māori to increase participation in physical activity. He used Durie's Whare Tapa Wha model to place concepts like as marae, turangawaewae and mau rakau within the context of Māori health and well-being. Thus, while the work is grounded in fundamental psychological theory it relates this theoretical framework both to Durie's model and to practice and physical expression in the Māori world.

Waiti (2007) found for example that physical activities such as hikoi, mau rakau, maraerobics¹⁶ and gathering seafood provide contexts that are in alignment with psychological needs such as self-efficacy and self-esteem enhancement which are associated with self-determination theory. Waiti illustrates how certain Māori concepts can link to their respective cornerstone of health.

The marae can promote the taha whānau cornerstone through its emphasis on whanaungatanga and whānau. Mau rakau can promote the taha tinana cornerstone through its strong involvement of physical movement, as well as the concepts of tapu and noa. The concept of turangawaewae can promote the taha wairua cornerstone through its special link with the environment and ancestors. Finally, the use of te reo can promote the taha hinengaro cornerstone as it is a culturally relevant form of expressing thoughts and feelings. Moreover, these concepts can provide culturally relevant forms of physical activity promotion (Waiti, 2007, p. 109).

In promoting these psychological benefits, Waiti argues that personnel will need to understand how to implement key strategies for interaction. For example, he suggests that facilitators will need to observe whānau members and other significant people and how they participate in activities in the marae and in other physical activity settings to learn how they help enhance individual's sense of self-efficacy. In addition, he points out that an understanding of specific historical and ancestral links of relevant land areas would be helpful, as is an understanding of te reo.

So while we have seen some studies that have initiated and evaluated programmes of physical activity, sport and recreation at an operational level, it is instructive to have a rigorously theoretical approach to the psychological and cognitive aspects of behaviour—which emanates from the mauri within the individual but which is influenced from outside.

¹⁶ "Maraerobics [is] a form of aerobics that is conducted on *marae*, using Māori forms of movement, and is framed from a Māori world-view" (Waiti, 2007, p. 111).

6.1 Insights from Whānau and Wellness

The section on whānau and wellness has shown that many of the emergent themes recur across the domains studied here. These include the aspirational level for individuals and whānau which give direction; the operational level such as designing programmes and getting them to work well; and there is also the surrounding philosophical and spiritual levels which help define the deeper values and approaches to well-being.

Kaupapa Māori Inclusive Values

Kaupapa Māori is a philosophy of 'being' and a knowledge of where one is 'located' in terms of ancestry, philosophy and values that link one's 'being' backwards in time, to the present moment in time, and to the continuously evolving future. For Māori, the sense of 'being' is enhanced by the sense of identity which comes from the past through whakapapa and from the present through the whānau, hapū, iwi and the world beyond that. In healthy communities, this reality is continually reinforced by living and acting in accordance with the age-old principles and values. It is natural therefore, for Māori community initiatives to embrace inclusivity in the way they work. It works because people feel supported rather than judged, and they learn to take some control over their own destinies (with the whānau in support). The leaders create an atmosphere of success and achievement so that people can identify pathways through their issues even if they take some time. All the organisations profiled refer to the importance of responsive-relationship practice and connectivity at individual levels, within the single whānau unit or extended more broadly to the wider whānau, neighborhood or community.

In the example of Te Ruarahi Houora (Appendix 9.3) this connectivity encompasses the teachings of the ancestors and the lessons that they provide to ensure the well-being of those concerned. The *five love languages* initiative could be considered as an approach not only to foster whānau unity but also as a tool to assist with whānau decision-making and planning, thereby reducing the potential for tension and anxiety in teen parent relationships. In all of these examples the Māori identity of the participants is validated. The relationships people have with each other, the unspoken understandings, the use of karakia (spiritual blessings), Māori words and phrases the presence of aroha and support all validate an affirm Māori as worthy, providing a level of comfort and security in the work at hand. Such settings work because they foster self-determination and self-realisation in ways that are natural and acceptable to society.

Māori Design and Delivery Works

As was the case with economic development, the close involvement of clients in the transformative processes of designing and implementing new initiatives has been a feature of most of the organisations involved in whānau and wellness. In accordance with most transformational initiatives researched in this study the programmes have been designed and are largely delivered by Māori themselves, even though they may include a number of non-Māori in the process and may use or adapt mainstream models that are consistent with Māori values. As with the education examples the agencies exemplified here have positioned themselves to address Māori initiatives. The values that they espouse and the practices they employ are seen as open to Māori and welcoming to them. These developments are in line with the overarching principle of Kaupapa Māori that any attempts to understand a group's cultural norms and values and the application of them, must be guided by that group itself. Further, when understanding is in place, informed engagement should lead to tailored mechanisms and procedures that fit with those norms and values.

The Importance of Leadership

Virtually all of the successful community initiatives have centered on capable leaders and mentors who have facilitated a process of collective action. In communities, the role of kaumātua is recognised and in many programmes youth mentors and other facilitators make important contributions (e.g. Cram, Karehana & Pitama, 1999; Henwood, 2007). As found with the business, education and health domains, complex systems required leadership to be distributed through different levels with a sense of shared values and commitment as well as a close understanding of underlying kaupapa. At the policy level, a notable example of leadership is that provided by the

Taskforce on whānau-centred initiatives in producing a comprehensive framework for an integrated approach to whānau well-being.

Individual motivation collective action

While the approach to programmes and agencies referred to in this section is often made by individuals, the majority of the programmes encompass working with whānau as well. As demonstrated in the Families Commission studies, collective approaches to address commonly held problems are also a feature. An apt saying is: “Ko to whānau ko hau, ko hau ko te whānau” (I am the whānau and the whānau is me) (Moeke-Pickering, 1996, p. 6).

7 Discussion and Conclusions

In the preceding sections we have used secondary research to identify a range of approaches, initiatives, interventions and practices that increase understanding of what works for Māori. We have also deliberately included a few papers with forward-looking perspectives to retain an awareness of future potential. The aim of this final section is to combine key themes identified in the previous sections into a framework that encompasses the different domains and that permits a synthesis of conclusions about what works. The approach begins with a consideration of the individual, and extends over family and other cultural groupings to the wider community. It will then focus on topics such as the role of cultural values, leadership and management along with other generators of transformation. The final consideration will be implications for Māori programmes.

7.1 The Individual

A key perspective emerging from this review is the place and role of the individual. Although this is less obvious in the domain of economic development where the emphasis is on group direction and outcomes as major drivers of transformation, its collective approach still embraces the individuals in their whānau, hapū and iwi networks. In the domains of education and health the focus on individuals becomes necessarily sharper. For example, we have seen positive effects on individual desire for change with: parents involved in the early childhood programmes, school and tertiary students, those who have developed or advanced businesses and those who have faced health problems. These outcomes are a product of the programme effects and influences that interact with the cognitive processes and personal characteristics of the individual. As individuals recognise the benefits of change, develop the motivation and intention to do something about it, and then exercise will-power to initiate action, the resulting behaviours emerge. The behaviours are sustained by success, positive reinforcement (internal and external), attitudinal and cognitive shifts.

The business, education, health and other examples all indicate that individual initiative; determination and motivation are essential to the change process, however, as we move from health to education we are aware that the focus necessarily becomes more precise with regard to the intra-personal characteristics of the individual. Such an approach fits with understandings from cognitive science about issues such as belief systems, learning, performance, skill, emotions, language and perceptions (see Norman, 1984; Williams, 2006). It also recognises that the individual is the core focus and that understanding the person's attributes, strengths, attitudes, dispositions and motivations are a central concern in tailoring programmes to their needs. As seen in the health and education sectors, accurate assessment of individual health status and of abilities and traits becomes increasingly important in the processes of evaluating change. These features emphasise that these programmes of learning and treatment are designed to facilitate an individual's positive development and achievement through goal-directed behaviour to further self-realisation. The individual level therefore, is the core for determining what works.

7.2 The Whānau, Hapū and Iwi

Given that the individual responsibility for one's actions is an internal matter, it is recognised that usually the individual is also part of a group where achievement is generated by people working together. In this case we may say that the 'functional unit' of the individual is now nested in a larger group one. Normally, the closest grouping around an individual is the whānau which is nested in turn under hapū and iwi. The conclusive evidence from all domains of this research emphasise the essential involvement of whānau within the larger functional units or organisations that are found in business, education, health and corrections. For example, in the economic sector we have seen how businesses like the Wakatu Inc., Ngai Tahu Seafood Ltd., Tohu Wines and others have a strong collective approach with an inclusive philosophy that reaches to whānau, hapū and iwi. In the education domain, whānau involvement was a key feature in programmes in schools as shown in the Taita College, Rangiātea and Te Kōtahitanga projects. With the health services, the majority of the studies and community programmes regard whānau involvement as being especially vital. The section on whānau and wellness brings further convergence to this theme by outlining systemic, engagement and other steps to enhance involvement and by aligning with the national whānau ora initiative. Although whanaungatanga is one of several fundamental Māori values, the

concept is especially apt here because it includes the potential for extending the warmth and cohesion of a family unit to other groups. Whanaungatanga is about building and maintaining relationships, about being supportive and reinforcing the processes of learning and development. As we have seen, it is a part of what works for Māori, and a challenge for organisations is to ensure that the principles and values that work for whānau are further integrated into programmes of transformation in the wider community.

7.3 The Wider Community

Earlier, we introduced the term 'functional unit', beginning with the individual as such, then nesting that within whānau and extending that to hapū and Iwi. We have also suggested that the cohesive functioning of such groupings depends partly on principles including whanaungatanga. These groupings (individual, whānau, hapū, Iwi) are based on Māori culture with shared identities, values and belief systems that are generally expressed and realised through the Kaupapa Māori approach. The evidence shows that these groupings in turn, have impacted on wider mainstream services and programmes in education, health, business and social services.

Tailoring has included: (i) increased Māori participation in delivery and governance; (ii) devolution of delivery to iwi and Māori organisations; (iii) incorporation of language and culture into policy design; and (iv) strengthened outreach to Māori communities. This represents a valuable body of experience for thinking about how to design policies for New Zealand, as well as indigenous peoples and ethnic minorities in other countries (Ringold, 2005, p. 69).

We have noted the successes in business performance, in the greater involvement in education from early childhood education through schools, adult learning and tertiary and adult learning levels; in improved access, awareness and involvement in the health sector with particular advancements in community care. These developments and successes have made positive contributions to the mainstream by addressing shortcomings, thereby helping pave the way for further integration of culturally-based approaches into planning, management and delivery.

7.4 The Role of Māori Values and Kaupapa

In the majority of the successful transformation programmes, Māori values, principles and kaupapa were prevalent. However, much has been written about these concepts and care is needed in identifying what we mean by these terms. A comprehensive treatment of the wide range of values, ethics and virtues in traditional Māori society is found in the work of Henare (2000), and Mead (2003) places many of them in a modern context. Among the values outlined by Mead are whānaungatanga, manaakitanga, mana, tapu, utu (compensation, reciprocity), and noa or ea (restoring balance and establishing a peaceful state). Other writers have also explored the principles and values of Kaupapa Māori for a range of circumstances and related them to the context of research practice in a Kaupapa Māori framework (e.g. Cram, 2010; Pihama, Cram & Walker, 2002; Smith & Reid, 2000). In our research review, the values most commonly referred to were those of tikanga, wairua, whānaungatanga, manaakitanga, kōtahitanga, and although they are defined along with others (Appendix 9.1), we now overview their meaning in the context of what works in the transformation of Māori.

Tikanga

The framework or body of rules and values used to govern or shape peoples behaviour, or a code of expected behaviour, and is analogous to all Māori values and culture. It can be the organisational structure around all values or the values themselves. It is a generic term that refers to the correct way of doing things, including custom, protocols, process, rules, etiquette, formality, codes, condition, ethic, morals, and method. The majority of Māori organisations in the economic and social service sectors emphasised its central importance. It also exists in a more specific form known as 'kawa' which defines particular variations in protocol for a given Iwi or marae.

Wairua

This refers to the quality of spirit and is considered to be the most essential requirement for well-being. Wairua is related to the degree to which an individual feels connected with their heritage

through whakapapa, with other people, with the environment and with a sense of personal identity. In group situations, the term refers to the overall feeling or spirit of the group.

Whanaungatanga

This value is expressed by the practice of 'linking' people together to create the sense of whānau (through genealogy, a kaupapa or through shared experiences). It provides people with a sense of belonging and develops as a result of kinship rights and obligations, which also serve to strengthen each member of the kin group. It also extends to others to whom one develops a close familial, friendship or reciprocal relationship and recognises extended relationships. It is a primary support system for physical, cultural, emotional and spiritual wellness and ancestors or future generations are often incorporated into problem-solving discussions. Whanaungatanga emphasises inclusiveness rather than drawing boundaries and may be seen as a special case of team-building.

Manaakitanga

This is a concept of giving or 'filling' another person with prestige and honour (mana). It is usually done by acknowledging whakapapa, exploring mutual relationships and by showing respect, kindness, care and trust. It can be expressed as aroha for the person, physically through providing food, hospitality and comfort and emotionally where appropriate.

Kōtahitanga

This value denotes a respect for individual differences and the desire to reach consensus. It is the principle of unity and alliance. Kōtahitanga, is about achieving solidarity and respecting individual differences. It also means inclusion, and bringing groups of people together such as parts of a community, hapū, Iwi, or business, to include their views and ideas in any forum, discussion, planning environment, decision-making process. It may also involve trying to develop some form of unity amongst a community, group of shareholders, or constituency. It is a fundamental requirement for any collective activity and is particularly exemplified in the economic sector with business organisations such as Awhina Group, and Waiararapa Moana Inc. Other examples are in education with the emphasis on building unity within in school programmes (e.g. Bishop et al., 2003; the Rangiātea studies).

It will be recalled however, that in the section on economic development, although many business organisations had embedded and validated such values within the philosophy at a practical and interactive level, they were not necessarily part of the quadruple (cultural) bottom line of accountability at governance level (Best & Love, 2003; Harmsworth, 2005).

How does one measure and quantify one of these values, let alone a range of them that often work in concert under the rubric of Kaupapa Māori? They are essentially non-metrical qualities that give shape, style, form and meaning to individual and group interactions. They are expressions of an indigenous consciousness and philosophy that emerges from a unique belief and cognitive system. As Polanyi (2009) puts it, tacit knowledge from traditional values and inherited practices are a crucial way of knowing and of gaining meaning and is an important part of scientific knowledge and knowledge management systems. Support for this view is provided by the evidence that demonstrates that expressions of these cultural values and principles have a major role in determining what works for Māori in all sectors studied here. Nevertheless, the studies of tourism by Zygadlo et al., (2003b) and Spiller, (2010) and secondary health care by Jansen et al. (2008) have shown that value-related dependent variables can be incorporated into research designed to evaluate their impact on practice. This work demonstrates that although these values are essentially qualitative, their effects can be evaluated. As Best and Love (2003) pointed out, there is a need for more of this kind of research so that the effects of Māori cultural capital can be better understood.

It would be a mistake to assume that services to and with Māori have to be done with all of the elements of Māori culture and tikanga. Many programmes are successful with few overt expressions of the culture such as regular powhiri for visitors or waiata. Key elements that contribute to a cohesive approach to transformation are overt or covert expressions of aroha, wairuatanga, manaakitanga (love, sincerity, appreciation, warmth) and of other such human

qualities. What works in bi-cultural settings is for participants to recognise cultural authenticities in their own right and to allow the positive qualities of the human spirit to achieve reciprocity and a state of balance or 'ea'.

7.5 Mentors and Leaders

The role of leaders and mentors in the process of transformation is also significant. In the majority of the programmes studied, individuals with leadership capability have stood out. The movements in education and business suggest that people with the necessary qualities can in fact be trained and that once trained can be successful in their efforts to assist with the challenges that experienced by many. Leadership is a significant part of the discourse in the business models discussed and this has been a key factor in the success of these enterprises, whether in the private sector models or the role played by the non-commissioned officers in the armed forces. Developing good leaders through sound succession planning was also a feature of many of these enterprises, ensuring the perpetuation of organisational benefits for future generations. The role of various leaders in the delivery of effective health services was also feature, whether they were the local leaders or external experts sought and utilised for example by the Ngāti Hine Health Trust, or the 'quit coaches' of the Aukati Kai Paipa programme. In the community provider area, the role of leaders was also a significant feature of success.

7.6 Organisational Skill, Management Style and Levels of Self-determination

The collective approach and participatory styles of business programmes, schools and community service leaders were features that consistently stood out. The participatory style of facilitators in the early childhood sector, the culturally-responsive teaching techniques employed in the Rangiātea and Kōtahitanga projects, the strong leadership from the heads and their distribution of it within schools, the shared learning and teaching approach in the tertiary examples, the collective planning approaches in companies like Lake Taupo Forest Trust, Whale Watch Kaikoura and the Wakatu Group and in the Rangiātea schools -- all point to the success of the participatory model as a facilitator of individual and group motivation and performance.

Effective communication practices were another characteristic of the most of the organisations reviewed. There were several levels, including hui with stakeholders, community and tribal groups along with whānau. The methods included face-to-face meetings, newsletters and web-based techniques methods as well as the involvement of strong community networks. However, for the health sector there was more variation. There were good results from the health promotion and cancer studies (Corter et al., 2011; Sinclair, 2006) but in contrast, it was also found that communication techniques with Māori patients and whānau could be improved (e.g. Arlidge et al., 2009).

A high level of organisational skill generally characterised most sectors; with distinction between governance and operational levels, clear vision, strong strategic planning and goal-setting and implementation. However, in the health domain the case was made for more attention to Māori models of health; for improved flow of information between funding agencies and provider organisations; and for more research on the effectiveness of Māori health strategies (Crengle, 2000). In judging organisational and managerial skill, it is recognised that each of the domains studied have differences in structure, in strategic profile and in operational demands. In the economic sector for example, there is an entrepreneurial aspect with a realistic and practical approach to business. It is to a degree, self-contained and adaptable. In the education sector the major functional unit is the school or tertiary institution, each of which has a certain amount of autonomy to develop and establish new initiatives for the benefits of students. The health and social sectors are very large and complex organisations with a many layers of sub-sections and operational components. Given the structural and contextual differences between these domains, to what extent are there management and operational commonalities?

In addressing this question from a systems perspective, we take the position that many of the processes and mechanisms underlying institutional change are also characteristic of the individual and of the groups in between. For example, each 'functional unit' requires a clear purpose or aim with a planning process according to strategic objectives (usually with short-, medium- and long-term goals). Each requires placing the self, the group or the organisation into a position to achieve

the objectives (which involves recognising risks, critical and optimal conditions). This also requires coordinating relevant parts of its structure to create appropriate synergies for action. During and after the implementation or action phases, evaluative feedback may be used to refine the process of transformation. This goal-directed cycle provides the basis of learning which leads to the transformative outcomes. These mechanisms apply as much to institutions and community organisations, as to the cultural groupings of Iwi, hapū and whānau and to each individual nested within these. The commonalities of problem-solving and developmental processes illustrate the point that the concept of self-determination can be applied at each functional group level.¹⁷

The fact that Māori have had a major role in designing many of the programmes across sectors further illustrates this logic. This is particularly so because most of the developmental issues require a way of knowing and a way of thinking that needs to embrace inter-cultural function through shared discourse and understandings. This cultural interaction has stimulated convergence on many issues requiring transformative impulse, it has been demonstrated in all domains reviewed here and it illustrates the immense promise for the future.

7.7 Generators of Transformation

So far in this discussion we have been considering several generators of transformation such as cultural kaupapa, values and principles, leadership and organisational style in relation to the individual and to various groupings. Now, we wish to take the notion a little further. If we assume for the moment that adequate resources are in position, then an overarching concept for processes of transformation is the source, supply and utilisation of energy. This review has demonstrated that a major source is the human one, through the broad groupings down to each single individual. For efficiency, the energy needs to fit the task, be of the right type, and reach the right point in a system at the right time and in the right amount. Where systems are collectives and have continuity, as many of those studied here are, the supply and direction of energy need to be modulated to flow in accordance with the goals.

In Māori terms, a central form of energy is 'mauri' which refers to the life force. It is a feature of living things and of all human groupings from individual to the largest organisation. The need within each is to marshal the forces at hand and bring them to bear upon the transformational process. The terms 'mauri ora' 'whānau ora' and the greeting 'kia ora' reflect its positive directions. We suggest that this concept is relevant because it bears upon the driving power of forces that underlie behaviour and actions. More particularly, it highlights the responsibility for using and controlling it so that behaviours and outcomes are in line with tikanga and with simply doing what is right to achieve a state of dynamic balance or 'ea'. Another generator of change is innovation. Our review has shown that the business sector thrives on it and all the other sectors work through a wide range of initiatives. For example: the innovation shown by the Whale Watch Kaikoura organisation (Harmsworth, 2005); the impacts of new initiatives in the schools and universities; the Whānau Ora project and the range of initiatives demonstrated by community providers such as the Otangarei Trust among others summarised in Appendix 9.3.

7.8 Barriers and Challenges

A great deal has been written about barriers to progress and the review of 57 social service providers by Pipi et al (2003) is an excellent contribution in this respect because it distilled the data to describe its overarching features. These included: limited capability and capacity; inadequate funding (e.g. for staff salaries, training and service provision); stress on staff; unrealistic community expectations; and unbalanced partnerships with the Crown. A key point to recognise is that identifying a barrier is the first step in problem-solving. Moreover, the path of solution is often defined by the problem—as is exemplified in the case of inadequate funding, lack of capability, and staff stress. Several other studies have identified similar issues. For example, finding and/or training people who have the right balance of tikanga and management skills to take up leadership and management roles is a challenge noted in the Te Puni Kōkiri studies (2003, 2005). Funding issues have also been raised frequently. In many of these cases the lack of funding represents a real barrier especially when it is not assured for more than a year at a time. Equally important is the

¹⁷ Further background to these processes may be found in Williams (2006, 2010) and Reed (1982)

government support for the directions of social service organisations. It affects who they can partner with, the level of compliance and who their customers (students and clients) are. It is noted however, that while barriers constrain function, there is often freedom within the constraints to seek progress. Earlier in this paper, in a consideration of future prospects for the health sector we touch on some of these issues and suggest that it takes time for institutions, agencies, communities and individuals to transform health policy, governance, strategic directions, and programmes of action. A further challenge therefore is steadfast perseverance of the positive course.

7.9 Implications for Māori Programmes

This review has identified many themes, processes and mechanisms that work well for Māori. In drawing implications for programmes we present them in two parts. The first part is a generic view of basic organisational direction and practice.

A primary requirement for success in organisations such as those reviewed here is having high quality governance that establishes clear vision, values, policy and direction. A second requirement is for an operational system to achieve the desired outcomes. There are several features that contribute to operational success and these include:

- Leadership that is effective in establishing clear goals, objectives, strategies and processes of implementation as well as fostering a strong sense of responsibility and of shared values.
- An inclusive and participatory style of management.
- Communications systems that effectively flow through all levels of the organisation and includes partners, stakeholders and appropriate community groups.
- Professional development for staff and succession planning.
- Building and maintaining appropriate resources (finance, people, facilities).
- Self-review and external review mechanisms for ongoing evaluation.

The second set of implications refers to the more specific requirements of Māori involvement in programmes. These are as follows:

- Recognise the authenticity of Māori, its culture, its philosophy, its principles and values.
- Build relationships through understanding, a sense of equality, mutual respect and trust.
- Ensure that Māori participate fully in delivery and governance.
- Provide opportunities for Māori to develop their own priorities and kaupapa as part of mainstream organisations.
- Incorporate language and culture into policy, management and delivery.
- Ensure strong links and communication with Māori communities.
- Tailor services to Māori needs and preferences.
- Ensure that the tools of measurement and evaluation are reliable and valid for specific use with Māori -- particularly when they are utilised to assess perceptual, attitudinal and cognitive behaviours.
- Establish multidisciplinary longitudinal research programmes (over a decade at least) to evaluate outcomes in targeted areas and to provide high quality data on a regular basis.
- Apply research findings to refine policy design and practice.

The points in the two lists above summarise the main implications for programmes that are concerned with successful Māori transformation. The overall challenge is to integrate them within organisations according to their own contexts. We also need to recognise that beyond the achievements and successes referred to in this paper, not all Māori are benefiting and disparities in employment, education, health and socio-economic status remain. This increase in Māori diversity reinforces the call for further long-term research and attention to policy and design.

The final theme we draw from this research is the realisation of Māori potential, from the single individual with his or her own authenticities, through to whānau, hapū Iwi and the wider community to the national context. Emphatic contributions have come from the desire of Māori to take charge of their self-determination and by seeking close involvement with policies and programmes affecting them and by working to address disparities between Māori and non-Māori on a number of fronts. Much has been achieved and much is to be gained from future research, analysis evaluation and inclusive discussion.

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9 Appendices

9.1 An Inventory of Māori Values

The first group of principles and values listed here are those most closely linked to Kaupapa Māori. The second list is a sub-set and represents those principles identified by Durie (2002) as being important for shaping the Māori business ethic. While the remaining values are wider-ranging, the descriptions should assist the reader in conceptualising the breadth and depth of the term Kaupapa Māori in the context of the work reviewed here. In considering these principles and values further, the seminal work of Manuka Henare (e.g. Henare, 2000) and the book by Hirini Mead (2003) which places many of these principles and values in a modern context, are recommended.¹⁸

9.1.1 Intervention elements in Kaupapa Māori

Kaupapa

This principle refers to a collective philosophy with shared vision and commitment that embraces “Māori aspirations to political, social, economic and cultural well-being” (Smith & Reid, 2000, p. 11)

Taonga tuku iho

This Kaupapa Māori principle emphasises recognizing the validity and legitimacy of Māori cultural heritage and aspirations.

Tino rangatiratanga

This principle is about seeking self-determination and self-actualisation through cultural well-being and meaningful control over one's life.

Whānau

The extended family structure is an integral part of Māori identity and culture because the whānau is a key site for organising the collective responsibility regarding customs, values and practices.

Kia piki ake i ngā raruraru o te kāinga

This principle focuses on addressing socio-economic disadvantage and challenges faced by whānau and their children in the education environment. “[It] acknowledges that despite these difficulties, Kaupapa Māori mediation practices and values are able to intervene successfully for the wellbeing of the whānau” (Smith & Reid, 2000, p. 10).

Ako Māori

This intervention principle recognizes existing ways of teaching and learning but promotes a pedagogy that is relates closely to Māori culture

9.1.2 Principles that shape the Māori business ethic (Durie, 2002)

Tuhono

A value that drives the process of consultation and being aware of other peoples' beliefs ambitions and goals. Principle of agreement and alliance usually aligned to other peoples, shareholders, beneficiaries, hapū, iwi aspirations. Cross sectoral alignment of social, cultural, economic and environmental goals.

Purotu

A value that prescribes transparency in what we do, and how we act, such as at the business or company level, motivating people to set in place transparent processes and systems. The principle of transparency.

¹⁸ Adapted from Harmsworth (2005, pp.127-131)

Whakaritanga

A value or principle that acknowledges other values and balanced motives are important, not just profit, or financial motives. Motives such as social, political, and heritage must be balanced through wise governance.

Paiheitia

A value that prescribes integration across all facets of life and business. A principle of integrated multiple goals, within holistic targets and objectives. It rejects a single over-arching goal and single measure of the accounting bottom line.

Puawaitanga

Trying always to achieve the best outcomes in a holistic way. Principle of best outcomes when taking into consideration wider social, cultural, environmental, and even broader economic perspectives by endorsing multiple measures.

Kōtahitanga, Whakakōtahitanga

Respect for individual differences and the desire to reach consensus, principle of unity and alliance. Kōtahitanga, whakakōtahitanga is about solidarity, union, unity, and gives respect for individual differences and the desire to reach consensus. Kōtahitanga can mean inclusion, such as bringing groups of people together such as parts of a community, hapū, iwi, or business, to include their views and ideas in any forum, discussion, planning environment, decision-making process. It may also involve trying to develop some form of unity amongst a community, group of shareholders, or constituency.

9.1.3 Other key values**Ahuwhenua**

Industriousness, and providing food and sustenance for the family. Through work, a person gains the respect and admiration of family, colleagues, and the larger community. Even though a person may work for a living, they must also devote time and effort to the care of their home and family. This is the true meaning of industriousness.

Akoranga

Doctrine, learning, training. Usually based on the traditional teachings of each tribe, iwi or Hapū. Covering values, knowledge, rules of conduct, behaviour, social rules, particular emphasis on ethics and principles.

Arikitanga

Chieftainship and power. The supreme power or status that can be achieved in the Māori world. A person who holds these attributes is known as an ariki. Most important aspects of arikitanga are chiefly lineage and territorial possession, advantage and control.

Arohatanga, Aroha

Care, love, respect, charity, sympathy. The notion of and having regard for care, respect, love, including compassion. A person or organisation with aroha expresses and demonstrates genuine concern towards another group or acts in beneficial way towards them, or with their welfare in mind, no matter what their state of health or wealth. It is an all-encompassing quality, expressed by love for people and the natural world, and all living things. In terms of resource use, aroha can mean 'wise' rather than 'intelligent' use of resources, based on the motive of care and concern. Within traditional Māori values there are three essential elements to all things: te puu or positive force; te kee or negative force; and te haa or life giving force energy or force. The puu is the male element, the kee is the female element, and the haa is the life-giving power of the gods or spiritual element. Aroha, as with many other Māori values, is a combination of these forces and qualities.

Awihinatanga

Assist, help, care for, give assistance and help to others.

Ihi

Vitality, quality of excellence, or unique quality (Barlow 1992, cited in Harmsworth, 2005). Ihi refers to the vitality or total personality of a person or object and includes ones physical, spiritual, and psychological attributes. Something of excellent quality has a great amount of ihi, something inferior has little ihi. Ihi can increase through skills and talents, or improvements to services and products.

Iwitanga

An expression and celebration of those qualities and characteristics that make an iwi or Hapū unique and underpins a shared whakapapa, history and identity. Iwitanga can be defined as the expression and celebration of those qualities and characteristics that make that iwi or Hapū unique and underpin shared whakapapa, history and identity. This significant value, as a basis for tribal development, probably embraces all other values an iwi or Hapū may have. It provides every person of a particular iwi or Hapū descent the opportunity to actively participate in the development of his/her own whānau and or/Hapū; it draws on the collective strength of an iwi or Hapū while celebrating unique Hapū identities; it contributes to the enhancement and strengthening of whānau and Hapū links; it achieves Hapū independence whilst recognising the value of inter-dependence of the iwi as a whole; and it recognises that people are a significant asset and the need to maximise the transferable knowledge and skills that an iwi or Hapū possesses. Iwi...tanga is significant in providing guiding principles for tribal development.

Kaha, Whakakaha

A type of strength, to strengthen, or to be strong. Gaining strength in yourself or from others. Deriving strength from inter-relationships with others, working hard in all aspects of life, and working to the best of your ability. Work hard – play hard. Kia kaha means be strong, work hard, or to derive strength from your work.

Kaitiakitanga

Guardianship or custodianship of the environment. Kaitiakitanga is the practice of spiritual and physical guardianship based on tikanga. The root word is 'tiaki' which includes aspects of guardianship, custodial responsibilities, stewardship, care, and wise management. Kaitiakitanga is an 'active' rather than 'passive' guardianship or custodianship. It conferred obligations rather than a right to make decisions, and placed obligations to make wise decisions about resource management, and to sustain the wellbeing of iwi, hapū, and whānau. All had the collective responsibility to ensure that resources were managed wisely. However, the role of kaitiaki in the decision-making process was often given to tohunga who, in conjunction with rangatira from various whānau groups and tribal rūnanga, who would prescribe tapu and ritenga. Kaitiakitanga is inextricably linked to tino rangatiratanga. The principles and practices created that meet the goal of mauri maintenance are called tikanga. These principles were created on recognition of the four planes of reality: te taha tinana, te taha hinengaro, te taha wairua, and te taha whānaungatanga.

Kawa

Those rules and protocols defined and used by different organisations. Kawa places expectations on others to behave in a certain way inside that organisations domain, or within a constituency, and to be aware and to abide by a distinct set of rules and values.

Koha, Whakakoha

Act of giving, offering, whakakoha, koha, reverence, treasure, present. Whakakoha is the act of being respectful and giving.

Kōkiri, Kaikōkiri, Manutioriori

Advance, in a warrior-like way or in a competitive way. Proceed in a diligent, thoughtful, constructive way. To show qualities of leadership and can also mean enterprise. Has relevance for the way Māori proceed or advance in development, enterprise, and business.

Mana

Honour or prestige, or internal commitment and guiding values to do the right thing. Mana is earned respect (that often comes from giving) and can constitute lifelong work to be elevated in status above others. Mana is given to an individual or organisation by other groups as an expression of recognition of status. Mana can only be elevated by this recognition from others.

Mana Whenua, Mana Moana

Mana is legitimacy to act in an authoritative and responsible manner; it also confers responsibilities on individuals and organisations. Mana Moana legitimacy to control, manage, and administer land, water and marine resources. Mana whenua is the legitimacy to control, manage and administer the land and its resources. Associated with tino rangatiratanga, mana whenua status gives tribal authority over affairs within a particular area or land district. Mana moana extends this tribal authority over the coastal and marine environment and gives legitimacy to control, manage, and administer resources at sea and along the coast, within a defined geographic location.

Manaakitanga

Reciprocal and unqualified acts of giving, looking after, caring, hospitality.

Mauri

Life force, internal element, power, energy, essence, often said to be the binding force between the spiritual and physical dimensions

Noa

Open, accessible, available, un-restricted, common

Tapu

Sacred, prohibited, off-limits, restricted

Tikanga

The framework or body of rules and values used to govern or shape peoples behaviour, or a code of expected behaviour, and is analogous to all Māori values and culture. It can be the organisational structure around all values or the values themselves. Often refers to the correct way of doing things, including custom, protocols, process, rules, etiquette, formality, codes, condition, ethic, morals, and method.

Tino Rangatiratanga, Rangatiratanga, Mana Motuhake

Acts of authority and power. Traditionally, Rangatiratanga was pivotal in tribal development and resource management. Rangatiratanga determined who had the authority to make resource management decisions. Kaitiakitanga then placed an obligation on Rangatira to manage resources wisely. The meanings often ascribed to Rangatiratanga include chieftainship, authority and prestige. Traditionally, Rangatiratanga generally resided with the chief or Rangatira. However, Rangatiratanga also applied to the collective. It was as much a statement about collective rights to participate in decision making, as it was an assertion of the right of the Rangatira to make decisions on behalf of the iwi and/or Hapū. Tino rangatiratanga is an expression of chiefly authority, inherent sovereignty, and legitimacy based on mana and tikanga, including the right to permit or deny others. It can also be used as a basis for self-determination at the iwi, Hapū, whaanau, or individual level. Many people also equate tino rangatiratanga as having systems and processes in place to give control to planning an individual's, or an organisation's, destiny.

Tohungatanga

As a value it recognises expertise and knowledge, and the hierarchical levels of specialist knowledge and wisdom. To take into account, recognise, use, or demonstrate specialist skills and knowledge in a particular area.

Turangawaewae

Having a place of standing, belonging, and security. Usually giving people a sense of belonging and identity knowing they can stand confidently and place their feet firmly in a place of belonging. Turangawaewae gives a person the right to stand on a particular piece of land, or in a certain place, and be able to speak and be heard on matters affecting them and their relationship to that land and its resources. It particularly applies at the hapū, whānau, and marae level, but also may be a strong relationship to other significant places and geographic localities established through links to whakapapa.

Utu, tauutuutu

The act of giving, or giving back something in return for something received. The act of reciprocity is called utu and is a significant value recognising the importance of giving to others, giving and receiving, and achieving and maintaining balance in society, balance in all actions and relationships, achieving balance for ecosystems.

Wairua, Wairuatanga

Wairua refers to the spiritual dimension to life, a belief and value that all things have a spirit as well as a physical body. It is about expressing the spiritual dimension within tikanga. Spiritual and physical bodies are held together by a mauri – a life force or life energy. Wairua is closely linked to whakapapa and life and death. The role of spiritual factors that form part of a guiding philosophy to shape behaviour, can define value priorities and preferences. Its level of importance will vary from person to person, business to business. Wairuatanga often manifests itself, or its degree of influence, through tikanga, cultural integrity, mātauranga Māori, and cultural sensitivity.

Wehi

Fear, awe, and respect (Barlow 1992, cited in Harmsworth, 2005). Wehi is the effect or power that one person, an experience, or an organisation has to influence another. This is relative power or influence. Awe, to stand in awe or be held in awe, to hold something in high respect, reverence. Also has origins and meaning as fear, panic, or terror.

Whakapapa

Genealogical descent, heredity, lineage. Whakapapa is the ordered relationship, structured lineage, and dependency from the universe, through atua (gods), to land, air, water, and people. Traditional Māori believed that there were a large number (~70) of divine forces or atua (i.e. gods, deities) with supernatural powers. Whakapapa is something that connects people to each other and to the environment, and influences the way Māori behave in business, the tikanga that is used, the way they relate to constituencies, and manage resources and territories. Eight major atua were the offspring of Papatuanuku (the earth mother, or in her physical form, land) and Rangi-nui-e-tu-nei (the sky father). They were: Tane Mahuta – atua of the forests and all living things within them, and father of man, Māori descend from Papatuanuku and Ranginui through Tane Mahuta; Tangaroa – atua of the fish in the sea and all sea life; Tumatauenga – atua of war and guardian of the marae area; Tawhirimatea – atua of the winds and storms, the weather; Rongomatane – atua of peace, agriculture, all cultivated foods including the kumara; Haumiatiketike – atua of uncultivated foods, all wild foods including the fern root; Ruaumoko – atua of earthquakes and volcanoes; Whiro – atua of darkness, disease, pestilence. Other important gods originating from the main gods included Tutewehiwehi – the grandson of Tangaroa and the atua of amphibians and the inland water creatures. Recognition of Atua was achieved through the practice of karakia, kawa, and tikanga. Māori also believed in a host of minor atua, taniwha and other supernatural beings.

Whakapono

Act of believing or having faith and trust in others, a system or organisation.

Whānaungatanga and the role of the whānau

Whānau is the basic unit of Māori social structure, and can be defined as an extended family comprising of children, parents, grandparents, cousins, uncles, aunties, grand uncles, grand

aunties, all once, twice, or thrice removed. Traditionally, whānau was the food-producing and residential unit; whānau occupied certain areas/locations of designated land (Kawharu, 1977, cited in Harmsworth, 2005). In principle, every individual had right to an equal share in the resources of their tribal land. For example, individuals often had occupation or access rights to certain resources such as useful plants, trees, fishing, water, and land areas. In practice, however, the individual rarely, if ever, stood apart from the extended family. As part of a larger community, whānau would carry out roles and responsibilities that were often prescribed. Decisions in these groups were generally made by family heads (Kawharu, 1977, cited in Harmsworth, 2005). Today, whānau members may live separately yet share a mutual existence. Whānau members are concerned with matters that impact on their whānau social, political, spiritual, economic, educational, and cultural wellbeing or customary land interest. Whānau spokespeople often speak on behalf of their whānau.

Whanaungatanga

Bonds of kinship that exist within and between whānau, hapū and iwi. Whānaungatanga is the relationship that binds people together through their common genealogy, unity of purpose and mutual support. It can be defined as family cohesion. Whānau, hapū and iwi are held together by their kinship responsibilities or whānaungatanga. Literally, whānaungatanga is made up of three words: whānau, nga and tanga. Whānau is a group of people who are linked by blood ties, adoption, fostering or invitation. Nga indicates that the group is, or is likely to be, extended. Tanga, in this case, indicates that it is an action and a process that must be understood. In its simplest form, whānaungatanga can be described as a host of obligatory actions such as sharing, and providing support as well as a sense of belonging both physically and spiritually. Always central to these actions, however, is tikanga Māori.

9.2 Glossary of Terms

āhuatanga	aspect
ako	teaching, learning
auahi kore	smoke free
aukatai kai paipa	anti-smoking
awhinatanga	give assistance and help to others, care for
ea	satisfaction, through the completion of tasks or rituals
hapū	sub-tribe(s) that share a common ancestor
hikoi	walk
hinengaro	mind
huarahi (path)	path
hui	meeting
iwi	tribal kin group; nation
kaakano	seed
kaiako	teacher, tutor
kaitiakitanga	guardianship; cultural and financial guardianship; accountability
kanohi kitea	to be a seen, face
kapa haka	a row/team/group performing haka/waiata/poi
kaupapa	topic, basis; guiding principles
kōtahitanga	unity, togetherness
kura	school; red; precious
kura kaupapa	Māori language immersion schools
mana	prestige, status, authority, influence, integrity; honour, respect
manaakitanga	respect; hospitality, kindness; mutual trust, respect and concern
marae	tribal meeting grounds; village common
matatini	diversity
matauranga	knowledge, tradition, epistemology
mau rākau	traditional weaponry
mauri	life essence, life force, energy, life principle
noa	not sacrosanct, having no restrictions/prohibitions; free from tapu
paiheitia	integrated multiple goals
Pākehā	a person of predominantly European descent
pono	a principle that calls for integrity and truth in one's actions
puawaitanga	trying always to achieve the best outcomes in a holistic way
purotu	agreeable, transparent
rangatiratanga	self determination, autonomy, the right of Māori to be self-determining
rawa	the development and use of resources
rūnanga	council of collective hapū established to manage the affairs of the hapū

taha	aspect, side
tamariki	children
taonga tuku iho	gift of the ancestors, precious heritage
tapu	sacrosanct, prohibited, protected, restricted
te reo	language
te tiriti	the treaty
tikanga	customs and practices
tikanga Māori	Māori customs and practices
tuakana-teina	elder-younger sibling
tuhono	being aware of others beliefs, ambitions and goals; the principle of agreement and alliance
turangawaewae	a permanent place to stand, a place where one has the right to stand and be heard
utu	revenge; reciprocity
wairua	spirit, soul; attitude
wānanga	Māori houses of higher learning, tertiary institute; conscious thought-processing discussion
whakamana	attest to, authorise, empower, to facilitate mana
whakaritanga	acknowledge other values and motives
whakawhanaungatanga	facilitating whānaungatanga, kinship, links, open relationships
whānau	family; nuclear/extended family
whanaungatanga	establishing family/whānau connections to maintain the warmth and cohesion of a group
whare-kai	kitchen and dining room
whare-nui	meeting house

9.3 Examples of What Works

9.3.1 Economic Development

Downer EDI/CPG¹⁹

Downer is one of Australasia's largest firms. Downer purchased the 'Works' part of the Ministry of Works and while it is not a Māori-owned and run business, it inherited a large number of Māori employees and is successful in engaging them. For this reason we identify its ingredients of success. In a hui in June 2010, their Māori employees conveyed that they were clearly proud of the work they have done in the districts they live and see the building of roads, schools, communication and water infrastructure as meeting essential community needs.

Downer has its own kaumatua and it runs programmes exposing their employees to their cultural roots; it has kapa haka groups and runs aspiring leadership courses for young Māori. It provides substantial scholarships that enable young Māori professionals to further their study. Downer involves the employees and their families in their work. Work goes beyond employment and extends to other spheres; an example is the literacy programme that Downer runs without charge, for hundreds of employees and their whānau.

Downer's consulting business subsidiary CPG, has recently adopted a Māori business strategy and already has several valuable contracts. While CPG is one of the few infrastructure firms with a specific Māori business strategy, there are also a number of other reasons for its immediate success. One of these reasons is that while financial reward is fundamental, strategic direction for Māori business also requires moral rightness in its direction and in its future impact on the New Zealand economy. The easy alignment of the firm's values with Māori values is another reason. The decision to take a long term view, to earn trust over time and to align their services to support Māori community initiatives is another reason for success.

While there was some engagement of external advice, the firm initially turned inwards to engage its own staff's commitment and found many of their staff already working or keen to work with Māori. While only a handful had any significant understanding of concepts like tikanga, the spirit with which the senior management approached this direction has been a significant reason for building trust. Honesty, integrity and a desire to meet real Māori community needs have been received with appreciation of its sincerity.

The Armed Forces²⁰

Another example of a significant Māori employer is the Armed Forces. While Māori have a significant warrior tradition, and the exploits of the Māori battalion are legendary, these are not the key reasons for Māori to continue to join. In an interview with former RNZAF Flight Lieutenant Warner Cowin, we sought to identify some of the key benefits offered to young Māori by joining the armed forces.

Cowin stated that many Maori youths traditionally found themselves in the service either because of family connections or the areas where they grew up gave them few employment options or chances for adventure. He pointed out that the armed forces quickly assimilated them into the culture of discipline to develop a sense of comradeship and pride. The military is very much about creating a disciplined whanau culture of self-belief and the importance of not letting your teammates down. He stated that the military helped to instil these positive factors and also gave them a range of core employment skills, which allowed them to develop into contributing good citizens and achieve in other employment areas once they left the service.

Cowin allocates much of the success of the armed forces in transforming youth to the leadership provided by the non-commissioned officers (NCOs). The NCOs are the primary interface for new recruits and are the key role models for these young people. They take time to listen to the young recruits, to understand their issues, to teach them new skills and how to get the best out of themselves. They show them that it is "cool to be professional and to take pride, look good and to

¹⁹ Source: Personal communication with a representative of Downer Māori staff, 27 July, 2010.

²⁰ Source: Interview with former Flight Lieutenant Cowin, Auckland, 25 March, 2011.

be a successful Māori.” Though it may not feel like for the recruits the NCOs do genuinely look after and care for them, even to giving instruction on dress and personal hygiene. They create the atmosphere of support and whānaungatanga, backed by clear strong boundaries on behaviour and discipline to ensure the success of their recruits as individuals.

The Kapenga M Trust

The Kapenga M dairy unit, 20 km to the south of Rotorua is a 330ha property currently running a mixed Jersey/Friesian herd of 1,020 stock units. The farm is owned by the Kapenga M Trust. Its stock performance centres on a strategy of developing high breeding worth cows that can harvest high levels of pasture. Since 2009 the farms total milk production has increased 54% since 2008 although its herd has only increased by nine cows.

The Kapenga M Trust has 915 shareholders of Tuhourangi descent. They own a total of 1,858 hectares which include a sheep and beef farm and a deer farm. The Trust is currently harvesting 100 hectares of forestry woodlots planted 28 years ago. Proceeds from this harvest, coupled with last year's record Fonterra payout, encouraged the Trust to consolidate its property and grow its holdings to include land with genealogical connections to its current owners. In 2008 it sold its dairy farm situated some 60 km away at Mamaku and has bought a 250ha dairy farm adjacent to its Waikite Valley holdings. Both properties are on land that Tuhourangi have a whakapapa connection to since the eruption of Tarawera in 1886.

The Kapenga M Trust pays regular annual dividends to its owners. It also provides education and kaumātua grants and is a Foundation investor in the Te Arawa Future Farming Training programme.

The Ahuwhenua Trophy is the premier award for Māori in agriculture. It acknowledges and celebrates business excellence in the New Zealand pastoral sector and is open to Māori farming properties either owned individually, or managed by Māori Trusts and Incorporations in New Zealand. Each year it alternates between beef and sheep farms and dairy farms. Below is an edited extract of the TPK news announcement of the Trust's recent success in dairy farming.²¹

Kapenga M Trust wins 2012 Ahuwhenua Trophy for Māori Excellence in Dairy farming (Friday, 8 June 2012).

A commitment to maintaining land and resources for future generations was a strong theme at this evening's final of the prestigious 2012 Ahuwhenua Trophy – Bank of New Zealand Māori Excellence in Farming competition which was won by the Kapenga M Trust from Rotorua. The Trust has 915 shareholders of Tuhourangi descent.

Chairman Roku Mihinui accepted the Ahuwhenua Trophy from His Excellency, Lieutenant General, the Right Honourable Sir Jerry Mateparae, GNZM, QSO at tonight's Award dinner at Auckland's SkyCity Convention Centre, on behalf of his farm staff, board, trustees and shareholders

“Look after Mother Nature and she'll look after you. Recognise when she is stressed and work with her as naturally as possible to achieve a sustainable environment,” he said.

Platinum sponsor BNZ's Head of Agribusiness Richard Bowman said that BNZ has long recognised that Māori agribusiness is a dynamic part of the wider sector and that:

“We have sponsored the competition for 10 years now and have seen it, and the farms it showcases, go from strength to strength and become industry leading businesses for the benefit of their iwi, communities and the country as a whole.

“We're truly honoured to partner with this prestigious Award and recognise the mana associated with all who are connected.”

The other two finalists in the competition were Tauhara Moana Trust (Taupo) and Wharepi Whānau Trust, (Te Puke). Chair of the Ahuwhenua competition's management committee, Kingi

²¹ www.tpk.govt.nz/en/newsevents/news/kapenga-m-trust-wins-2012-ahuwhenua-trophy-for-Māori-excellence-in-dairy-farming/

Smiler said that the success of Kapenga M highlights the sophistication of an increasing number of highly successful Māori owned agribusinesses.

“At the heart of their success is the priority they put on environmental and cultural concerns. They know that as the current caretakers of their land they are responsible for ensuring this precious resource is available to future generations to provide for themselves and their families and to contribute to the wealth and prosperity of the whole country,” he said.

This news item is a recent example of what works in the Māori farming sector. It draws attention to how the Trust maintains and builds further on the strong links to whenua, whakapapa, iwi and to the centrality of Māori cultural values. It is a fine example of what is working in the Māori farming industry.

9.3.2 Education

The Ngā Huarahi Tika Programme²²

Ngā Huarahi Tika literally means ‘the right paths’. The programme enables tamariki, rangatahi and whānau to find the path right for them so they can succeed. Through the programme, Ideal Success:

- Establishes a primary relationship with children who are aged ten or eleven and in their last term of primary school. We engage with tamariki before they reach ‘the decision years’. Why? In the intermediate school years, children confront challenging questions and make choices: “Do I smoke?” “Which kids do I hang out with?” “Shall I take this path or that one?” We work with anyone and everyone who has some influence on the child or whose behaviour impacts on the child’s life. Our sphere of influence may extend past the household to include others, such as nana or auntie, because connection with the child.
- Provides programmes, tools and options to assist tamariki to make informed decisions and good choices. We encourage youth to name problems and find solutions, bearing in mind possible consequences of particular options. Our youth are constantly negotiating peer pressure and we equip them to respond in a way that does not expose them to risk.
- Undertakes needs and strengths assessment, and develops learning plans and goals for tamariki. This includes assisting children to identify their own goals as well as working with their teachers to identify specific learning outcomes.
- Provides behavioural and academic support. To assist tamariki to achieve goals identified in their learning plans and the school curriculum, we run a literacy and numeracy class after school. We harness technology because computer-based programmes work best for our kids. We also run holiday programmes that support youth to achieve specific learning outcomes.
- Offers education and employment support for siblings and parents. We build relationships of trust with siblings and parents to enable goal planning, setting and achievement. We may provide literacy support to a younger sibling or enrol an older sibling in tertiary education or assist dad with a job search.
- Challenges and empowers parents and other whānau members to make ‘path-defining’ and ‘future-informing’ decisions. We seek to build a nonjudgmental purposeful relationship of respect with parents, recognising ‘the good, the bad, the beautiful and the ugly’. We invite whānau to think about their family: How does your whānau work right now? What does it mean to be mum or a dad? What’s the relationship like between siblings? What’s the role of big brother or big sister? How would you like things to be in your whānau? We constantly remind whānau to consider the consequences of options before deciding on a particular path.
- Develops whānau-focused learning plans to address financial, health, cultural and social concerns. The plan can include budgeting advice or ensuring benefit entitlements whānau are due; advice on healthy eating and cooking lessons; experiences to enhance ‘being Māori proudly’; increased awareness and connections so whānau can engage more actively with their local community; or support for caregivers while mum or dad participates in a drug rehabilitation programme.

²² Extracted from: www.asbcommunitytrust.org.nz/sites/default/files/files/Ideal-Success-April-2012.pdf

Other Rangiātea Studies

Opotiki College is a decile 1, co-educational college with a roll of 530 students from Years 9-13 where Māori students make up 80% of the roll (Spee, Oakden, Wehipeihana, & Pipi, 2011). The principal is highly regarded in the area for his strong commitment to enhancing Māori student achievement, his leadership and relational ability. Since 2006, the school has been part of the Te Kōtahitanga programme run by the University of Waikato; it also has a Special Education class and a Bilingual Māori Unit.

The college has improved Māori student achievement over recent years to be at or well above other comparable schools for NCEA at Levels 1-3. For example, between 2006 and 2009, Year 12 level Māori achievement doubled to 71% and the numbers leaving school with little or no formal attainment decreased from 32% to 6% (Spee et al., 2011, p. 1).

The research team's findings were similar to those from the previous Rangiātea studies summarised so far. For example, the commitment of the principal with the senior management team in conjunction with a supportive Board of Trustees has provided a clear vision and mission to support all students to achieve success. The school uses a wide range of communication techniques that include formal and informal discussions with whānau and the wider community. The approach is encapsulated by the following excerpt from the principal's page of the college website:

We must show our children that we love them, that we have high expectations and aspirations for them; that they can achieve anything that a young person anywhere else can achieve and that their learning is the most important thing in our lives because learning matters (Spee et al., 2011, p. 4).

The expectations and associated goals promoted in the college are similar to the previous examples with an explicit reference to the need for high levels of respect between teachers and students, and attending to the aspirations of local whānau, iwi and the wider community. As was the case with the Hastings school, many benefits were associated with the Te Kōtahitanga programme. Such as: greater teacher awareness on how to connect with Māori students with more understanding of whānau connections, local iwi history, tikanga and protocols.

Forty percent of the staff are Māori. They have strong links with whānau, provide strong role models and are important for engaging Māori students. A particular feature of the college is that in contrast to a punitive approach, the use of restorative justice has clearly supported students' ongoing engagement and success. Since 2006, not one student has been suspended or expelled.

The school views students as 'whole' people with their own strengths, aspirations and challenges. The principal and senior management team believe challenging students requires flexible, proactive and caring responses tailored to their developmental, academic, social and emotional needs (p. 5).

Western Springs College is a decile 8, co-educational college with a roll of 1,110 students from Years 9-13 where Māori students make up 17% of the roll. The school is strongly committed to developing and maintaining high levels of achievement for Māori students; and examples of its success is evidenced by the 2009 results where Māori students obtained an 81% pass rate at Level 2 and 80% for University entrance at Level 3 (Wehipeihana, & Oakden, 2010).

Māori students at Western Springs College have the option of attending either the mainstream Māori classes or a special unit known as the 'Rumaki' which has been established for over 20 years. This unit holds similar philosophies to kura kaupapa schools and it is committed to Māori success, working collectively and with pride. It is represented on the senior management team and on the board of trustees along with whānau representatives and has been instrumental in supporting Māori student achievement throughout the school.

As was the case with the other schools involved with this Rangiātea project, Western Springs College has a clear set of expectations and associated goals that are designed to enhance achievement of Māori students at all levels. The 2009 pass rates for NCEA Levels 1-3 which exceeded the national rates for both Māori and all students provide clear evidence of the school's success (Wehipeihana & Oakden, 2010, p. 3).

Strategic resourcing to support Māori student achievement was again evident in this college. This included full representation of the Board of trustees, prioritising school-wide Māori initiatives, allocating staff time to devote to specific curriculum developments, and supporting a holistic approach to student well-being. The Rumaki provides considerable encouragement, enhances working collectively and nurtures students through shared leadership and mentoring.

Key Māori staff and members of the community contribute greatly to the school's holistic approach as experts in tikanga and te reo and are in a position to facilitate their non-Māori colleagues to work effectively with Māori students and to help develop new initiatives. The professional development of teachers is again a feature. As one of the academic directors stated:

It can be a powerful thing to say out loud that this student is not having the results because my teaching could be improved ... In a nonblaming way, it is focused on the students and about getting the very best from them (Wehipeihana, & Oakden, 2010, p. 9).

Kakapo College²³ is described by Oakden, Spee and Wehipeihana (2010) as a decile 9 co-educational school in an urban area. Māori students comprised 16% of the roll. The college Charter has clearly specified long-term goals for Māori students in its strategy. The resources to support Māori student achievement included: strong representation on the board of trustees; deliberate resourcing of Māori staff for key roles such as Māori dean and Māori student support; pastoral care, extracurricular activities and new initiatives. The school used a wide range of approaches to engage with whānau and to seek advice from local kaumātua.

An interesting feature of this project was that it focussed on the subject of English and how the school addressed the challenge of finding a way to provide an English curriculum that Māori boys in particular would find attractive and engaging and thereby lead to more success in the subject. The school adopted some new initiatives including new courses designed to appeal to girls and others designed to appeal to boys. Underpinning this approach was the department's commitment to knowing their student, their cultural life outside the school, their aspirations along with high expectations, good communications, flexibility and monitoring of progress.

One of the successful courses was English through film and following a course in professional development, one of the English teachers decided to work more on relationship building with students and to be more flexible. This teacher stated that:

I learnt that it's really important for students to feel like they know you before they are prepared to put anything out there in terms of work; that often they approach tasks in a very different way. What I might consider from a Pākehā perspective to be logical isn't so for people from other cultures and that [my way of] thinking of doing the right thing (by making them follow along in a particular way) can actually be doing more harm than good. I came back from that [course] and decided to take that risk and allow the extra time and space so that they could work out a way of coming at things in a different way, with my support, but not telling them how to go about thinking about things. It's been really good! (Oakden, Spee & Wehipeihana, 2010, p. 3)

A key to success was choosing material that Māori students found interesting and relevant (such as the films 'Whale Rider', 'Sione's Wedding' and 'Boys in the Hood') and engaging the strong support from Māori staff. These teaching and learning initiatives had a particular impact in demonstrating to the students that the teachers cared about their views and aspirations and were committed to their development.

9.3.3 Health

Community Cancer Support services Pilot Project Evaluation (2011)²⁴

PATIENT/WHĀNAU ENGAGEMENT IN AND SATISFACTION WITH SERVICES (p.15)

²³ The school chose to remain unnamed, so the pseudonym Kakapo College was adopted.

²⁴ Extracts from the Ministry of Health final reports (February 2011). Retrieved from: www.moh.govt.nz/notebook/nbbooks.nsf/0/FC4CCFB307D08D04CC2578B200054711?OpenDocument

"They go the extra mile and come up with things [supports] that you never thought about"
(Service User).

Patient and whānau satisfaction with the cancer support services was evident from an early stage of the evaluation. By all accounts, service users indicated that support workers improved their quality of life through the practical, social and emotional support provided along the continuum of care. It was not just the supports received, but also the quality of relationships that were formed between support staff and service users that contributed to their satisfaction. These were relationships built over time, with qualities of trust, familiarity and aroha. Aside from direct feedback, other indicators of patient/whānau engagement in and satisfaction with the services included:

1. Recommendations of the service to peers and 'word of mouth' service referrals;
2. Few patients declining referrals to the support service and few service exits apart from those related to relocation or death;
3. Ongoing participation in the support service and/or re-enrolment in the case of cancer recurrence and/or acute need for support;
4. Acknowledgement of the staff and the supports they provided in letters, thank you cards, obituary notices;
5. Uptake of other support/health services as recommended by support workers; and
6. Working to 'give something back' by volunteering with the service or participating in community promotion activities.

IMPROVED CANCER OUTCOMES (p.17)

"If it wasn't for the service, I don't know if I'd be here" (Service User).

Part of the evaluation brief was to assess the extent to which the cancer support services led to increased uptake of cancer related services and improved cancer outcomes overall. As indicated in the evaluation framework, these questions could not be fully addressed given the scope of the evaluation and the way the pilot projects were set up. Without a control group, it is difficult to attribute any changes in cancer service access and outcomes to the cancer support services. However, there are a number of evaluation findings that point to the possibility that the pilot projects contributed to improving cancer outcomes for some individuals. For example, the services:

- Filled gaps in service delivery that were previously linked with poorer health outcomes for Māori and individuals living in rural areas;
- Helped patients/whānau overcome practical barriers to treatment (e.g., financial, transport) and facilitated service access for individuals who otherwise may not have bothered to seek treatment due to fear or other socio-emotional issues;
- Increased awareness and understanding of cancer and associated treatments and supports available;
- Supported patients to attend appointments, which may have improved cancer outcomes at the patient level through more timely access to care and reduced DNA rates;
- Worked to change negative assumptions of cancer as a death sentence and encouraged help-seeking behaviour; and
- Worked in a whānau ora framework and used an outreach based model of care to target support to patient/whānau needs, focusing care on the 'whole' person and delivering culturally appropriate services.

In addition to these health and social impacts, the effect of the cancer support service on service users' psychological wellbeing is also an important area for assessment. There is ample research that documents increases in morbidity, mortality and healthcare utilisation associated with psychological morbidity and reports indicate that up to a third of people diagnosed with cancer experience significant psychological distress. The Ministry of Health recently released the *Guidance for Improving Supportive Care for Adults Living with Cancer in New Zealand (2010)*, which documents the supportive care needs of adult cancer patients and highlights the importance of ensuring that cancer patients and their whānau are provided with/referred to appropriate psychological supports. The impacts of the cancer support services on the quality of life and mental health of service users was not assessed directly. However, feedback from service users indicated that the cancer support services had a substantial and positive impact on their overall wellbeing.

"It [the service] helps with the soul...helps you heal...helps the mana" (Service User).

Assessment of uptake of diagnostic, screening and treatment services would also have provided a marker for the effects of the pilot projects on cancer outcomes. Presumably greater service uptake, particularly at the early end of the cancer care continuum, increases chances for positive outcomes following diagnosis. As highlighted elsewhere, there is some qualitative evidence for increased service uptake resulting from the support services. For example health professionals across sites indicated that treatment DNAs were reduced because of the transport and other supports that cancer support staff provided. In Rotorua, reported uptake of PSA testing (i.e., prostate cancer screening) increased following health promotion activities aimed at teaching men about different screening options. In Tamaki, the number of men signing up for GP appointments increased following targeted health promotion efforts. Although these findings would have been strengthened by quantitative evidence, they give early indication of the positive impacts of the pilot projects and signal the need for more thorough investigation of the impacts that similar cancer support services have on uptake of cancer related services.

Together, evaluation findings indicate that at a patient level, the cancer support services helped to improve understanding of cancer, increase access to and utilisation of cancer services by patients and their whānau, and appear to have helped to reduce inequalities in service access and utilisation by reducing key barriers to cancer and support service access. Over the long run, and with continued cancer support/navigation services underpinned by a whānau ora approach, these near-term impacts may have led to reduced mortality, morbidity, psychological distress, and inequalities in care for increasing numbers of cancer patients and their whānau. At the very least, the services appear to have helped improve the capacity of local DHBs to provide better, sooner and more convenient healthcare for patients diagnosed with cancer.

"The navigators ensure things happen...consumers get what they need, whereas before they were left to flounder ... if it wasn't for them [the navigators] some clients wouldn't be alive today" (Health Professional).

Evaluation of Culturally Appropriate Smoking Cessation Programme for Māori Women and their Whānau: Aukati Kai Paipa²⁵

Stories of whānau (Māori participants and quit coaches)

'I don't cough like I used to. When I made up my mind, I was determined to QUIT!' Kuia – Ngati Porou, Te Rarawa (age 72, years smoked: 52).

A comment made by a whānau member 'You'll never quit,' prompted Jean to prove them wrong. 'The first few weeks I was weepy and had all sorts of aches and pains, but with support and encouragement from the quit coaches I finally quit!' Whaea – Ngapuhi (Age 64, years smoked: 43).

'My name is Paul. I am 38 years old, and I have smoked for 19 years. I joined the quit programme in November 2000, after suffering from a heart attack earlier that month. Due to my other health problems I knew if I wanted to see my family grow up, I had to do something about my smoking. Being a dart player, I found it hard to go into a hotel or working-man's club, where a lot of people were smoking, but I did it. It has been months since I stopped smoking with the support from Tahu and his staff, and also my whānau who have turned our house into a smokefree zone. I have given my leftover patches back to the quit programme and can look forward to a long smokefree life ... thanks.'

Eddie is a 59-year-old truck driver who often smoked while he was driving. Eddie quit smoking a year ago and has encouraged almost 50 other Māori to ring the coaches and seek help to stop smoking.

Quit coach: 'At the beginning of this year one of my clients passed away due to illness caused from many years of smoking and drinking and just partying hard. During this assessment for

²⁵ Extracts from the Ministry of Health report (2003, p. 41) retrieved from: [www.moh.govt.nz/notebook/nbbooks.nsf/0/F04C49F6662328CCCC25755E007A4E7C/\\$file/Aukati%20Kai%20Paipa%202000.pdf](http://www.moh.govt.nz/notebook/nbbooks.nsf/0/F04C49F6662328CCCC25755E007A4E7C/$file/Aukati%20Kai%20Paipa%202000.pdf)

the Aukati Programme he felt remorse about his lifestyle that led to his illnesses, but sincerely desired to quit smoking before he died. He commented, "If there is any good that I could do for myself it is that my wairua be smokefree". On the day of his passing, he had achieved this goal.'

Quit coach: 'The wife of an old friend remarked that she should get her tane to come and see me as she has been trying for years to get him to quit the ghastly habit. My memory of my friend told me that frogs could fly too. Well, I put him on the programme ... and YES, he disappeared after a couple of weeks. Surprise, surprise, eight weeks after signing him up I got a frantic call from his wife. "Please can you send us some more patches, he hasn't had a smoke since he started and has run out of patches."

9.3.4 Iwi, Hapū and Community Provider Initiatives

Bearing in mind that business, health, education, whānau and community services have overlapping effects, we provide in this section some individual examples of 'what works' in the delivery of community services to predominantly Māori populations.

Otangarei Trust²⁶

The Otangarei Trust is a community-based roopu operating out of the Whangarei suburb of Otangarei where over 50% of the housing stock is Housing NZ tenanted. This accounts for a largely transient population, with a significant number of households living just on or below poverty levels. The Trust is funded by a range of agencies (MSD, CYF, Corrections, Probations, Crime Prevention Unit, Te Puni Kokiri and the Whangarei District Council) and has won awards for its approach to whānau development and community-led safety. It has continued to be funded by government agencies over the last decade and a half because of its ability to provide successful outcomes for its clients, such as providing caregiving of children in residences, working successfully with youth to divert them from continued involvement in crime (e.g. its award winning Safer Streets Project) and other successful initiatives.

Martin Kaipo is its Chief Executive and is an ex-Black Power member with particular expertise in working with young people and their whānau. One of the programmes they run is named Oranga Whānau, a Te Puni Kokiri funded initiative that connects vulnerable whānau with kuia and kaumatua. The Trust's approach is to work closely with whānau to deal with the day-to-day pressures that they face including employment, financial literacy, housing and parenting and by doing so reduce the internal 'drivers' that lead to crime and violence. Martin says that the Oranga Whānau programme is working.

Martin refers to community led initiatives and working with whānau to develop their own strategies to deal with community 'problems' as a key to success; that having a 'nanny' figure in the lives of whānau who are culturally and socially disconnected from elder role models is providing a positive role model presence in the lives of the whānau concerned²⁷.

He Korowai Aroha Trust, Kaitaia²⁸

He Korowai Aroha Trust is a Kaitaia based organisation with a focus on whānau. The Trust run a number of social service programmes but one in particular has significantly influenced positive outcomes for whānau - the Whānau Assistance Programme or WAP is a fully accredited free service which has a philosophy directed at 'Breaking the cycle of family disruption or family disintegration'. Working with whānau to develop budgets and plans to resolve often multiple and complex issues the Trust has successfully assisted over 637 families and 947 children under the age of 16 yrs across the Far North region. To qualify for assistance families must have been refused help by other agencies and require help with at least one of the following: mortgagee sale, no food, no income, homeless, repossession or disconnection, arrest or self harm. More often than

²⁶ www.otangarei.com/3673.html

²⁷ The veneration of the elderly is a strong feature of Māori society, especially those, such as an elderly 'kuia', who have earned such veneration through experience and impart wisdom in their judgment to the young. Also see:

www.tpk.govt.nz/mi/in-print/our-publications/publications/whanau-social-assistance-programmes/page/1

²⁸ www.hekorowaitrust.co.nz/

not by the time they engage with the Trust, whānau have exhausted all other options and are at a point of crisis.

Ricky Houghton, the Trust's CEO, refers to their work as 'restoration of the spirit' of a whānau where issues that have been left unattended become so big and complex that there are serious health and family risks. He shared an example of a family who were at the point of having their home subject to a mortgagee sale. Dad and several children were living in the home, Mum had passed away several months previously from a terminal illness and Dad had given up work to care for her and their school-aged children when she fell sick. When Dad approached the Trust, the bank was knocking on their door, Dad was unemployed and depressed, debts were mounting (including unpaid funeral debts) and the children were getting into trouble at school and with petty crime. The Trusts' role was an advocacy one where the housing loan and debtors were dealt with, the children were connected with role models and mentors, urgent repairs to the house were organized, Dad was supported with debt management and his health issues.

Ricky comments that they work closely with whānau in unraveling the situations they are faced with and come up with bite-sized approaches that acknowledges the ability of a whānau to make the hard decisions when they need to. He also refers to the relationships the Trust has built up over time with public and private agencies, where they are able to successfully intervene in a mortgagee sale based on the reputation for delivering on their 'promises'. The success factors in this intervention were working with whānau to develop their own solutions and then providing practical assistance to put plans and strategies into action.

Te Ora Hou Northland²⁹

Te Ora Hou Northland (TOHN) is based in Raumanga, Whangarei and is a network of faith-based youth and community development organisations working with young people, their whānau and communities across Aotearoa. They have been operating for 33 years. The foundation of what they do is whānau – 'identity and belonging'.

He Kaakano is an early childcare centre operated by Te Ora Hou Northland and was established to support a Teen Parent School (He Mataariki) initially nurtured through TOHN's involvement. He Kaakano was set up to cater for teen parents, a space where children could be looked after in close proximity to their mother while she continued with her secondary school education. In this environment, the mother is able to access ongoing support through her pregnancy (ante natal classes, parenting, housing and financial needs, relationship counseling) and while she studies. TOHN workers are youth oriented and close enough in age for the teen parent to be able to relate to their mentor. TOHN initiated a programme for "Teen Dads", which includes one to one work and a weekly focus group. A range of existing material is used, one being the book 'Five Love Languages'. This has become a pivotal intervention for the teenage fathers to support an ongoing relationship with the teen mum of their child (even if the couple is no longer living together).

Lou Davis, the Manager, referred to research indicating that to move successfully from adolescence to adulthood, young people needed 'six adults of significance' in their lives, people who are committed to journeying along side them. This includes the youth workers they have, who are involved with their everyday lives. They get involved in everyday stuff including watching Saturday sports, and family events. He says that sometimes the youth workers are the first person in their lives to take an interest in what they do.

Lou Davis, the Manager, referred to research indicating that to move successfully from adolescence to adulthood, young people needed 'six adults of significance' in their lives, people who are committed to journeying along side them. This includes the workers they have, particularly the youth workers, who are involved with their everyday lives. They get involved in everyday stuff including watching Saturday sports,

In their design and content the young people they work with influence the initiatives they run. Their workers are predominantly 'youth' and youth focused. For example, the *love languages* initiative was developed after feedback from teen Dads concerned that the mothers of their children or their

²⁹ <http://2cu.co.nz/northland/listings/3311-te-ora-hou-northland-incorporated>

parents were not listening to them. Anecdotal comment is that the initiative is responsible for strengthening whānaungatanga even if the teen parents are not living together.

The success factors involved include: youth workers who are predominantly youth themselves and better able to relate to the young people they work with and, an organisational philosophy that takes a long term approach and interest in the daily life of a young person and their whānau. The programmes are consistent with Māori values and of manaakitanga and aroha. While some of their methods may be similar to other youth organisations they are applied in a community of predominantly Māori youth.

Te Ruarahi Hou Ora Trust, Whangarei³⁰

Te Ruarahi Hou Ora Trust is a community-based organisation with a focus on healing in all its various dimensions. The TRHO approach to wellness is holistic and takes into account all facets of an individual (the spiritual, cultural, environmental, emotional, physical dimensions influencing / impacting on an individual and their whānau).

The Trust works with whānau from all walks of life and considers their core work is partnered holistic wellness where their healers work with whānau to improve well-being. Whare Hauwai, a senior healer for Te Ruarahi Hou Ora Trust provides an example of the Trust's approach to healing, in working with offenders in Ngawha Prison alongside clinical psychologists writing reports for release. On release from prison, Whare continues working with whānau (unpaid/voluntary) to develop plans of action to address the thinking/behaviours etc. that landed them in prison in the first place. In relation to the Ngawha prison experience he comments that the spiritual dimension including the cultural heritage dimension of an individual is not often taken into account when working with whānau presenting with 'unwellness'.

A further comment about the Trust's practices is that when a healer makes an assessment or diagnosis of a problem they look at all aspects that could contribute to a situation and in some instances requires them to connect the turoro (patient) with one of their ancestors to (i) 'prove' that the ancestors are always close by (ii) demonstrate that the healer is able to 'see' beyond their physical unwellness. The approach has implications with the remedy or healing that is applied where there are some matters which only the patient can deal with i.e. restore relationships, forgiveness, apologies to be made etc. Implication for the prison work is that the offender has to wait until release before addressing issues; Whare comments that several of the inmates reconnect with their service upon release and they have continued to work with them and their whānau.

The Trust is increasingly receiving 'patients' referred to it from individual doctors and medical centres in Whangarei, creating for it an appreciated recognition of its success but a resourcing problem. It is also used as now used as reference site for training young doctors in their last year of medical school, providing them with an interpretation of a successful model of a Māori health initiative.

³⁰ www.waikato.ac.nz/__data/assets/pdf_file/0005/123746/Nga-Tohu-o-te-Ora-Research-Report-June-2012_FINAL-pdf.pdf