Aue te Māmae: Exploring Te Puea Memorial Marae’s ‘Te Manaaki Tangata Programme’, as an indigenous response to homelessness in Tāmaki Makaurau

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I am grateful to be able to present this kaupapa korero as a lived expression of another sad reality for Whānau Māori. Grateful because Whānau Kāinga Kore took the time share their mamae and whakama in order to help others and also, grateful because you trusted me enough to tell your story. I would also like to express my sincere thanks and gratitude to the Whānau of Te Puea Memorial Marae, Manaaki Tangata, the Board of Trustees and the Marae Komiti. You all believed and remained resilient and courageous when things got tough and challenging. As a collective, we were always able to see the big picture and we were always rewarded when mokopuna made their way to their new homes and bedrooms. I know we will all never forget those experiences, they simply cannot be replaced and definitely kept us going. To the research team led by Professor Jenny and Rau, thank you ‘all’ for the wonderful study opportunity, experiences and introductions to the many new friends and networks that have been made overtime. It was always a huge honour for me to witness and hear the Marae being acknowledged by others for its ongoing support to Whānau Kāinga Kore and indeed to the people of Aotearoa. Papa Tom and Whaea Mona, 50yrs commitment to the Marae, from you and your whānau simply says it all. You and others have kept the ‘Ahi Kaa’, for so long, the generations that follow will be eternally grateful, as am I. Jo, thank you for your ongoing patience and support.

Paimaririe
ABSTRACT

In 2016, Te Puea Memorial Marae responded to the urgent needs of homeless living in their cars, under bridges, and makeshift dwellings across the wider Auckland Region. The inspiration to respond to homelessness came from the Te Puea Memorial Marae’s namesake, Te Puea Herangi, giving way to the design and implementation of the Marae’s own Indigenous Homeless service delivery model called, Manaaki Tangata Programme (MTP). MTP used the Marae infrastructure and Marae Tikanga to place 417 Whānau Kāinga Kore (Homeless Families) into homes and helped them get their lives back on track. Alongside the MTP was a research project that started in 2017 to evidence and understand ‘To what extent the Marae and Marae Tikanga can service the needs of homeless whānau’ and why it was so successful in doing what government agencies at the time could not do. Kaupapa Māori and Pūrakau (Storytelling) has provided the appropriate methodological qualitative framework for this thesis. This methodological approach respects and reflects the needs of Te Puea Memorial Marae, the tikanga of TPMM and the research participants, many of whom are fluent and fully versed within the own Whakapapa (Genealogy) and Māoritanga (Māori way of life). I drew upon Pūrakau as a methodological approach to narrative enquiry with whānau kāinga kore (families who were homeless), kaimahi (workers) of the Manaaki Tangata Programme and co-located staff from Ministry of Social Development and supporting agencies Te Puni Kōkiri and Housing NZ. The findings from this thesis suggests that the Manaaki Tangata Programme is a uniquely Māori response to homelessness in Aotearoa. Firstly supporting the homeless on a marae ensures the practices of care are governed by uniquely Māori cultural concepts of manaaki (caring), aroha (love), whakapapa (genealogical connectedness) and whānaungatanga (relational connectedness). Kaimahi (workers) of the MTP were also considered marae people, that is kaimahi were raised on marae and socialised
into the Māori cultural concepts of marae life that ensured homeless were treated with respect and dignity. Finally, the MTP worked hard to develop strong relationships and partnerships with Government agencies (NZ Police, Ministry of Education, Te Puni Kōkiri, Housing and Urban Development, and Housing New Zealand) had co-located Ministry of Social Development staff at the Marae. This arrangement and effort ensured the needs of homeless whānau were responded to in an efficient manner with humility and care by employees of the State. The MTP has set a benchmark in terms of introducing and practicing a model that blends the Law and Lore to service the urgent and long-term needs of Whānau Kāinga Kore. The MTP Model was uniquely Māori and strongly challenges current western models of homeless service delivery.
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CHAPTER 1: INTRODUCTION

In May of 2016, Te Puea Memorial Marae (TPMM), located in Mangere Bridge, Counties Manukau, opened its doors to individuals and families who were experiencing homelessness. The effort to house the homeless at TPMM became known as the Manaaki Tangata Programme (MTP) and provided temporary accommodation, food, basic facilities clothing and a secure and safe environment. MTP also helped move the homeless whānau into both temporary and permanent housing. There was significant media coverage of the MTP at this time, which shone a light on the homelessness situation in Auckland. Media headlines included, ‘Te Puea Marae Opens its doors to the Homeless’ (Clarke, 2016), ‘Te Puea Marae to help homeless with Government Support this Winter’ (Harris, 2017) ‘Marae Signs deals to support homeless’ (Boynton, 2017), ‘Te Puea Marae model of Manaakitanga ‘key’ to tackling homeless crisis’ (Neilson, 2018) and ‘Solving Urban homeless with Manaakitanga’ (Radio New Zealand, 2018). Collectively these media stories reflected some of the general anxieties expressed by the public who were recognising the increased awareness of homelessness in Aotearoa at the time. With the media attention came responsibility in that the MTP and whānau of Te Puea Memorial Marae carried the legacy, mana (respect) and tapu (sanctity) of an important and respected tupuna whaea (respected Māori Women leader), Te Kirihaehae Te Puea Herangi, for whom the marae is named. Accountability to the many homeless whānau, mokopuna and tamariki that went to MTP looking for support and help. As the leader of the MTP, I understood that we needed to get our support of whānau kāinga kore right.

As the Chair of Te Puea Marae, I said to our marae whānau, “those that come here will get Te Puea Manaaki, you'll get a cup of tea, you'll get a kai and then we have whānau that'll be able to do an assessment in terms of what their needs are and we're working with other agencies to see if we can find some placements for them out in the wider community
(Thompson, 2016). Because this media coverage, a Give a Little page was set up by MTP and quickly accumulated $90,000 in funds and ending in a total of $280,000 and 40 tons of resources, clothing, blankets and toiletries. This type of public generosity reflected the public’s sense of aroha (care) to help people in need. In addition, corporate entities like Spark, Flick Electric Co and The Warehouse, offered significant resources to support MTP. The Warehouse for example, set up a webpage to allow the public to donate resources, and according to the Chief Executive, Simon Turner, “…the webpage will help ensure Te Puea Marae has no shortage of what it needs most….we know that it can be difficult for our customers who want to donate, but aren’t sure what items are needed most…we’re supporting our customers to give products that are exactly what is needed…” (Flava, 2016). Flick Electrical Co offered free power to TPMM with CEO Steve O’Connor saying, “…Being socially responsible is just good modern business practice, and we urge other businesses to step up and do their bit. A few dollars off our bottom line means the world to people in need…”(Flick Electrical, 2016). The media coverage and public support received by MTP, put pressure on the National Party government of the day to respond. From Te Puea Memorial Marae’s perspective, central and local government had no comprehensive homeless strategy, policy and support services in place. Anything that might look like a service, i.e. emergency housing, lacked what Te Puea Memorial Marae considered to have urgency, compassion, empathy, coordination and direction. Te Puea Memorial Marae’s response to homelessness challenged the government to act. The Prime Minister of the time, John Key, and one of his senior government Ministers, Nick Smith, publicly claimed that homelessness was not a result of housing shortage nor was there a housing ‘crisis’, which lead to homelessness as such, but admitted a housing problem did exist. However, the Social Housing Minister Paula Bennett, broke rank with her National Party leaders, and proclaimed a housing ‘crisis’ existed, which resulted in homelessness
The disagreement between senior government ministers at the time suggested a fragmented response to housing and homelessness.

This thesis sets out to explore Te Puea Memorial Marae’s Te Manaaki Tangata Programme’ (MTP) as an indigenous response to homelessness. It is the contention of this thesis that TPMM’s response to homelessness in Tāmaki Makaurau (Auckland), has the potential to radically change the provision of services to homelessness from a Māori perspective. To understand the background of homelessness and the role of Te Puea Memorial Marae, Chapter 1 has been separated into 3 sections. Section 1 sets the scene for homelessness as a significant social and historical issue for Māori. In doing so, Section 1 will consider some definitions of homelessness, the historical impact of homelessness on Māori, the Treaty of Waitangi and homelessness, systemic racism, how homelessness is a health issue with relation to the social determinants of health and established theoretical models of Māori Health.

Section 2 of Chapter One, will reflect upon the history and establishment of Te Puea Memorial Marae and their response to homelessness through the design and implementation of the Manaaki Tangata Program (MTP) and finally, Section 3 of Chapter One will reiterate the research question and provide an overview of the entire thesis.

SECTION 1: HOMELESSNESS – SETTING THE SCENE

DEFINING HOMELESSNESS

Homelessness can be described as the visible and hard edge of poverty, (Rua, Hodgetts, Stolte, King, Cochrane, Stubbs, Groot, 2019, p. 1-16) not just of the physical, but also of the spiritual, emotional and psychological. Hodgetts and Stolte describe homelessness as a “…situation where a person lacks a regular dwelling” (Hodgetts & Stolte, 2017).

Statistics New Zealand officially defined homelessness as having no other options to acquire safe and secure housing and presented four categories of homelessness, generally referred to
as, makeshift shelters, temporary overnight shelters, shared accommodation and dilapidated dwellings (Statistics New Zealand, 2009). The Coalition to End Homelessness, advocated that there is no clear definition of homelessness (Richards & Pahau, 2009), while Groot and colleagues (2017) describes the general experience of homelessness as one when, “...homeless people struggle daily to achieve what many housed people take for granted, that is, to meet their basic needs for shelter, warmth, food, safety and respect..”(Groot, Van Ommen, Masters-Awatere and Tassell-Mataamua, 2017, p. 271). A general public perception of homelessness is often associated with a homeless man, often older men, being drunk, rude, un-kept and a general nuisance within the public environment and streets, often having an impact on livelihoods and business (shops) (Davison, 2019). These archetypical homeless characters are often called ‘rough sleepers’ or ‘streeties’ (Hannigan, 2014; Hodgetts, Rua, King & Whetu, 2015) and as the terms imply, people are sleeping rough on the streets, or under bridges, and in Council parks. However, the nature of homelessness has extended beyond the individual vagabond, rough sleeper and streeties. The plight of homelessness includes entire families, living in cars, vans, makeshift shelters and overcrowded living arrangements. It is difficult to count the number of homeless in Aotearoa, especially when defining homelessness has proven problematic. According to some reports, however there were approximately 41,000 homeless people in 2013 or 1 in 100 New Zealanders. Around 33% of this homeless population are Māori, which is a significant figure considering Māori make up only 15% of the general Aotearoa population (Amore, 2013). This over-representation of Māori in the homeless population is similar to other health inequalities which position Māori as living precariously (Groot, Van Ommen, Masters-Awatere and Tapsell-Mataamua, 2017) as a direct result of colonialism which I will address in the ensuing sections.
**HISTORICAL NATURE OF HOMELESSNESS**

Homelessness is not a recent phenomenon. In 1864, the Otago Daily times reported that people were struggling to find homes in both Dunedin and Auckland, and the homes that people were living in claimed to be ‘filthy slums’ (Otago Daily Times, 1864; Schrader, 2005). By, 1903, the Auckland District Health (Officer) described housing as being ruinous and insanitary. In response, government policies and initiatives were developed, for example, in 1923 the Liberal Government introduced housing loans and built homes for workers of the new developing economy (Manufacturing) which was fortuitist as only 6 years later the housing needs of the time were further exacerbated by the Great Depression of 1929 (Schrader, 2013 p 26-27). In, 1949 the first Labour Government loaned money for private housing purchases and built state housing to rent (Schrader, 2013). Despite the efforts of Government housing interventions up until the mid-1960s, there were continual housing issues as reported for example, by the Christchurch Methodist Church night shelter, ‘…people are unemployed, could not afford accommodation, unmarried women with children coming from domestic violence being the main causative issues of their homelessness situation..’ (Ferguson, 1994, p. 11). From the 1970’s onwards, housing and homeless continued with housing surveys conducted in Auckland and Christchurch suggesting a ‘significant problem’ (Lea & Cole, 1983). At the time, the NZ Housing Corporation reviewed the serious effects of the housing shortage and overcrowding, and estimated that 20,000 household had severe housing needs (Housing Corporation New Zealand, 1975).

The homelessness phenomenon was further exasperated by the labour reforms of the 1980s where social inequalities increased resulting in insecure access to housing and according to Cochrane and colleagues (2017), “…while welfare reforms increased flexibility in employment, (it also) reduced protection rights for workers, and introduced stricter criteria
for unemployment and other benefits.” (Cochrane, Stubbs, Hodgetts & Rua, 2017; Groot, Van Ommen, Marsters-Awatere, Tapsell-Mataamua, 2017). In addition to labour reforms was what came to be known as Rogernomics (Walker, 1989) where free-market policies came into effect. Here the Government sold off State Owned Enterprises (SOEs) to private companies under the notion that the free market will be a more efficient provider of rail and power for instance (Walker, 1989 p. 244) & (Orange, 1992). The deregulation of the economy meant increased unemployment and job insecurity, two causative issues of homelessness.

**HOMELESSNESS FOR MĀORI IS HISTORICAL AND LINKED TO COLONIALISM**

The phenomenon of homelessness for Māori is not a recent event but is linked to colonialism. Before the signing of the 1840 Treaty of Waitangi, Māori were the dominant group of approximately 100,000 people compared to the early settler population of around 2000. The settler population was starting to grow and with this growth came tensions between Māori and the new settlers over access to resources and land for settler development (Orange, 1992). As a result of the growing population and the desire for peace, trade and continued relationships, the Treaty of Waitangi was devised by the Crown to establish an authority structure that served two purposes. One to allow British settlement of Aotearoa, and secondly, to ensure Māori continued to exercise their authority, or Tino Rangatiratanga, over their lands and resource.

**TREATY OF WAITANGI**

The Treaty of Waitangi was and still is a social contract between Māori and the Crown. The Treaty set out the terms of relationships and engagement between Māori as the numerical majority (approximately 100,000) and Pākehā, as the numerical minority (approximately 2,000 early settlers). Despite the intentions of the Treaty of Waitangi, increased numbers of British settlers put pressure on land acquisition from Māori and the
numerical advantage slowly began to favour the British settlers. Twenty years after the signing of the Treaty of Waitangi, relationships between Māori and Pākehā became complex and ensuing struggles about land, law and sovereignty eventuated in open war and conflict between Māori and the British Crown. This war became known as the New Zealand Land Wars, and as the name suggest, much of this war was over land, resources and governance. The land wars of the mid-1860s had a devastating impact on the wider Māori community. Māori population for example decreased to approximately 40,000 by the late 1800s, compared to the increased population of British settlers to about 70,000 which increased settler demands for political power, as well as land. The tentacles of colonisation continued to grow so by the 1900s, Māori were considered a dying race (Te Awekotuku, Nikora, Rua, & Karapu, 2007). Since the signing of the Treaty of Waitangi in 1840, Crown resources, systems, judicial power and decision making grew as did the acquisition, confiscation, sale, and purchase of Māori land. The systemic alienation of Māori from their traditional resources meant an alienation from sustenance and an economic base from which prosperity could be gained for Māori. The result became intergenerational poverty and homelessness.

**SYSTEMIC RACISM: GOVERNMENT LEGISLATION THAT REDUCED MĀORI LAND OWNERSHIP**

The fiduciary duties of the Crown and its obligations to the Treaty of Waitangi in the context of land acquisitions were poorly met and or understood post Treaty and even today. The crown used ‘pre-emption’ as its main platform for land acquisitions and understood this to mean that Māori gave up the right to sell their land directly to settlers or to private companies dealing in land settlement. Instead, the Crown developed a monopoly on the purchase of Māori land (Daamen, 1998). The Crown used pre-emption to purchase two thirds of the entire land area of New Zealand, including and most notably the entire South Island for 21,150 pounds, the equivalent of $2.4million dollars today (Fryers, 2018). In 1865, 19
million acres of land was in Māori customary title but by 1909 at least 18 million acres was moved into individual settler society ownership (Fryers, 2018). The shifting of land from Māori to Pākehā was aided by the Native Lands Acts 1862, with support from the establishment of the 1865 Native Land Courts, both of which had a focus of freeing up land from Māori for purchase by Pākehā settlers. In the mid-1800s, Justice Minister Henry Sewell, noted as the first Prime Minister of Aotearoa, described the aims of the Native Land Courts as “...to bring the great bulk of lands in the Northern Island...within the reach of colonisations and the detribalisation of the Māori-to destroy, if it were possible, the principle of communism upon which their social system is based and which stands as a barrier in the way of all attempts to amalgamate the Māori race into our social and political system...” (Taonui, 2012, p3). The extent of land loss for Māori is depicted in the following diagram (Fig: 1) Although Fig: 1 is focused on the North Island, the image highlights the extent to which Māori land ownership was reduced through colonial mechanisms such as the Māori Land Court and other unscrupulous dealings (Te Ara Encyclopedia, n.d.).
Māori Historian, Deidre Brown (2016) described the alienation and confiscation of Māori Land by the Native Courts (individualised land titles) as a ‘predatory industry’ (Brown, 2016). The loss of land ensured Māori became homeless in their own lands.

According to Hutchings colonialism resulted in, “…the establishment of colonial power, the dispossession of land and the exploitation of resources and people…” (Hutchings, J., Lee, J. 2016, p. 226). In relation to this thesis and Te Puea Memorial Marae (TPMM), loss of land for the people of Te Puea Memorial Marae can be traced back to the mid-1800s as well. In 1849, Governor Grey issued an ultimatum to the Waikato/Tainui people of Mangere (the site of TPMM), Pukaki, Ihumatao, Te Kirikiri, Patumahoe, Pokeno and Tuakau, to do three things. One, swear an Oath of Allegiance to the Crown and if this Oath was not forthcoming, then two, leave their kāinga (home) and retreat beyond Mangatawhiri, or finally, be forcibly removed without compensation (Lee-Morgan & Hoskins, 2016). Most of the Waikato/Tainui people who lived on the current site of TPMM, abandoned their homes and settlements as a result of Governor Grey’s ultimatum, and their homes and possessions were destroyed or
stolen by Pākehā settlers (O’Malley, 2016 p 372-3). The people of the area left behind resources and technologies such as flour mills, cattle, flax (works) and horses, which were all part of a thriving local Māori economy. As a result of colonialism, it is not difficult to see how the socio-economic status of Māori today ensures Māori in homelessness is inevitable. The impoverishment experienced by Waikato/Tainui in Auckland today is a by-product of racist policies of the mid 1800s that continue to affect descendants 160 years on. This is why this thesis claims that homelessness for Māori is not a recent phenomenon, but it has a history linked to colonialism, racism and discrimination. As a result, it is not hard to understand how landlessness, homelessness and impoverishment ensure Māori suffer disproportionately from the worst health and general wellbeing statistics in Aotearoa compared to non-Māori today (Groot, Hodgetts, Nikora & Rua, 2011; Mulholland & McIntosh, 2011).

SOCIAL DETERMINANTS OF HEALTH

The effects of colonialism, and land loss has resulted in inequitable health outcomes for Māori. This socio-economic positioning can be understood by reflecting upon the social determinants of health (SDH). The social determinants of health are defined as, the conditions in which people are born, grow, live, work and age. These circumstances are shaped by the distribution of money, power and resources at global, national and local levels. The social determinants of health (SDH) are mostly responsible for health inequities or ‘the unfair and avoidable differences in health status seen within and between countries’ (Marmot, 2005 p 1099-1104). The SDH forces and systems include economic policies and systems, development agendas, social norms, social policies and political systems. The SDH links homelessness to a range of social systems and practices that renders people homeless such as insecure work, insecure income, low levels of education, substance abuse and poverty (Marmot, 2005; Standing, 2011). For example, life expectancy for Māori is lower, compared with non-Māori. The life expectancy for Māori Males is 73 years and Māori women it is 77
years respectively, compared with non-Māori men who live to 80 years and non-Māori women who live to 83 years. This discrepancy between life expectancy rates is attributed to poverty, racism and discrimination (Reid & Robson, 2007; Robson & Harris). The socio-economic position of Māori compared with non-Māori in Aotearoa can be further compared through mortality statistics. Cancer is one of the main causes of death for Māori Males over the age of 25yrs (Ministry of Health, 2018). Another major cause of death for Māori is renal kidney failure with concurrent diabetes illness for Māori over 15yrs and over was more than 5 times that of non-Māori in the same age groups (Ministry of Health, 2018). Māori rates of suicide are twice as high compared with non-Māori (Ministry of Health, 2018). The disparity continues further in that one in three Māori will experience substance-use disorder, with Māori more likely to use some form of Alcohol and Drug (AOD) treatment service than any other ethnicity (Matua Raki, 2014). Māori also make up a third of all homicide victims in Aotearoa (Homicide Victims Report 2017 & Historic Murder Rate Reort 1926 - 2017). According to Commissioner of Police Mike Bush (Harley, 2015) and Minister of Corrections Kelvin Davies (Hogan, 2018), Māori also experience over-profiling and bias by the Police and racism in the criminal justice system. Māori men make up 14% of the total population but 50% of the current men’s prison population compared to Pākehā who make up 31% of the prison population (Department of Statistics, 2019). For Māori women it is even worse, with Māori women making up over 60% of the prison population (Department of Statistics, 2019). Māori Party Co-leader Marama Fox stated, such socio-economic statistics are a direct result of colonisation and land confiscation, stating “...inter-generational poverty can be directly linked to the displacement of Māori during the land wars of the 1860s...Māori have experienced poverty since colonisation….legislation forced Māori into poverty in order to acquire land…so the taking of land from Māori can be directly linked to the poverty that is creating today's high prison rate.." (Wright, 2016 p 1). Fox draws on the work of renowned
historian Vincent O'Malley who makes a direct link between the land wars, land loss, Māori poverty and homelessness today, saying also “…there’s no doubt that the invasion of the Waikato impoverished vast numbers of Waikato Māori…over 1.2 million acres of land was confiscated so huge numbers of Māori are rendered landless overnight, and that carries on for many generations…” (Wright, 2016 p 1) There is no doubt that homelessness for Māori in particular finds its origins in colonisation and how the impacts and implications of colonisation shows in health inequalities and poor social determinants of health for Māori. Therefore, we must consider how homelessness is an interconnected phenomenon, which requires an interconnected response. Here we can draw upon the holistic nature of Māori health models as a platform to consider how we develop a systemic response to homelessness that is connected.

MĀORI HEALTH MODELS AS A THEORETICAL RESPONSE TO HEALTH DISPARITIES

In considering the complex nature of homelessness, a response to homelessness needs to take into consideration the interconnected nature of poverty, racism, and discrimination and Government policies. Interconnectedness is not new to Te Ao Māori (Māori World) and has always played a significant role in the way we grieve, celebrate, support, communicate and engage. Māori health models demonstrate connectedness very well, models such as Te Whare Tapa Wha created by Sir Mason Durie (Durie, 1998). Te Whare Tapa Wha provides a useful way for Māori and people in general to think about health as the four walls of a wharenui (meeting house); Taha Tinana, the physical wellbeing of the body; Taha Wairua, the spiritual wellbeing, the unseen and unspoken essence of a person; Taha Whānau, the capacity to belong and share as part of a collective; and Taha Hinengaro, the feeling and thought of the mind and body as being inseparable. The four ‘taha’ (sides) having equal responsibility, and the health needs all four components act in harmony with each other. If
one taha (side) of the Whare is compromised, the entire health of the individual is compromised.

Figure 2: Te Whare Tapa Wha

It is the equilibrium of the four taha (sides) that has relevance and significance within the context of homelessness. Homelessness is a result of such things as poverty, lack of power, access to employment, and social welfare dependency (Groot et al., 2017). Similar to the Whare Tapa Wha, is Dr Rose Pere’s Te Wheke model (Pere, 1991). Pere uses the Wheke, or Octopus to describe the essence of health for Māori. The Wheke has eight dimensions which are interwoven and related. As noted in the figure below, each dimension makes up part of the whole. For example, a person’s health is connected to ‘te whānau’ (family) and ‘ha a koro ma, a kui ma’ (heritage of ancestors).

Figure 3: Te Wheke Model
The two Māori health models by Pere (1991) and Durie (1996) show that the integrity of an individual’s health requires a firm foundation, portrayed through the structure and connectedness of a house and octopus. If one foundation of a house is compromised, then the structural integrity of the entire house is compromised, which can lead to the weakening or collapse of the house. These two Māori health models and the social determinants of health are useful for my thesis as they provide a theoretical foundation for understanding homelessness beyond individual lifestyle choices. Homelessness is the result of interconnected issues so to respond to homelessness from a Māori perspective, we need an interconnected strategy based upon Māori notions of health and wellbeing (Durie, 2006; Pere, 1991; Hodgetts, Rua, King & Whetu, 2015; Højholt Schraube, 2015). Te Puea Memorial Marae stepped up in 2016 and offered a response to homelessness based on Māori models of holistic health and ways of being and knowing. It is to Te Puea Memorial Marae Model: Manaaki Tangata that I now turn to highlight and evidence the notion of inter-connectedness and how it was successfully used to respond to the needs of the homeless.

SECTION 2: TE PUEA MEMORIAL MARAE – A CULTURAL SPACE FOR THE ‘MANAAKI TANGATA PROGRAMME (MTP)’ AS AN INDIGENOUS RESPONSE TO HOMELESSNESS

A marae is often described as the epi-centre of hapu and iwi communal living. It is one of those few Māori spaces where rules of engagement are based upon Māori ways of being and knowing or tikanga Māori. A marae often holds the cultural and genealogical knowledge of whānau associated with that marae. The marae continues to be the focal point where a range of kaupapa (issues) can be discussed and debated. The marae are places where whānau can meet, discuss, celebrate and welcome the living and farewell the dead. All marae, are steeped with their own history and associated sacredness (tapu) and mana (strength / dignity). Kawharu talks about Marae as “...the focal point where values of stewardship and management in relation to
the environment and to people are grounded” (Kawharu, 2010 p. 1) Although the definition of a marae is often associated with a physical space, the word marae can also mean to be generous and hospitable (Mead, 2003). Te Puea Memorial Marae (TPMM) is no different and continually demonstrates and delivers its generosity and hospitality to all manuhiri (visitors) and in this context, the homeless. Te Puea Memorial Marae was opened in 1965. The opening had two formal events. The first and most important event was conducted by local Kaumatua and Kuia of Waikato-Tainui, with appropriate Kawa (protocols) to conduct the process of Paimaari (Karakia) and Whakatuwheratanga te Whare (Opening of the Marae). The, second part of the opening ceremony was conducted by Sir Bernard Ferguson, on behalf of the Crown.

TPMM, was also the first Urban Marae in Aotearoa and quickly became the focus point for Māori gatherings such as tangihanga and significant hui, replacing urban Māori Community Halls and whānau homes, which at the time was servicing such gatherings. TPMM is underpinned by Tainui kawa and tikanga with very strong links to the people of Nga Puhi and Matawaka (in this context used to describe Māori, living in Auckland, that do not have
genealogical links to Tainui and Nga Puhi, but very active and involved in TPMM day to day activities). As discussed in earlier chapters, TPMM is named in memory of a renowned and respected Tainui matriarch from Waikato Tainui, Te Kirihaehae Te Paea Herangi. Commonly known as Princess Te Paea due to her connection to the Kingitanga movement and Aunty to the Māori King of the time, Kiingi Koroki. Te Paea is well known for her work with her own Tainui people in the Waikato district in the establishment of Turangawaewae Marae in Ngaruawahia in 1929, as a rallying point for her Waikato people who were suffering as a result of land confiscations, depressions, epidemics and racists and bias behaviours such as those exhibited by local tauiwi (non-Māori) Health Inspectors when they tried to move whānau from their mud floor and bagged walls huts along the Waikato river Te Paea tempered the health inspectors by saying “...we are poor…but we are clean..” (Ramsden, 1952). She also termed her people, ‘..te pani me te rawakore..’, (the poor and destitute), meaning, that the wellbeing and future of her people was a reality for her and always on her mind. The saying is still used today to describe those in poverty and homeless (Hodgetts, Rua, King, & Whetu, 2015). Her philosophies, determination and vision was also the driving force in the establishment of the TPMM: MTP with the people on the Marae simply following her korero, ‘…mahia te mahi, hei painga mo te iwi…’, or ‘do the work for the good of the people’ which is what the whānau of TPMM did and today her korero sits kernel to the design, development and implementation of the MTP.
The Manaaki Tangata Programme (MTP) was set up to urgently support and house homeless within the Tāmaki Makaurau (Auckland) region. Supporting the homeless included providing a place to sleep, food and clothing primarily, then looking for permanent homes for whānau to move into. There are four identifiable groups that make up the MTP, Kaimahi (MTP staff), Marae Governance and Komiti, Whānau Kāinga Kore (families experiencing homelessness), and external agencies like Ministry of Social Development (MSD) and Housing New Zealand (HNZ). Kaimahi were the people who worked and supported the homeless at TPMM, who I will now refer to as whānau kāinga kore (families experiencing homelessness). The Marae Governance Committee and Komiti (Board of Trustees and Marae Komiti) also include the whānau and kaumatua of the marae who oversaw the marae more broadly. The external agencies include co-located Ministry of Social Development (MSD) and specific supporting Housing New Zealand (HNZ) staff. Collectively this is the group of Marae whānau who delivered the MTP service to whānau kāinga kore. The MTP is guided by the TPMM’s philosophies and principles (Lore) or tikanga. For instance, the MTP is underpinned by Māori
Cultural notions of powhiri (Welcome) and whakaeke (entry: onto the Marae). This is where whānau kāinga kore (WKK), are formally welcomed onto the marae and treated as manuhiri (important guests) until they leave and go into a new home. Within any powhiri, are notions of manaakitanga (caring relationships), whānaungatanga (relationship building through whakapapa) and aroha ki te tangata (care and love to whānau) (Rua, Hodgetts & Stolte, 2017).

The shared critical ‘Tikanga’ elements and principles for MTP include:

- **Whakapapa Māori**: There is an ongoing acknowledgement and respectful use of whakapapa as a social and cultural connector: Used to communicate.
- **Whakaaro Whanui**: Being a visionary: Looking past the now and into the future. Sharing the vision with others.
- **Rangimarie**: Being humble and respectful to the kaupapa and to others: Never forgetting where you are and where you come from.
- **Tu-Maaro**: Facing all types of challenges and prevailing issues. Remaining focussed and deliberate to achieve shared outcomes and goals.
- **Whakakotahi**: Consistently bringing two worldviews closer together. Always believing that the Law and Lore can and must combine to bring about the shared outcomes for MTP and MTP Client whānau and Whānau Māori.

MTP attempts to blend Māori tikanga (lore) and Pākehā systems and governmental requirements (law) into one seamless practice to efficiently meet the urgent and long-term ongoing needs of WKK. The law component being the co-located Ministry of Social Development (MSD) and supporting agency Housing New Zealand (HNZ) and how they would align their systems with MTP lore. Collectively the Law and Lore provided a balanced model from which an indigenous response to homeless could emerge. In 2016, MTP took in all manner of homeless from whānau to individual rough sleepers. However, it became clear early on to MTP Kaimahi that the rough sleepers required specialist mental
health services that were beyond MTP capacity and capability. As a result, MTP focussed on whānau who were homeless or whānau kāinga kore (WKK) i.e. Dads and Mums with their children and mokopuna. Homeless people from all walks of life engaged the MTP, all looking for support and aroha. The first whānau who turned up to MTP had a profound impact on Kaimahi. This particular whānau had a car and van loaded with household appliances, pillows and an array of homeware one would normally find in a bedroom and kitchen. This no doubt surprised MTP Kaimahi as they had not fully comprehended the living circumstances of WKK but many WKK came to the Marae for help, all with similar stories and in big numbers. Many WKK were also being dropped off by agency social workers who were funded and resourced to support the WKK, while some WKK were dropped off by their own whānau members and or Non-Government Organisations (NGO) who could no longer help them or cope.

Taking in people and whānau is a cultural practice embedded in the cultural philosophy and mauri (life ethos) of marae. It is therefore embedded in the six MTP engagement principles:

1. *Marama te haara (know the problem):* Grow an appreciation, understanding and knowledge of the problem by listening and talking to whānau kāinga kore: *listening to people, listening to their realities, understanding them, having empathy*

2. *Whakakotahi te manaaki (our service delivery):* Speak the same language as whānau kāinga kore, have empathy and give whānau kāinga kore the support and aroha required: *collective strength and action.*

3. *Te Pākenga ki mua (the face):* The front door or face of the MTP i.e. kaimahi, need to look, sound and behave Māori: *the marae is a space where face to face conversations occur with respect and dignity.*
4. **Manaaki te kāwana (working with agencies):** A respectful and meaningful place and position for government agencies to engage in a Māori centric environment: *the marae as a cultural space will help Government agencies to do ‘law’ within a ‘lore’ environment.*

5. **Pūnaha Māori (build the systems):** MTP will encompass and acknowledge both Law and Lore: *be dynamic and got the job done; if changes are required for a better outcome, then make those changes; include whānau kāinga kore in decision making processes; remain flexible; nothing set in stone.*

6. **Mana Motuhake (whānau sustainability):** focus on Long term outcomes and support which will allow whānau kāinga kore, to determine their own destiny and future: *Reset their focus and priorities and get their lives back on track.*

These six guiding principles are supported by a structure designed and developed to ensure all groups maintained and achieved their respective outcomes and responsibilities. Each group (MTP Kaimahi, Marae Governance Committee, Whānau Kāinga Kore, and external agencies) had to maintain ongoing and integrated levels of communication to support each other’s work areas. A diagram of the 2016 MTP structure highlights the critical roles and responsibilities that supported and coordinated the MTP service delivery (App: A MTP Structure). As can be noted from the MTP structure, I occupied the role Chair of the Board of Trustees and the lead for the MTP programme and I also played a pivotal role in responding to the Media. Jenny who also played a dual role as the MTP treasurer and oversees MTP service delivery and between us we managed and led MTP. Co-located MSD staff worked closely with the Marae social services team and resources team. Collectively they work towards Whānau Kāinga Kore (WKK) having a sustainable and realistic pathway towards being placed into a home and addressing any pressing needs of the whānau i.e. budgeting, illnesses, schooling, clothing, resources, and generally helping them get their lives back on
track. The marae Māori Wardens also played a critical part in doing initial front door assessments and general 24/7 security of the MTP programme. Māori wardens are invaluable and make MTP whānau, as well as WKK, feel safe and secure on the marae grounds. Finally but most importantly was the Marae Komiti, Board of Trustees, Marae Kaumatua and Marae Whānau whom were all spread throughout the MTP structure. This group of people play an integral part in ensuring the mana (respect) and tapu (sanctity) of the Marae and Whare Tupūna (meeting house) are upheld and not compromised by unsafe practices and all WKK were treated respectfully and sincerely. In 2016, the physical layout of the MTP was located to the rear of the Marae with makeshift rooms acting as office space and sleeping areas for WKK (before portable cabins were installed for WKK), dining room, counselling rooms and a very large Marquee that was erected to house and feed MTP Kaimahi. In 2016, everything was temporary and fluid. In 2017, this changed considerably with the introduction of bigger self-contained cabins for WKK were installed (Fig: 1 site plan). The site plan below provides a detailed overlay of the physical plan of the MTP today and how MTP location did not impact on the front of the Marae that continued to operate as one would expect a marae to operate, i.e. receive manuhiri (visitors).
MTP REFERRAL PROCESS

The MTP established a WKK referral process to ensure only whānau who were homeless were able to access the programme (App:B 2016 Referral Pathway). Individual rough sleepers were referred onto other health services. The referral process focused on feeding, assessing, clothing and supporting WKK into new homes. The process attempted to gauge the housing needs of WKK but also other issues that further compounded their homeless circumstances. MTP service delivery philosophy is to ensure the next stop for WKK was their last stop and that WKK moved into a home with the majority of their issues sorted, such as: benefit problems, employment, medical needs, dental treatment, debt, children settled in school and adequate furnishings for the home. MTP focussed on achieving and maintaining a state of ‘whānau ora’ (family wellbeing) (Boulton, Tamehana & Brannelly, 2013) where whānau can concentrate on ‘reintegrating themselves’ back into their new
communities, new whare (home) and new lives. Part of the referral process also included documenting WKK circumstances on their own care-plan and progress where progress was monitored and always updated with WKK. WKK care plans is a critical inter-connected coordinating feature of helping WKK move into a new home and also help them to get their lives back on track and carefully re-integrating WKK into their new communities and neighbourhoods.

SECTION 3: REMINDER OF RESEARCH AIM AND STRUCTURE

THE RESEARCH QUESTION

This thesis sets out to explore Te Puea Memorial Marae’s Te Manaaki Tangata Programme’ (MTP) as an indigenous response to homelessness. TPMM’s response to homelessness in Tāmaki Makaurau (Auckland), has the potential to radically change the provision of services to homelessness in Aotearoa.

The remainder of this thesis has been separated into three chapters. Chapter Two, provides a detailed overview of my chosen methodology, data collecting techniques, as well as the research process. Chapter Three provides the analysis of my findings with relation to the experiences of whānau kāinga kore, kaimahi of MTP and their experiences of supporting WKK, as well as the experiences of co-located staff of MSD and supporting agencies Housing New Zealand and Te Puni Kōkiri Chapter Four will provide a concluding summary of the thesis, with future issues and opportunities to be considered as a result of my findings.
CHAPTER 2: METHODOLOGY

QUALITATIVE RESEARCH

This thesis draws upon qualitative research methods that will provide an understanding of my research objective by revealing patterns and themes from relevant sources such as interview transcripts, event and document exploration and experiences. This thesis is also informed by Kaupapa Māori theory, which reflects the nature of Te Manaaki Tangata Programme being delivered on TPMM. Smith outlines Kaupapa Māori as the practice and philosophy of living a Māori culturally informed life (Smith, 2013). Pihama and colleagues describes Kaupapa Māori as being old Māori knowledge, including spiritualism and is an approach to research that is embedded in the Māori worldview (Pihama, Cram, & Walker, 2002). Kaupapa Māori theory informs kaupapa Māori research methodology, or the doing of research according to Māori protocols and practices. Here specifically to my research the methodological approach prioritises te reo Māori me ona tikanga, karakia, powhiri, whakatau, hui whānau, kai, and manaakitanga as examples of Kaupapa Māori that are relevant and significant throughout this research. Kaupapa Māori methodologies does not necessarily prescribe the research data gathering techniques but it does provide the terms of engagement necessary for doing research in a way that is consistent with the tikanga of Te Puea Memorial Marae and reflective of the cultural expectations and needs of the MTP research participants. For this research the techniques employed include Pūrakau as narrative inquiry (Lee, 2009), and ethnography (Griffin, C & Bengry-Howell, 2012).

PŪRAKAU: THE METHOD

Pūrakau can be defined as “a collection of traditional oral narratives that should not only be protected but also understood as a pedagogical-based anthology of literature that are
still relevant today” (Lee, 2009 p 1-12) Pūrakau can also be described as a form of narrative inquiry where research participants recount their life stories drawing from data to be analysed. Pūrakau as a methodological tool for data collection, allows my research participants to reflect upon their lived experiences as MTP kaimahi (MTP workers), Crown agency staff and Whānau kāinga kore (homeless whānau). Pūrakau, as a narrative tool also allows for the natural flow of relevant and significant tikanga such as karakia and mihimihiri (prayer and speeches of acknowledgement) as an important part of the interview as a way to ensure the research process is guided by Kaupapa Māori theory and action (Eatough, V & Smith, 2012)

Demographic profile of participants

There are three groups of research participants for my thesis.

Ngā Whānau Kāinga Kore (WKK)

This cohort represent those whānau who found themselves homeless and drew upon the services of the TPMM and MTP. Beyond being homeless, this group of people also experienced a range of social and mental health issues that were compounded by their homeless situation. This group of participants have since moved on from the MTP and now living in their own homes. This study draws from the personal experiences of these WKK. Ethnicity crosses a broad divide of Māori, Pasifika, and Pākehā. Some whānau were single mothers and their children and or Married couples with their children or grandchildren.

Table 1: Demographic profile of Whānau kāinga kore

<table>
<thead>
<tr>
<th>Pseudonyms</th>
<th>Age</th>
<th>Gender</th>
<th>Role</th>
<th>Ethnicity</th>
</tr>
</thead>
<tbody>
<tr>
<td>Pania</td>
<td>46</td>
<td>Female</td>
<td>Kāinga Kore: Single Mum of two children; one mokopuna</td>
<td>Māori</td>
</tr>
<tr>
<td>Lagi</td>
<td>44</td>
<td>Female</td>
<td>Kāinga Kore: Married Mum of four children</td>
<td>Pasifika</td>
</tr>
</tbody>
</table>
MTP Kaimahi

Kaimahi associated with the MTP are all Māori and most if not all have whakapapa to TPMM and uphold the mana and authority of the marae. They are also involved in critical decision-making for the MTP. These whānau members cover key areas of the MTP, such as safety and compliance, whānau kāinga kōre care and the tikanga of the Marae. Collectively they work together to ensure the MTP is delivered in a way that remains ‘tuturu’ (true, sincere and genuine), consistent and relevant to the historical ethos as determined by our Whaea Tupuna: Te Puea Herangi, which is, ‘mahia te mahi, hei painga mo te iwi’ (do the work for the good of the people)

Table 2: Demographic profile of Te Puea Marae Manaaki Tangata: Kaimahi

<table>
<thead>
<tr>
<th>Pseudonyms</th>
<th>Age</th>
<th>Gender</th>
<th>Role</th>
<th>Ethnicity</th>
</tr>
</thead>
<tbody>
<tr>
<td>Maioha</td>
<td>65</td>
<td>Female</td>
<td>Marae Kaimahi</td>
<td>Māori</td>
</tr>
<tr>
<td>Tere</td>
<td>44</td>
<td>Male</td>
<td>Marae Kaimahi</td>
<td>Māori</td>
</tr>
<tr>
<td>Tamehana</td>
<td>75</td>
<td>Male</td>
<td>Marae Kaimahi</td>
<td>Māori</td>
</tr>
<tr>
<td>Pikihuia</td>
<td>70</td>
<td>Female</td>
<td>Marae Kaimahi</td>
<td>Māori</td>
</tr>
<tr>
<td>Wikitōria</td>
<td>54</td>
<td>Female</td>
<td>Marae Kaimahi</td>
<td>Māori</td>
</tr>
<tr>
<td>Hemi</td>
<td>35</td>
<td>Male</td>
<td>Marae kaimahi</td>
<td>Māori</td>
</tr>
</tbody>
</table>
NGĀ TARI O TE KAWANATANGA: AGENCY STAFF

The third and final cohort of research participants represent key personal from the Ministry of Social Development (Work and Income in particular), Housing New Zealand and Te Puni Kōkiri. All three participants (and their agencies) have intimate knowledge and first-hand experience of the MTP service delivery model. This group represent the Pākehā ‘Law’ component of the MTP model and use their access into Government services and resources to support and enhance the MTP service delivery. This cohort of participants also represent the Government agencies who have failed to support whānau experiencing homelessness. The failure to support WKK has often been the result of agencies working in isolation to each other. The isolated approach means agencies have been unable to share information about the same whānau. Co-located and support Government agencies coming together through the MTP has meant they can work together and share information and resources with one another and with MTP kaimahi and WKK seamlessly developing sustainable support systems for WKK.

Table 3: Demographic profile of Agency kaimahi

<table>
<thead>
<tr>
<th>Pseudonyms</th>
<th>Age</th>
<th>Gender</th>
<th>Role</th>
<th>Ethnicity</th>
</tr>
</thead>
<tbody>
<tr>
<td>Aroha</td>
<td>41</td>
<td>Female</td>
<td>Service Centre Manager: MSD</td>
<td>Māori</td>
</tr>
<tr>
<td>Moana</td>
<td>60</td>
<td>Female</td>
<td>Regional Manager: TPK</td>
<td>Māori</td>
</tr>
<tr>
<td>Bob</td>
<td>41</td>
<td>Male</td>
<td>Manager: HNZ</td>
<td>Pākehā</td>
</tr>
</tbody>
</table>
**ANALYSIS FRAMEWORK**

My thesis will draw on thematic analysis (Guest, MacQueen & Namey, 2012) to consider the major points emerging from the data set, then grouping or categorising this data into thematic areas. At this point I will also draw upon interpretive phenomenological analysis (IPA) (Eatough & Smith, 2012; Smith & Osborn, 2003) to consider the nature of the thematic data with relation to the wider socio-cultural context in which a person lives their lives.

**ETHICAL ISSUES**

The research was approved by UNITEC’s research ethics committee May 24, 2018. (Appendix H). Beyond this ethical consideration are my own ethics. I declare at the start that I am the designer of the Manaaki Tangata Programme with the support of TPMM. I encouraged, facilitated and advocated for the individual and collective leadership and engagement styles of MTP kaimahi and agency staff to grow and develop the ‘mauri’ (life ethos) of the MTP. I encouraged people to be themselves, to respect the kaupapa (purpose) and to lead in areas they felt comfortable in leading. I worked very hard to develop and maintain the trust, confidence and respect of all MTP kaimahi, agency staff and research participants and wider Marae Whānau, paving the way for them to do what they were good at, which was to care for WKK from a traditional Māori perspective of manaaki ki te tangata (support to the people) and allowing, and permitting open, honest and real time discussions to occur, and to always respect the mana (dignity) and tapu (sanctity) of the many homeless whānau who came to MTP. I also acknowledge and single out the unique power relationship that I had with the WKK who participated in the research. Unique in that I observed and followed their personal journeys from being homeless and vulnerable to moving into their own homes with their whānau and helping them to reintegrate into their new communities. During this time, I worked hard to gain their trust and confidence which afforded me the
opportunity to remain in their personal space, which included their new whare (homes), where we talked openly and freely about their journey and new lives.

**LIMITATIONS TO RESEARCH**

There are limitations to all research and this one is no different. A positivist-based researcher might argue that the low number of research participants ensures findings are not generalizable to the wider population. However, the research is not about making sweeping generalizable statements but to provide insights into a Māori system in practice that could be used by others who are responding to the needs of homeless.
Chapter 3: Analysis and Findings

This thesis set out to explore ‘Te Puea Memorial Marae’s ‘Te Manaaki Tangata Programme’, as an indigenous response to homelessness in Tāmaki Makaurau (Auckland). In this chapter, I will present four sections. Section 1 will consider the pathways into homeless for whānau kāinga kore (homeless whānau) who drew upon the support of the Manaaki Tangata Programme (MTP). Section 2 will consider the experiences of whānau kāinga kore in the MTP. Section 3 will reflect upon the experiences of MTP kaimahi (workers) and their experiences responding to the needs of whānau kāinga kore. Finally, Section 4 will consider the experiences of Crown Agencies working in MTP on Te Puea Memorial marae.

SECTION 1: PATHWAYS INTO HOMELESSNESS

Homelessness is a complex web of interconnected issues. At the individual level, homelessness can be a result of things like substance abuse, job loss, insecure income, violence in the home and mental health problems (Hodgetts & Stolte, 2017). At a structural level, homelessness is the result of housing unaffordability, colonialism, racial discrimination abuse within State care (Rua et al, 2019). In the following section, I will consider some of the key causes of homelessness such as housing affordability, family violence and overcrowding for WKK who utilised MTP.

HOUSING AFFORDABILITY

Housing affordability (rent) was the main issue for many of the participating whānau, in some cases the circumstances were beyond WKK control, leading to rent no longer being paid, and eventual eviction. In two cases, ‘ignorance of the system’ and or ‘wanting to try and make things work’ was really a demonstration of two working class whānau whom had never called on the state for help before and had always paid their way. They should have been
helped immediately and did not really belong on an emergency housing programme, but had to, because the demand for available housing, both private and social housing outstripped what was available and the cost of rent was too high. Lagi says, “…..they have to look at how many in the family so it can be affordable … because right now a two bedroom is $495 and when you are only paid $500 it’s all gone”. Lagi points to the nature of housing affordability in particular the rental market, which does not match the income whānau, bring into their homes. Therefore, in Lagi’s case, the $5.00 disposable income needs to meet costs such as power, petrol, food, heating, and school expenses. According to the Child Poverty Action Group market rents is one of the major contributors to household expenses and has seen the cost of housing in Auckland rise from 10% to 20% in the last five years (Johnson, 2014). Similarly, Pania said, “I had lost my house because I could not afford the rent”. This situation was exacerbated by Pania’s daughter who was unable to pay her part of the rent too. As a result, Pania terminated her lease, which eventually resulted in her being homeless. Pania was working at the time and had always worked and she thought she could find her own solution to her housing needs, “I thought I could work (paid employment) my way out of this”. However, this was not the case, and with two children and a mokopuna (grandchild), Pania felt hopeless and with little support from the State, found her way to the MTP. Hera also talks about the problems with the rental market and how that is a cause of people going homeless. However, she preferred to focus upon solutions now she was being housed by the MTP.

…I think the government should put some kind of protection on, especially beneficiaries when it comes to paying private rental, cause as soon as everybody knows, you know how there’s going to be an increase on the benefit, I know those landlords are going to bump their rent up again, and you’re not going to win, there’s no win, win there (Hera).

Hera chastises the nature of property owners, who have no sympathy for housing affordability,
They're just greedy, money hungry, greedy, $500 a week in Mangere alone, yeah it’s really hard to get anything under. I think 17 years ago, I think the same house would have only been $300-350. It’s bumped up a lot (Hera).

Hera also believes property owners are enabled by the banks, “…and the banks don’t help with the low interest and stuff…” Low interest rates means it is easier to buy more homes and property investors in particular can then charge market rates well beyond the cost of actually servicing the mortgage. The cost of housing for WKK is also felt by first home buyers, with four-fifths of potential first home buyers not being able to comfortably afford a house in New Zealand. When it comes to renting in Auckland, 86 per cent of renting households are not making enough to meet house prices, up from 74 per cent in 2003. (Cooke.H, 2017). Hera also believes other mechanisms need to be put in place to protect renters such as a rent freeze, “…I reckon something to secure us beneficiaries from having to pay that extra for the greedy…. Yeah put a lid on it”. What Hera means by ‘it’ is benefit increases for beneficiaries’ that are relative and reflective of ‘living costs’, a policy introduced by the new Labour Coalition Government meaning benefits will now rise in line with wage increases as opposed to inflation (Cooke, 2019). The ongoing fear and concern for WKK is that some landlords and rental agencies understand how the welfare system will assist beneficiaries, and landlords will raise their rents accordingly Some property owners and rental firms are aware and are exploiting the housing shortage and high demand for rental homes (Day, 2018). This housing shortage means that some property owners and rental firms believe that if current tenants are unable to pay market rents, the next tenant will be able to afford the market rate. The vulnerability of renters means people in renting situations are regarded as “…second-class citizens, at least as they are perceived by some property managers…. renters are financially exploitable….they are ripe for intimidation…their vulnerability is a joke.”(Day, 2018 p. 1). Hera’s situation above for example highlights how
some property owners are taking advantage of a very volatile housing market and the lack of available affordable rentals and homes. The imbalance between demand and supply has created opportunities to make more money through pushing up the rent and or asking tenants to vacate the premises, knowing there were many more people looking for homes who could afford the increase in rent with MSD support. Some of the amounts of money being requested and deceitful methods used by property owners to obtain these payments were a normal discussion and conversation shared by MTP clients and recently highlighted by MSD Auckland Regional Commissioner in saying "…We don't condone what Mr xxx has done. (Sub-letting and receiving special needs grants totally $50,000) We were paying the special needs grant to Mr xxx motel business, unaware that he had another private rental property he was using to house our clients without the legal right to do so…" (Keogh, 2019)

FAMILY VIOLENCE AND HOMELESSNESS

Pania’s pathway to homelessness was a result of violence in her family and with her father in particular. She reflects upon the moment when she feared for her life.

...I was sitting in the kitchen with my Mum and Dad. My dad asked me a question about my daughter’s partner Johnny. When I said to him, no I thought he was ok, my Dad lunged at me and started strangling me around the throat with his left hand and his right hand he was getting ready to punch me, just because I had a different opinion. At this time, he was saying that I was evil like all the rest of them, he was right in my face, that I did not have any respect for him. My Mum tried to stop him, telling him to stop and he was telling her to fuck off, I am going to kill the bitch. Then he had me up against the corner of the kitchen bench, and then he calmed down a bit and said he was sorry. The kids had come into the room by now, they didn't say anything, BB, my moko had come out of the room and gabbed on to my dad arms and that is what calmed him and he started to cry and say sorry...

Pania’s violent experience with her father drove her, her two children and one mokopuna out of her parent’s home. Another mum, Wawata, talked about her experience with family violence that lead to her seeking the support of the MTP
...Mum was coming down off drugs, she come home and I burnt the porridge a little bit, but there was still heaps of it left and I left it on the stove, I went back into the lounge and she saw the pot of burnt porridge and started going off, not at me but at my little sister first, and she was swearing at my little sister because it wasn’t her fault. And then from that, she got even more angry and she started swearing at me, yelling at me, and then I yelled out to her. I was like “don’t come home and start swearing, talk to me properly”, I yelled out to her because she was in the kitchen, and because I said that she turned around and she escalated to a bigger problem, she was like “you come here and you trash my house”, it was all from porridge, and she goes “you come here and you trash my house by throwing your stuff”, but I was like “your house is already trashed by the people who come over and party”. Then she come into the lounge and she just kept going off and off, and I said “you need to go to rehab” and she didn’t like that, so she turned around and came up to me and she just kicked me when I was lying down, she kicked me and tried to grab me and pull me off the bed, but I was too heavy for her cause she was really fragile, and then yeah she tried to pull me off of the bed and she told me that day she told me to get out of her house but you know she swore, she did this in front of my daughter which is why, yeah and then so I got up, and so anyways I went to go grab my daughter, and I said to my mum “I’m taking my daughter” and I went to go grab her cause she was sitting down and then my mum was purposely walking really slow and blocking me from grabbing her, and because I’m very protective of my kids, I don’t like it when someone tries to stop me from grabbing them, so instantly I thought she was trying to stop me from grabbing my daughter, and then I like, I didn’t hit her but I pushed her out of the way, not to a point where she fell over but to a point where she was out of my way, and because I pushed her, she turned around and she started swinging at me, and then I didn’t hit her back but I was pushing her punches away.... And then at the same time when I was pushing her, I tried to grab my daughter who was right in front of us, or in between us on the ground, and then I said it to my Mum twice, I was like “I’m trying to grab my daughter” and when I bent down to pick my daughter up she still trying to hit me, and that was the first time I think I ever hated her because she did that in front of my kid, and then my little sister come out, and she’s no good either, she come out and she screamed, and then my Mum’s partner come out and instead of taking my Mum away, he grabbed me and he threw me on the ground in front of my daughter. It kind of pissed me off because I’m really close with both my children so when I fell on the ground, I heard her scream and she, my daughter has never been exposed to violence, not like that and she’s never seen that happen to me. So that made me very angry, and then I got up and didn’t hesitate to call the police and I didn’t care that it was my Mum....

This event was the final straw for Wawata and she wanted to get out from this environment. At this point, she spoke with WINZ who contacted the MTP. During Wawata’s interview with MTP she reflected upon the nature of her new home that not only included violence but also substance abuse around the children, saying “…And on top of that there was always you
know, parties at the house, people would just come in, sometimes my families friends would just come over and just drink and do stuff they shouldn’t be doing in the house”. Wawata also found engaging her mum difficult.

…I think to me, it was a big thing because I didn’t really have any guidance or support there and cause my Mum, she’s not really a mother figure, so I couldn’t really talk to her cause all she’ll do was bring up arguments, you know she didn’t really know how to converse cause she’s a user of certain things, so it’s hard to have a conversation with her….yeah but my mums saying was its her house, you know, they’re doing it (using drugs) in the kitchen with the door closed….what stressed me out was that I couldn’t really, I was scared to you know say something to her cause she would just kick me out at any moment.

A combination of an unsafe home, ongoing family violence, and alcohol and drug abuse within the home and in front of her children ensured Wawata had very few options before turning to MTP. For Rachel, her pathway to homelessness stemmed from violence, but not in her house, but a result of her violent neighbour,

….Well we ended up being pretty much forced out of our house by a reckless neighbour robbing our house, breaking into our house and then finally flooding our house, which made us lose a lot of our stuff. He’s been arrested, he’s being sentenced on the 7th of this month I think, we haven’t heard, but he was getting charged for that.

Rachel was otherwise happy and comfortable in her home with her two young children. Rachel’s situation highlights the reach and diverse entry points of violence into the home. As a solo mother, Rachel and her two children were living in an unsafe home environment. At this time, she managed to live with her ex-partner for a week until she could find something suitable when she then found herself getting support from MTP. Violence was a dominant theme for whānau who drew on the urgent support from MTP. According to MTP records, close to 70% of whānau who came to MTP had experienced some form of violence or ongoing threats of violence.
OVERCROWDING

The stories of whānau entering the MTP also reflected overcrowding living situations. Many whānau kāinga kore would initially stay with extended whānau sleeping five people to a room or on the floor in the lounge. It is clear from the literature that, “…living in an overcrowded space is a source of stress and favours illnesses linked to anxiety….members of a family living in a crowded space also transmit their infections to one another more easily, weakening their immune systems….. overcrowded space puts people at greater risk to problems linked to poor ventilation and hygiene conditions” (Insee,G & Crest,M, 2003 p. 5)

For Wawata, this was a reality, she lived in an overcrowded situation of 9 people in a 3 bedroom house which meant she ended up sleeping in the lounge with her two children. It was not an ideal situation.

...my cousin, my younger sister, my younger brother and mum’s partner, so it was a three-bedroom house, but me and my kids always had to sleep in the lounge, yeah and can’t really complain cause I was just grateful that I had somewhere to sleep.

The overcrowded situation of the living arrangement meant stress levels between family members could lead to tense relationships as exhibited earlier when Wawata left her mum’s home because of the violence. In Hera’s case, she moved with her two children into her mum’s house, which was a 2-bedroom home, and they stayed in the lounge. It was at a time Hera’s mum was having some serious health complications and Hera’s role was to assist her mum during this time. However, her siblings did not take kindly to the overcrowded situation and asked Hera and her kids to leave even though they had nowhere to go,

....Yeah, so me, and the kids were staying there for about a week, and we were expecting Mum to stay in Hospital for at least a month or more, we weren’t sure. But that was cut short, she was discharged the following week, and my kids being so young, and Mum getting older, she would have needed the rest in peace. And yeah that buggered us up. Yeah, and it was a whānau discussion, we knew it wouldn’t work. My brother, it was okay me being there at first, because I could stay in the lounge, but really, it really wasn’t suitable, but with the excessive noise from my
children, it would add more stress and anxiety to my Mum. So they had asked me to sign up for emergency housing...

In both Wawata and Hera’s situations, the overcrowding meant seeking support from immediate whānau would seem like an obvious approach to take. In both cases however, the arrangement, as highlighted already, became untenable. Paora and his whānau also drew upon their whānau for support after they were evicted from their house and had difficulty finding suitable accommodation, “...we packed up our stuff and put it in storage, we kept our mattresses, a TV, a fridge and a washing machine at the house we were evicted from, until the rent was up”. After searching for accommodation they could afford and suited their large whānau of two adults and 5 children, they were unsuccessful. Eventually they decided to split their whānau up and live in two separate whānau homes. It was the only choice they had at that point in time. This from Paora,

...We split up. My partner and two kids went with a sister, and then I had another three or two with me and my mother”. Obviously, this was a difficult situation to separate the whānau but they had little choice and they struggled as a result....Yeah it was (hard). So she’d get the kids ready with her and I’d get the kids ready with me and go through, pick them up, drop them off, and then shoot off to work...We just couldn’t be under the same roof together, it just got overcrowded.

When in poverty people make logical choices and for Paora and his whānau that meant separating his whānau to ensure, they had a roof over their head. It was not the solution in the end as they found themselves at Te Puea Memorial Marae looking for support and a more permanent solution. The pathways into homelessness highlighted above reflect only some, WKK stories and were important to note for the MTP as it allowed WKK an opportunity to vent their frustrations to an organisation with the power to help them. Too often WKK felt disempowered by the State. Hearing the stories of WKK also built up a sense of empathy by MTP kaimahi toward their plight and recognised the interconnected nature of homelessness beyond making bad choices as individuals. Moving on from some of these pathways into
homelessness, we move into the experience of whānau once they engaged the Manaaki Tangata Programme.

SECTION 2: WHĀNAU EXPERIENCES WITH MTP

Since opening the TPMM doors in May 2016, 417 individuals experiencing homelessness have utilised the MTP and then been placed into secure housing. Most of the 417 individuals were accessing MTP as part of a whānau, for example, mum and two children, or two adults and five children. These WKK were primarily of Māori and Pasifika descent. The average stay of each individual at MTP, before being housed, was 5 weeks. To reflect the broader messages from all the whānau who went through the MTP, I will profile the different experiences of some WKK, and draw on and discuss relevant and significant themes that consistently presented themselves. According to Pania, “…MTP was non–judgemental. “I felt valued and the environment reflected my needs.” And this according to Rachel, “…yeah once you get to know everyone it’s a lot better. Everyone’s like, ‘grab yourself a feed’, I was like, ‘I don’t want too’. I was shy. Whaea Maioha (MTP kaimahi) would give us chicken I would say, “…. no I don’t want to take it (it was a lot) … she would just say, ‘Just take it’” (Rachel). Lagi shared similar stories and experiences about her stay at MTP “….the hospitality that we received and the love, everything for the kids. I got support to continue my studies and even my driver licence. Coming here was like it was home”. Pania, Rachel and Lagi in their own words and experiences have described exactly what a marae and marae whānau was all about. Being made to feel welcome, sharing of food and resources and the ongoing offering of care and manaakitanga (hospitality) is what you could expect to find at any marae. Such experiences was in contrast to their experiences with Government agencies prior to MTP. Hera says:

...I was seeking help and to a point where I was feeling really desperate. It was only for my kids, I walked into a family MSD office, and it was a counsellor, I had told her
what I was going through, and how stressed I was. I was mainly stressed because MSD were telling me I couldn’t do stuff, people telling me I can’t get that, I can’t. And I could never see a good enough reason, where as you hear others able to get the assistance but why not me. And then they (MSD) threatened to get Oranga Tamariki on (her about her kids) my kids, basically because if I couldn’t shelter my kids, government could just take my kids off me.

In Hera’s experience, MSD had not only failed to understand her situation, but they took a punitive approach and threatened to have her children removed. This is in stark contrast to the immediate experience she felt with MTP. It showed a lack of empathy and duty of care from a Government organisation. However, MTP made an effort to build the trust and confidence of whānau with small gestures of food, empathy and understanding,

...what’s been good is that I’ve got a roof over mine and the kids heads. We also got the support right here in one spot, not all the support but it’s the support that I think can help us in many areas, especially for people who don’t know where to look. I’ve got whānau that they don’t even know half the stuff that they need to know, or that is important to know, they just don’t know where to go (Hera).

In fact, the warmth and generosity experienced by whānau like Hera influenced the role and practice of the MSD case manager, who was co-located to MTP,

...But yeah, we’re really lucky to have even a WINZ lady here, we don’t need an appointment, we can just get it done straight away, no wasting time, and no hassles of going back and forth to the office. It’s just very convenient (Hera).

The effective and efficient co-location of MSD and close relationship with HNZ staff at MTP was an exemplar working model of Law and Lore, where marae cultural practices of manaaki tangata - caring for visitors (Rua, Hodgetts & Stolte, 2017) extended to all support services on the marae including MTP. Hera talks further about the over and above support that she would not necessarily get from other social services, but she got from MTP, because it was part of her wider care plan that MTP put together for her.
For me, I’ve had car problems, so they’ve been helping me with transport, picking me up, dropping me off, or even allowing me to use the car to do my run around. They take you to your doctor’s appointments, and make sure that, (because) I can get quite forgetful, and they make sure they ask those questions for you, they make sure that you are getting what you need....

She goes on to talk about schooling support for the kids

I’m really lucky, so it was really hard to get the kids into schools, considering it’s so close to the end of the year, and schools just weren’t taking them. So I eventually put them in Robertson Rd, because I’m still paying off my last uniform for the kids other school. Whaea Maioha (MTP kaimahi) was able to help get funding from the Ministry of Education and got my kids uniforms and stationery, for this year and next year. So yeah I was really fortunate to get that (Hera).

Rachel reflected upon the difference between Crown Agencies and MTP by remembering the experience she had with her violent neighbour, which forced her and her kids out of their home.

I went to the police after my first attempt going to Work and income, I said to them (Police), ‘look, I’ve been down to Work and Income, because Women’s Refuge was also full, that I’ve been to Work and Income and that they’d pretty much told me to just go back there (her home with the violent neighbour) (Rachel).

Rachel’s experience with WINZ suggests a lack of empathy and understanding of her situation that she had to find support from the Police instead.

The officer that I originally spoke to gave me his number, and said he was happy for Work and Income to call them (him), which in the end they (WINZ) did and he (Officer) explained that it wasn’t safe for us to go back there. But they (WINZ) were actually really horrible to deal with...WINZ pretty much told us to go back at the start, just to go back after we’d been robbed and my back door had been smashed, it wasn’t safe for us to go back there...Yeah and I found the Police....until you (MTP) got involved (recovering property from her previous, unsafe dwelling), they (the Police) weren’t very helpful either ....yeah I think it was the phone call from you organising to get people to go over with me to get the last of my stuff.

The support from MTP was not just about what was obvious but what was also anticipated and real for many of the whānau. While being homeless was an obvious issue, so were many other issues, such as schooling, safety and transportation and had Hera and or Rachel gone
through the available (official) channels and processes to get help for these three issues they would have found it frustrating and challenging. The MTP through its networks and practice made resolving these three issues seamless and minimised the disruption to whānau like Hera and Rachel. Rangimarie articulated her experience of ‘Manaaki Tangata Programme’ by saying:

At first, I was absolutely shy and overwhelmed. Whaea Maioha (MTP kaimahi) eased me tremendously with encouragement that everything will be ok and that is exactly what happened. I concentrated on keeping myself busy around the Marae. As that’s what was required in Tikanga and kept positive with my other whānau (kāinga kore) members. I owe many blessings and thanks to so many people and whānau from the marae, from the bottom of my heart. My daughter and I salute you and to our Wardens for your protection of us all.

Rangimarie further reflected upon the difference between MTP and Crown agencies, saying, “…Te Puea engage with you and everyone that goes to the Marae, MSD just look at your file…” The comment that MSD just look at your file reflects the ongoing criticism of MSD or WINZ in particular, and the inhumane treatment of beneficiaries, a similar experience shared by Rachel. Beneficiaries are seen as a number, MTP view whānau kāinga kore as people according to Rangimarie and treat whānau kāinga kore accordingly. “I was really relaxed at Te Puea…it is a good place for us, helpful people – the food, the clothes, blankets, pillows were all provided for us”. At MTP, unlike WINZ office, whānau like Rangimarie’s feel as though they can get help and are resourced with practical things like a roof over their head, blankets and food. Not something, they often get from Government agencies. MTP did not discriminate, which Rachel really appreciated,

...because I was Pākehā I was worried I would be treated different and I guess it was kind of awkward because I was the only white person there …. But it made no difference to anyone there. I felt like everyone got treated the same no matter what your skin colour was. But it was really awkward at the start because I was like I shouldn’t be here...” (Rachel).
Being non-Māori was also a non-issue for Lagi who talked about the warmth she and her aiga (whānau) received “…the hospitality that we received and the love, everything for the kids. I got support to continue my studies and even my driver licence. Coming here was like it was home”. And this from Sina, “…it is a good place for us, helpful people – the food, the clothes, blankets, pillow were all provided for us”. This type of support was not forthcoming with Government agencies. The support whānau received from MTP was not just about the practicalities although that is important too according to Lagi,

...if you’re ever stuck with anything you just say the word and there would be something done straight away. Whereas the other services, they kind of just push you to the side and forget about you, like Housing New Zealand put me in here. I’ve heard from them once since I’ve moved in.

The support from MTP is also about caring for the children too. Rachel stated that, “I just felt welcomed, and if anybody could see me struggling around they’d just be like, ‘Cameron and Jolie (Rachel’s children) come and read books’. There was always someone there to help, and just really welcoming”. Responding to the children’s needs from MTP’s perspective is part of being on the marae and expressing aroha (love), manaakitanga (caring) and whānaungatanga (engaging caring relationships). Waiora also highlights the difference between MTP and Crown agencies and the frustrations she experiences with them,

...I went to housing NZ, I applied. First couple of times, it wouldn’t come up that I had gone in and applied, I said “I’ve rang, I’ve even come in, I’ve spoken with my case manager.” Then my case manager said, ‘no you’ve spoken about this’ (Waiora).

Waiora’s experience is usual for whānau kāinga kore who are constantly dealing with different case managers and bureaucrats. Whānau feel as though they are constantly on defence and that agency people do not speak to each other which means WKK have to constantly restate their case. For some WINZ case managers, whānau kāinga kore are treated as abusers of the Welfare State. As suggested below by Waiora, “It’s like when I went in and
they were saying, ‘you’re just another one on the benefit because you can be, and taking advantage’”. This type of behaviour towards Waiora is not only demeaning and disrespectful, but it fails to recognise Waiora’s pool of skills and qualifications, not to mention her humanity. Waiora says, “I have worked, I have studied, I do have certificates and everything” (Social Practice). As a result of the experiences WKK have with MTP, people like Hera are keen to promote the services MTP provide,

...I just encourage any parent out there to come and trial it out, it is not as bad as what you will think at first, it’s better than waiting a year, or four years. I was on the list for four years for a house. You’ve got twelve weeks here (to get a house) and you’re bound to get you a home. It (MTP) does speed up the process. I don’t understand why there needs to be places like this just to speed it up, we shouldn’t need to come here, but it is what it is, and if this is the place you need to go to then come, you got all the support you need (Hera).

SUMMARY

The success of the MTP model was about letting the Marae environment and tikanga do what it did naturally, and that was give people the space and time to regather their confidence, self-esteem and dignity. MTP just got on and did what needed to be done and provided the urgent and immediate support that WKK needed and in doing so, highlighted and profiled the special and historic role and purpose of a Marae and the daily use of Marae tikanga in responding to homelessness. In contrast, agencies and their officials could not do what MTP could do and with support and care. The MTP service delivery model provided a service that ensured manaaki tangata was in action.

SECTION 3: MTP KAIMAHI EXPERIENCES

This section will draw on the experience of MTP kaimahi. Here I will reflect upon the role of the marae and the cultural norms of the marae, which informed the way kaimahi operated on a daily basis. I will then consider kaimahi experiences of supporting WKK through the MTP. I will finally reflect upon a key element of kaimahi practice when working with WKK and
this is about developing strong and honest relationships with WKK to ensure they receive the support they require.

**THE MARAE AS THE CULTURAL BASIS FOR THE MTP**

The marae as the basis for providing support for WKK seemed logical for the people of Te Puea Memorial Marae. The marae as mentioned throughout this thesis already is imbued with cultural values and practices that inform the way people engage with their manuhiri (visitors) whom WKK are. WKK are manuhiri first, and clients second. Being manuhiri means various forms of caring are enacted and practiced beyond WKK seen as a number or expensive welfare dependants as the case can be for Government organisations like WINZ or Housing NZ. This according to Tamehana, marae kaumatua and marae handy man, who reflects upon the role of Te Puea Marae always operating with manaakitanga in mind.

…..yeah, well this manaaki tangata thing is not a new thing to us because we’ve been doing it for years, even when we had the Christchurch people coming up here, we were looking after them but it was on a smaller scale. Then it goes back to our tūpuna, in the old days if anyone was in trouble they brought them in and looked after them.

When Tamehana talks about his tūpuna, he remembers the founder of the marae, Te Puea Herangi and the kaumatua during her leadership who all focused on manaaki tangata (caring for others). This value continues today and was exhibited when people left Christchurch after the 2011 earthquakes, which killed 185 people and left thousands homeless and jobless. Some of these Christchurch residents moved to Auckland and found themselves homeless. Te Puea Memorial Marae offered temporary shelter at the time. Tamehana then talks about how the Manaaki Tangata programme started and what it meant to him by saying,

...put it this way, we started from scratch, then we had to find our own way, how could you go any better than that, because we found our own way...we had teething
problems but minor ones….it was this meeting you have every morning, that’s what helps to sort those things out, you have to communicate.

Communication, focus and purpose, sat kernel to the operation of MTP and kaimahi roles and functions. The coordination and organisation of critical functions, roles and responsibilities is a normal feature at any marae with the arrival of manuhiri group (visiting group) and therefore, the expectations and needs of MTP was nothing unusual. Tamehana reflects upon his everyday job at the marae and how that it is simply transferred to the MTP.

...when I first started here, my job was in the kitchen and setting up the paepae... I set it up before I go to work and help in the kitchen before I go to work.... if there's another hui I’d come in then, I’d just have to set it up again for the next hui.

These everyday voluntary functions from people like Tamehana are incredibly important. Tamehana holds institutional and cultural knowledge that ensures the efficient running of the marae that allows MTP to be effective. As the marae kaumatua and an MTP kaimahi, Tamehana also reflects on the legacy of the Te Puea saying “….the programme doesn’t belong to us…Te Puea’s name’s on it …what I like about you guys (workers) is that you just carried on and did the mahi and that’s what the old kuia (Te Puea) would say… mahia te mahi” These comments from Tamehana really shines a light on what MTP is really all about and how the pakeke (Te Puea Memorial Marae elders), always take the time to remind everyone where things started, why we (MTP Kaimahi) do what we do and how putting the needs of WKK must always remain the focus. The kaimahi of MTP reflect upon the nature of the programme as informed by the tikanga of the marae. For Wikitoria, the cultural security and comfort of having MTP on the marae gave her courage and resolve to take on the MTP programme.
...I actually felt, well I had a positive energy about “no we’re going to do this, however way, but my initial thoughts was ‘Māori styles,’ you know Māori can make a kai out of nothing, whatever comes and it would just be like feeding (them), having provisions for them, somewhere to sleep and to wash, shower... and it was, our thoughts was first yeah we’re going to make these people comfortable and get them fed.

Wikitoria talks fondly of the ‘intangible’ aspects of the MTP, or the ‘Māoriness’ of the MTP programme. The concepts that are hard for non-Māori to understand, see and accept as a model that works for Māori such as manaakitanga (caring relationships) and whānaungatanga (familial relationships) and ‘tikanga o nehe’ (traditions handed down from ancestors past). In terms of ancestors, Wikitoria reflects upon Te Puea Herangi for whom the marae is named after as a guide for the MTP.

...foreground of any interview is always Te Puea’s legacy, she was a woman of great mana, I’m not speaking highly of the marae but for what little we have I think that mana and her attitude and her aroha, you know to continue even though the marae is a complex (multiple roles and functions) buildings and that but somehow the whānau that’s involved and to maintain that (Wikitoria).

As noted in chapter one, Te Puea Herangi worked for whom she called, ‘te pani me te rawakore’ (poor and destitute), and this legacy of Te Puea is not forgotten by today’s generation as they ask themselves what motivates them to help WKK. Having MTP on the marae allows kaimahi and WKK to draw upon their Māori cultural roots as Puhi reflects upon the marae,

...a home base, it brings together whānau, it brings everyone together as one. It’s like a meeting place, it’s a happy place. Yeah, that’s what I think...And it’s also like you’ve got somewhere you can connect to, if that makes sense. It’s almost like a child’s umbilical cord attaching to the place, like the marae for example, using that place as somewhere you can connect to...I know one thing for sure, as with all the work colleagues, everyone feels like a whānau here, so you don’t actually feel like colleagues and you sort of fit in well. (Puhi)
This sense of being a whānau is important for kaimahi and as I have argued already, this has been important for whānau kāinga kore as well. Treating each other with respect and dignity is important as kaimahi get to exemplify this behaviour as they engage whānau kāinga kore with respect and dignity. Something whānau kāinga kore often lack when engaging Crown agencies. Maioha talks about the difference with working on the marae,

...working in a different way versus if you were in a different organization off the marae...so you have all of these things that you need to do like referrals ....it is really about us holding a facilitation role and I suppose the ultimate thing for me is actually about having empathy.

The empathy Maioha refers to comes from the value of manaakitanga. One must care for their visitors and with this caring base comes the reality of empathy, which can be lacking by Government agencies. Maioha would remember some of the things they did growing up around the marae and how this influenced her practice in MTP, “...we would grow our own kai, feed the people…it is entrenched in your upbringing and that when you go to other marae you know what needs to be done”. What she means by ‘know what needs to be done’ is referring to hosting manuhiri or visitors of whom WKK are. The continued messages coming from Maioha is the huge influence that a Māori and marae upbringing has on kaimahi leadership and engagement style. MTP Kamahi know what to do and carry out their roles effectively and efficiently. From Puhi’s perspective doing things from a Māori perspective as a whānau is not just talking but it is also engaging the everyday practices of whānaungatanga (engaging relationships). As she recalls,

...everyone comes together as a family for lunch, for instance, we take turns cooking for everyone so it’s not everyone just brings in lunch for themselves and eats in their own little corners, everyone always comes together for lunchtime and shares the good and positive things of that day, outcomes and what’s happened of the day. So, that’s really awesome that we all come together and you don’t feel excluded from the ones you know are getting paid and, for me as an example, last year I was a volunteer but they don’t single you out like “we’re paid staff and you’re not.” You don’t feel any of that, it’s just a lot of love and they really look after you. (Puhi)
To feel included and valued is an important component to marae engagements. To transgress notions of aroha and manaaki is to transgress tikanga and those socio-cultural practices that hold the MTP together. Wikitoria goes on to say

...Whether you’re doing this mahi or being in the front looking after a group, it's all the same, it's looking after people, whether you’re at the front or the back it's all the same. So that is a real, nō te āo Māori tērā āhuatanga” (Māori way of thinking and doing).

The MTP is governed by marae practices and Māori cultural values of manaaki. It is a holistic approach to providing care to WKK. Mereana reflects upon the nature of the MTP on the marae,

...Everything from looking after whānau, getting them a home, to washing dishes, to being at the other side of the marae, we do all kinds of things here. It’s not like when you’re actually in an office, you are restricted...on the marae it’s different. You know we do everything, (mop floors, we do everything), we do everything. “...and I feel that the programme that is run here, in comparison to other contracts given out by MSD, ours is more holistic, you know we work with them inclusively. “So I think for us, our turnover might not be like other organisations, but the quality of that outcome is something that we add collectively. So those different forms of assistance come from not just us as the social workers, you know we’re talking about every single person, somebody in the kitchen, our resource. We put up a Pākehā name on it, you know John Boy and the Wardens, we all work collectively, because we have a common interest and that’s the families that are here.

Mereana raises similar points of difference between MTP and MSD. Words such as inclusively, collectively and quality (as opposed to quantity) really show that there is a real focus on care for WKK. Working collectively to achieve positive outcomes for the whānau, which is what MTP is all about, but doing all of this from a Marae through the collective efforts of MTP kaimahi. Also being on the marae mean kaimahi are flexible in how they practice their work. Maioha talked of the marae as allowing her to “…. think outside the square laterally, you think outside the box….don’t be confined…. When they leave the Marae
they always make contact with me”. The marae and the MTP programme has given her the freedom to think innovatively to resolve issues with whānau and develop high trust relationships.

**EXPERIENCES OF SUPPORTING WHĀNAU KĀINGA KORE THROUGH MTP**

The experience of working with WKK, from a Māori perspective is highlighted in the way MTP kaimahi consider WKK. This according to Wikitoria (Kaimahi),

> ...I think because with all the staff, volunteers, everyone working with the families here and you know, we would look at them (whānau kāinga kore) too as part of our family but they look on us too (as family), and sometimes we can feel that.

Wikitoria’s comments about treating WKK as part of their family highlights the difference to the experiences whānau have when they deal with agencies as argued already. Whānau and Crown agency relationships is filled with tension and mistrust, compared with MTP, which is founded on the notion of family ties. As Wikitoria states here, “…we all awhi and we look at them (care for whānau kāinga kore) as whāngai (adopted family members), so we whāngai them and they whāngai us”. Whāngai can be understood as the notion of adopting one another and kaimahi at MTP believe that whāngai helps provides a framework for how people should treat those they are working with. To whāngai a whānau kāinga kore, is to hold them close as family members. When this relationship is founded upon genuine relationships or care and love, then often this relationship is reciprocated back to kaimahi as Wikitoria explains,

> …When they (whānau kāinga kore) get to move, a lot of them come back “we miss the place (MTP), the kids want to come back,” and that happened a lot with the families back in 2016. And it started to carry on, some of them (whānau kāinga kore) do pop in and “oh the kids want to come back.
The fact WKK return to the marae after they have been housed already, to reconnect with MTP kaimahi, suggests something positive has occurred during their stay at the marae. Puhi sums up the experiences of all kaimahi when she sees the appreciation WKK have for being at MTP and the pride kaimahi feel in helping them,

...I think just the priceless looks on the family’s faces, for me. And you can really see it in someone’s eyes, that sense that you’re helping them or where you think that this actually means something for them. Even clothing that they get, these days’ people are really picky about what they get but the ones that really appreciate it, I think just to see the look in their eyes that this is really meaningful for them...Yes, just the look on the families faces, you can see their eyes light up like “whoa someone actually does care about us, where we slept tonight.” You know? It’s the simple things I think that actually count and that does make a difference. I think in general just to know you can help others who can’t help themselves. Just being fortunate to know that you’re giving back to them, giving back and asking for nothing back is the best one, it just makes it more special (Puhi, Kaimahi).

Puhi raises some good points about how MTP connects and identifies itself as Māori and how this has been used to provide strong foundations for everyone associated with MTP. Puhi also raises valid points of feeling valued, appreciated and proud of being able to help others in need, a point that highlights the role a marae based programme can have in the flow of aroha to be shared openly and sincerely, something that would be hard to replicate in a Government office or formal organisational setting. Hemi also feels motivated by the success of MTP in rehousing and generally supporting whānau kāinga kore, especially the most vulnerable of whānau kāinga kore, the kids.

...Well for me it was the kids, actually that made me feel, doing this better as I should have been, because a lot of the kids that came through had not had a good life, especially staying out there with their parents, not having freedom like they had here, that sort of blew me away, actually having kids running around, doing kids things they should be doing, instead of staying in a car, and waiting for the help they could get (Hemi).
Obviously living in a car is not something any reasonable person would want kids doing. So for MTP kaimahi like Hemi, having the whānau housed at MTP and allowing for the kids to feel secure enough to play on marae grounds, knowing they have a secure roof over their head, beds, food and support means a lot to kaimahi. Then there is the transition of WKK from the MTP to their own houses. Hemi talks about the personal satisfaction he gets as a kaimahi in seeing whānau move into their new homes

\[...I\ \text{think putting families into a house (HNZ home) you know that’s exciting, its stunning, it makes me cry because you know, they have achieved something and we have achieved something, and also helping them get resources like a fridge and a bed, a lounge suit, and also providing them kai to go into a whare, you know (Hemi).}\]

For some whānau, getting a house is significant as they have often been on a Housing NZ waiting list for years. To get a house within 12 weeks of their stay at MTP is a phenomenal achievement as suggested by Hemi. The efficiency of getting whānau into housing has also been a result of the co-location of MSD and Housing NZ staff on the marae as part of MTP.

As Hemi says,

\[...now\ \text{we (MTP) have somebody from WINZ and Housing NZ working alongside. So our whānau are not afraid anymore, because we have that person here they don’t need to go out there and face the same old story back at the department.}\]

WKK have already spoken about the effect of having Crown agents at the marae which makes finding a home and ensuring benefits are sorted an easier task. Before this co-location, dealing with staff from these agencies was difficult as Mereana recounts,

\[...Even\ to\ this\ year,\ they\ (whānau\ kāinga\ kore)\ tell\ us\ a\ lot\ of\ stories\ where\ they\ get disempowered,\ how\ workers\ at\ the\ WINZ\ department\ put\ them\ down\ as\ if\ it’s\ all\ their fault,\ but\ really\ it’s\ not.\ Coming\ here\ they\ (MSD\ &\ Housing\ NZ)\ see\ a\ different\ way \ of\ us\ working,\ I\ think\ they\ see\ it\ from\ a\ social\ work\ perspective\ as\ well.\ (Mereana, MSD\ co-located\ staff)\]
Mereana’s reflections really highlight the success of having MSD (co-location) and HNZ (relationships) at the Marae. Government agencies experience a shift in attitude towards supporting welfare beneficiaries and the homeless in particular. Stereotypes about WKK have been, and continue to be, broken. However, new ideas and innovations are being developed and successfully implemented with the support of agencies like MSD and HNZ alongside MTP Kaimahi. MTP was a working Law and Lore model where Māori ways of being and practising (Lore) and Government practices (Law) are engaged toward a more humanistic approach to poverty and homelessness.

**Speaking with Honesty**

Whether it was engagement with WKK or amongst MTP Kaimahi, communication was critical. Participants talked about being able have necessary honest and frank conversations with client whānau (mainly parents) and amongst themselves in such a way that the message not only got through but created room for change, acceptance and follow through. Maioha talked about having conversations that were firm but fair when talking to WKK saying

...able to have honest and constructive conversations while they were doing dishes or making kai or a cup of tea, building trust and confidence.....whānau would open up into deeper conversations (Maioha)

The ability and need to have open and honest conversations with WKK was important and had a positive impact on building trust and confidence for MTP. Tere goes on to talk about being humble and having to remain in touch with the people whom come to MTP, “...being humble and being able to talk to the person, be able to form that communication with them, a link, breaking those communication boundaries.”. Both Tere and Puhi reinforce how important consistent and open communication is for the success of the MTP, but taking that a
Maioha also talks about being firm but fair with WKK.

….there’s a saying in the Māori world when we talk about our puku … when you have feelings from the puku …. all of a sudden you have this puku thing … you talk to them (whānau kāinga kore) about that stuff … and say … not really sure your actually being honest and truthful.” This is part of the distinctive nature of the MTP programme, although Maioha and co are kaimahi (workers) some of whom have social work qualifications, having MTP on the marae means MTP kaimahi also act as whānau members. Being a guest on the marae means WKK are part of the whānau who make up the fabric of that marae. People like Maioha then become a surrogate aunty or tuakana (older sibling) to WKK. This complex web of relationships does not exist in Crown agencies. But for a place like the marae, being a social worker and a surrogate aunty or older cousin, is seamless. With this relational connectedness tied through cultural ways of engaging on the marae, can mean Maioha and her MTP colleagues can have frank conversations with WKK. This from Maioha, “…we are open and honest with them from the get go, we have to be and if that means giving parents a telling off then that’s what will happen, they need to do their part, but we always make them feel welcome”. Then this from Tere, “…it (MTP and the marae) is non-judgemental but honest….don’t come here if you don’t want to hear the truth”. Tere talks about the upfront conversations that were normal and necessary at MTP to ensure WKK are held to account.
Although it is clear that homelessness is linked with poverty and getting out of poverty requires structural changes within society where people on their own find it almost impossible to get themselves out of poverty. MTP also challenges WKK to think through their own behaviour patterns and choices. In this regard, MTP kaimahi like Maioha and Tere believe these conversations can be had with aroha (love) and manaaki (care) and it is hoped that such an approach can lead to moving lives forward. Wikitoria has a similar view when dealing with whānau and having hard conversations…”

...so yeah, once we finish with our work in the office and what not, and we’re still on site and that, it’s just general talking, it’s just general conversing with them (whānau kāinga kore) and laughing with them, what are you doing for dinner. Especially with our young Mums they kind of, “I don’t know how to cook, can someone tell me how to cook.” And we’re not shy to tell them “look after your children.” Yeah you know, look after, we take on that parent role or that Nanny role, “what the heck are you doing, why are you sleeping all day, you got energy, what aspiration you got for yourself, we aren’t putting you in a bloody house if that’s all you going to do is sleep once they’ve gone to school. You know things like that (Wikitoria).

The nature of the MTP set up means conversations can be had in informal settings as described by Wikitoria. Maioha’s experience is similar in speaking with whānau every day and mundane practices like washing the dishes, “…so that you’d be able to have honest and constructive conversations while they were doing the dishes”. It is the relaxed atmosphere of doing mundane dishes that allows kaimahi and whānau kāinga kore to lower their guard and engage each other in a less formal way. It is in these moments kaimahi believe much progress can occur within MTP in terms of getting information, mentoring, building skills and simply valuing whānau kāinga kore as people in need. Speaking with honesty also includes engaging each other as MTP kaimahi and working openly and collaboratively across agencies,

...When I’m admin at MTP I also share with Hemi and another person, Poko so we share the employment pipeline (portfolio) where we work as a team. That’s helping people, work out interview. Look for jobs, do anonymous profiles…..and I also help
Puhi’s point is about effective service where information sharing will hopefully lead to better whānau outcomes. Government agencies are not renowned for information sharing which can make seeing support difficult for WKK. MTP is about challenging Government practices for speed of response and efficiently getting whānau into homes as well as the various supports WKK need beyond a house.

**SUMMARY**

In summary, MTP kaimahi recognised the key factors that make MTP work which include the marae as a cultural place with a historical legacy that continues to inform ways of being and practising today. Kaimahi are also motivated by cultural notions of manaakitanga and whānaungatanga, which means kaimahi do whatever is required to support whānau kāinga kore into homes. Some of this support for whānau kāinga kore also means having difficult conversations over cup of tea, cooking meals or washing dishes. These mundane and everyday moments allow kaimahi and WKK to relax and engage each other on a humanistic level, which often does not occur between whānau and Government agencies.

**SECTION 4: CROWN AGENCY EXPERIENCES WITH MTP**

When the MTP was set up, it was clear that support from Ministry of Social Development (MSD) and Housing NZ (HNZ) was going to be essential. As a result, staff members from both agencies were co-located into MTP and worked from Te Puea Memorial Marae. The result of this working relationship with MTP was a success as mentioned already by WKK and MTP kaimahi. In this section of the chapter, I will reflect upon the voices of those co-located Government agency staff members from MSD, HNZ and even Te Puni Kōkiri (TPK).
CO-LOCATION OF STAFF TO MTP

Part of the work undertaken by MTP has been in the co-location of Ministry of Social Development, and Housing New Zealand staff worked closely with MTP kaimahi, and WKK, at the marae. In the previous section, I highlighted the importance of this co-location from kaimahi point of view. The co-location of MSD and Housing NZ staff was about having an efficient practice where WKK could access all the services in one place. The co-located staff from MSD and HNZ added to the 60 years of combined social work, law, youth justice and marae experience of MTP kaimahi. The co-location of agency staff onto TPMM was also significant as it re-positioned Crown agencies in terms of how, when and where they could engage with the most vulnerable clients.

In effect, it was a Treaty of Waitangi relationship and partnership and a model that focused on directly improving outcomes for homeless whānau. The new model of working with co-located agency staff is reflected in the following korero from MTP Kaimahi, Tere, who described the co-location as a, “…good tool or a weapon (to help)”. However, Tere was still cynical about the role of these agencies “….I think they had a hidden agenda….they didn’t want us to succeed …. They are a government agency….all they know is Pākehā…and don’t understand the Māori Tikanga.” What Tere meant about having a hidden agenda suggests that Crown agencies are more focussed on reducing Government expenditure by reducing money paid out through welfare and Housing NZ homes. And the notion that Crown agencies only know the Pākehā way reflects Tere’s historical distrust of Crown practices, as the needs of Māori, or supporting interventions from a kaupapa Māori perspective, is rarely the priority of Crown agencies. This discriminatory approach to dealing with Māori is reflected in the recently released Waitangi Tribunal report which clearly states that the NZ Health system is racist (Parahi, 2018). Recognising the interconnected nature of health inequities, the social determinants of health, poverty and homelessness, it is easy to see that societal systems in
general benefit Pākehā primarily. The inability of Crown agencies to fully understand and therefore respond to the needs of Māori is also reflected in the comments of one Crown agency participant, Moana, who works for Te Puni Kōkiri,

...at the moment you’ve got a Māori response wrapped up within a Pākehā structure or system in terms of the policy environment...... now what do, we need to wrap around you (MTP) to enable that, so that we remove the pressure, we address the learnings and you are still able to do what you want. For me that’s the piece that I think we didn’t do very well at Te Puni Kōkiri (Moana).

Having the Crown on the marae meant an opportunity existed for a more effective and efficient way of navigating bureaucratic issues toward resolving the needs of WKK (See Appendix E for the ‘unique’ roles and responsibilities of co-located MSD staff). Co-located MSD staff member Aroha had this to say,

....I am living the dream, I get to build close relationships with the clients and MTP staff...we all share information and work well together and we all get on and do the things that needs to be done...the Marae gives me the right space and time to do my job effectively, I couldn’t do this in the office.

The comments by Aroha go some way to allaying fears expressed by Tere earlier and some of Tere’s cynicism towards Crown agencies. The act of supporting whānau kāinga kore is recorded in small wins by MTP as expressed by Aroha,

...success to me could look like somebody just paid off a small debt, it could be they have just got their kids into school...to some this might look real basic but they don’t realise how burdened a lot of clients are...they haven’t had a joint for seven days...from a Marae point of view how many people we have coming in and out or just sitting down for a cup of tea, a feed and a wash that’s success.

For Aroha as a representative of MSD, working at MTP is more than agency work such as filling in forms, and working with other agencies. Working on site with MTP means engaging the cultural practices of the marae as well because the marae still needs to fulfil its function as a living marae. What this means for Aroha is that she becomes a marae kaimahi, doing dishes or cooking in the marae kitchen, supporting powhiri and the like was a day to day function of the co-located MSD staff to the Marae. Aroha’s engagement within the marae life was
articulated by MTP from the start where the Law (MSD) and Lore (marae activities and norms) worked together in a harmonious way. As a result, marae whānau asked Aroha to be involved in a marae powhiri and doing the karanga (female welcome). Aroha had this to say, “…I remember being asked to do the karanga for the first time, I was scared and extremely shy, but proud at the same time, I got thorough it and will never forget.” Aroha talks fondly about her role and functions on the marae and the learnings and opportunities given to her. However, Aroha is still an MSD employee and despite an agreement to engage the everyday activities of the marae, Aroha still has the power to disengage. To her credit as a person, and effective MSD employee she chooses to actively engage. Aroha has attributes, characteristics, and interpersonal skills that make her approachable and easy to engage with from a MTP and WKK perspective. Aroha’s capacity to engage with MTP protocols, challenges the perception of MSD staff as uncaring and lacking empathy. Bob, the Housing NZ staff member assigned to support MTP talks about how he used his local experience and knowledge to engage the MTP...

...it’s always a struggle sometimes our business is quite complex and hard to understand…. so it did take a bit of time around breaking down those barriers…. It needed to be the right person deployed at Te Puea ....I’m confident in talking to anyone, any cultures, values, sex, beliefs, whatever... so, hopefully I did have some sort of impact.

Breaking down the barriers for Bob included perceptions of HNZ

...I think I achieved engagement and got Housing New Zealand at least back on the level where we (MTP and HNZ) were comfortable talking to each other and having frank conversations.... I was there for maybe eight or ten months, in my time we probably didn’t achieve everything we wanted to achieve in that time, but the roots were definitely laid for things to continue after I left.

Bob goes on to talk about how he feels comfortable at MTP because of the ‘welcoming’ environment and his previous relationships with the marae,

...I’ve always found you warm and welcoming Huri, you made me feel comfortable. It helps that Te Puea is in my backyard and I’m a Mangere kid. I have actually been to the marae before for services. I’ve got friends and family who play netball for Te Puea, and I’ve been on site.
What we can discern from the comments above is that personalities, respect and communication were and remain an ongoing part of the engagement process when it came to co-located agency staff. Today the Law and Lore engagement plays an integral part in the service delivery of MTP. MTP staff and Te Puea Memorial Marae whānau acknowledged and respected the presence of agency staff. The marae whānau very quickly included MSD and HNZ staff as part of the whānau, which suggested a strong relationship. The strength of this relationship between MTP and HNZ included data sharing. As Bob states,

...there’s not a lot of information we can share….where as you guys were more forth coming around sharing information, that’s because of your set up with your clients. That your there to help them so you’ll need to share information.

What is interesting about Bob’s statement is the notion that MTP is working for their clients which makes sharing information with external agencies a non-issue. However, Bob suggests that this practice of open data sharing is not common for his agency and there is a little more reluctance to share information, which ultimately affects WKK getting the best service available. Sharing information across agencies was just as important as working collaboratively across agencies as Aroha reminds us,

...because we all work together (same room) in groups, so we are stronger ... it’s a working wheel ... if one spoke missing it wouldn’t be so strong ... we are the spoke in the wheel ... the tyres that keep the Manaaki Tangata strong and working.

Aroha’s comment about working together reflects Durie’s (2006) Whare Tapa Wha health model where the four walls of the whare are the strength of the house. If one wall were to falter, like Aroha’s analogy of the spoke in the wheel, then the structure of the service will be compromised. For a long time now, agencies have been working in isolation, and not as an interconnected group. Being a Crown Agent with MTP and outside the confines of government offices has also meant some changes in practice for the better. MSD hierarchy
saw the success of having a co-located staff member, and this hierarchy gave Aroha more autonomy to do her work.

...so every day at MSD we’d have to send off what we’d done for the day to my bosses which was a major and unnecessary administrative task. It is a little different now being located at MTP. As time has progressed, we don’t have to do that type of reporting anymore…. it has sort of mellowed out a little now…them knowing MTP has got it down packed….my bosses are not as concerned with the paperwork anymore. (Aroha MSD co-located staff)

Moana, who works for Te Puni Kōkiri gives a reflective view of MTP and Crown agencies relationships and partnerships saying,

...at the moment you’ve got a Māori response wrapped up within a Pākehā structure or system in terms of the policy environment...... now what do we need to wrap around you (MTP) to enable that, so that we remove the pressure, we address the learnings and you are still able to do what you want. For me that’s the piece that I think we didn’t do very well at Te Puni Kōkiri (Moana, TPK staff).

A typical response you would expect from a TPK staff member. (TPK as a lead Government Māori Agency) A response however that continues to highlight how un-coordinated and inconsistent agencies remain at the national and local levels and perhaps how much more needs to be done to reflect the grassroots successful MTP working model of Law and Lore.

**SUMMARY**

In summary the re-location of agency resources to MTP has been a resounding success at the local level according to whānau narratives, MTP kaimahi narratives and also the co-located MSD and HNZ staff. The MTP was able to effectively respond to the needs of WKK, by agencies sharing critical and sensitive information. There was a ‘mind-set change’ as well where co-located agency staff were able to be flexible in how they engaged whānau and MTP. For co-located staff that not only includes their bureaucratic roles but also helping in the kitchen and washing dishes. All roles were important, as this was a kaupapa Mori way. The ability to do most MSD and HNZ ‘office based’ functions on the marae, ensured a
positive flow on effect for WKK allowing them to get on with their lives with little interference, obstruction and harassment from agency staff. In saying this, there is still more that needs to be done.

**CHAPTER FOUR: CONCLUDING COMMENTS**

This thesis sets out to explore ‘Te Puea Memorial Marae’s Te Manaaki Tangata Programme’ (MTP) as an indigenous response to homelessness. The MTP is unique in Aotearoa for two reasons. Firstly, it uses the infrastructure of a marae to provide temporary shelter for the homeless. Secondly, the Manaaki Tangata Programme is designed and informed by marae tikanga (Māori cultural practices). The use of a marae as a response to homelessness is what Lee-Morgan and at al (2018) call a “…radical indigenous innovation”. What Lee and colleagues (2018) mean is that mainstream responses to homelessness have tended to focus on housing as the only solution (Groot, Hodgetts, Nikora & Rua, 2010; Rua et al, 2019). However, MTP focuses on the various needs of WKK, which also includes mental health, literacy, budgeting, cooking, and parenting. MTP advocates for a Housing and Homeless strategy that reflects a blend of ‘Social Service Provision and Bricks and Mortar’, and that one cannot go without the other. MTP is also driven from Māori cultural concepts such as manaakitanga, aroha, whakapapa and whānaungatanga underpinning the service delivery of MTP.

MTP goes that extra mile for WKK (Lee-Morgan et al, 2018; Morgan & Hoskins, 2017) and MTP’s adherence to tikanga Māori is a critical and non-negotiable feature of the MTP service delivery model as evidenced by the narratives of whānau kāinga kore, MTP kaimahi and co-located Government staff. MTP grew and developed law and lore centric systems, policies and processes to ensure that the service offered by MTP focused on the needs of WKK. Te Puea Herangi, for whom the marae where MTP operates from is named after, informs MTP’s view of ‘manaakitanga’. Te Puea worked for ‘te pani me te rawakore’, looking after
and responding to the needs of the impoverished, displaced and dis-spirited homeless families. Te Puea’s sense of manaakitanga is reflected in her message to the fifth Māori King, Kiingi Koroki, “….remember do not keep the people waiting, without the people there would be no King….we are the servants of the people…” (Ramsden, 1952 p 1). Thus, the situating of the Manaaki Tangata Programme at Te Puea Memorial Marae ensures people are being served from a kaupapa Māori perspective. Since the commencement of MTP in 2016, the name Te Puea Herangi continued to resonate with Māori in particular but Aotearoa society more broadly, in terms of manaakitanga to the homeless.

The MTP is also unique as Te Puea Memorial Marae still operates as a daily functioning marae. The marae continues to perform powhiri (traditional welcomes) and hosts different manuhiri (visitors). The kitchen of the marae continues to be used to cook and provide kai as part of its everyday function. And Kaumatua and Kuia remain ever present as guardians of marae protocols and processes. The marae kaimahi ensure the day to day functioning of the marae, and WKK and mokopuna continue to move seamlessly throughout the marae grounds. The ongoing use and practice of Marae rituals such as karakia (incantations), mihimihi (introductions and engagements), hui whānau (whānau meetings), waiata (songs), kaitahi (eating together as one whānau), korero tahi (speaking together as one whānau), te reo (Māori language) and wharenui (meeting house), all play a significant and relevant role in establishing the cultural context and operating environment of the MTP.

The use and ongoing philosophical presence of manaakitanga (caring relationships), pono (truth), tika (correct practice), rangimarie (working with tranquillity), whānaungatanga (ongoing relationship building), wairuatanga (recognising everyone’s unique life essence) and arohatanga (loving relationships) guides ‘MTP’s engagement, behaviour and etiquette when working with WKK. In this regard the MTP is a kaupapa Māori approach that also engages settler society Law for instance dealing with WINZ and Housing NZ (and broader agencies
and stakeholder groups) to ensure WKK are supported, WKK needs are met, and WKK are housed.

**Marae as a Landscape for Care**

Drawing on the marae to inform MTP is significant as it suggests a cultural space for relationships to develop and support for those in need provided. King, Hodgetts, Rua and Te Whetu (2017) suggests that the “….Marae is a place where people can find a sense of self, strengthened through the participation in the day to day on-goings of Marae life…. a place to stand and belong”. King and colleagues (2017) worked with the Ngati Whatua (ki Orakei) Homeless Garden project, where homeless Māori men engaged the marae garden and people of the marae and built up relationships with the locals and manaakitanga occurred. Similar to MTP, King and colleagues (2017) explain that there are many different ways to address Māori homelessness and that drawing upon Māori culturally-patterned ways of being and knowing are important to resolving the over representation of indigenous peoples in homelessness populations. In the context of supporting homeless on the marae, the everyday marae activities were an integral part of the MTP, which ensured the marae was a caring space and place. MTP staff would use kai time (dinner-time) to share meals with whānau in a ‘kaitahi’ (eating together) way. These were opportune times for kaimahi and whānau to get to know each other in an informal way. The marae encouraged times of whānaungatanga (relationship building) and food was seen as the activity where whakawhānaungatanga (relationships) could occur. Here tamariki (children) and rangatahi (adolescents) as well as whānau kāinga korero more generally, could engage and speak freely and openly with marae whānau and MTP kaimahi. This would also extend to general maintenance and activities around the marae, where male adults of WKK supported marae kaimahi with various chores around the marae. The respectful and natural use and application of marae Lore (protocols, traditions and knowledge) was a significant and important component of the MTP model as it
provided a platform to engage and build the trust and confidence of whānau kāinga kore’s journey toward whānau ora (Boulton, Tamehana & Brannelly, 2012) from a kaupapa Māori perspective.

The practical application of Lore (Māori ways of being and knowing) was what made MTP a unique service. It provided MTP with a Kaupapa Māori approach to caring for WKK. MTP was experienced by WKK, MTP kaimahi and co-located staff as a friendlier and more approachable place for whānau to seek help to address their homelessness needs. The marae and marae cultural practices and values gave MTP a philosophy about what is important when working with vulnerable people. That is to be caring, humane, respectful and empathetic. Such values were practiced everyday by everyone who affiliated to the marae because they knew their roles, place and responsibilities when caring for visitors. Whānau kāinga kore were more than homeless people. They were visitors to the marae and MTP and they were accorded this respect at all times. Māori lore also provided a legitimate mandate to try another approach to helping homeless whānau to get their lives back on track. The marae shaped MTP’s efforts, systems and processes. For example, MTP would employ the practice and tikanga related to ‘Powhiri’ (welcome ceremony) during a whānau’s referral to MTP. Kaimahi and the marae would ensure whānau are welcomed and treated no different to any other manuhiri (visitor). The sacred process of going through a traditional pohiri whakatau (welcome ceremony on the marae, which includes elders steeped in cultural practice) ensured the totality of the WKK is acknowledged such as their whakapapa (genealogy) and who they are today. When whānau are about to exit the marae and the MTP they go through a poroporoaki (farewell process) where relationships between MTP and whānau are remembered and future engagements are reaffirmed. MTP, through poroporoaki, would open up these opportunities and whānau would often return for a cuppa tea and maintain contact and relationships.
This is a unique aspect of MTP. The MTP Lore certainly influenced Government Law with the co-location of staff. MSD and Housing NZ staff in particular changed their engagement style to ensure they worked in accord with marae practices. And notions of manaakitanga became the primary measurement of success in the first instance. Once this value was embedded, the practical parts of housing whānau, sorting schools for children and gaining employment was a process of logistics. Relationships had to be developed before any work with the whānau could proceed. The MTP programme did this and co-located staff altered their practice as a result.

**LOOKING TO THE FUTURE: MANAAKI TANGATA E RUA (MTeR) PROGRAMME: ‘THE SECOND MODEL’**

Since the establishment of the Manaaki Tangata Programme (MTP), which has been the focus of this thesis, an evolved version of MTP has emerged called Manaaki Tangata e Rua (MTeR). Appendices C and D provide an overview of the MTeR Structure and Referral Pathway. The enhanced model of MTP seeks to move whānau from homelessness to home ownership and to emphasise all focus must be on WKK and not the ‘system’ (referral pathway). The 2016 MTP was open to all suffering from homelessness. What became apparent was the difficulty MTP was having with individual rough sleepers, particularly the mental health issues that became too difficult for MTP to work with. So the enhanced model, Manaaki Tangata e Rua (MTeR) not only dealt with ‘Whānau Kāinga Kore’ (Families and or Single parents), and moved away from rough sleepers and or single adults, but MTeR also introduced paid employment for kaimahi. MSD were now making formal referrals to MTeR from the motels. Through co-location and intimate relationships, MSD and HNZ (and other stakeholder networks) could experience the effectiveness of MTeR and its Law / Lore model.

MTeR now has a maximum allowable number of 25 heads onsite at the marae, when previously MTP would assist any who were homeless. Restricting the number makes
responding to whānau needs more manageable and intimate. MTeR also has an employment and driver licence pipeline, 24/7 onsite Māori Wardens security, and a growing number of private and government support networks. The MTeR policies continue to be a blend of Western law and Māori lore, which has resulted in MTeR receiving MSD Level Three Accreditation\(^1\) status and approval, which serves many different purposes. Firstly, MTP provided a strong formal platform for the design and implementation of law / lore systems and policies and in doing so challenged the western view of ‘how to care for people’. The MSD level three accreditation approval process (2017-2018) and Housing and Urban Development (HUD) contracting regime (2019), were just two glaring systemic racist and bias experiences MTeR had to endure. Sitting kernel to this was the clash of two different worldviews of ‘how to build relationships and how to care for people’ and while the experiences were un-helpful and protracted, they provided contemporary evidence that agencies continued to follow a beuacractic system that was ‘white, right and tight’. Despite this MTeR pushed on, designing a well balance Law and Lore policy framework that reflected the needs of the Marae, Marae Tikanga, WKK and inclusivity and support to local level agency staff to work with MTeR kaimahi to support WKK referred to MTeR for support. The enhanced MTeR model also includes an employment pipeline for WKK, driver licence pathway for WKK. In addition, MTP has developed a Best Practice Engagement Wananga Pūrakau (App: F) learning and development programme, taking the learnings of the MTP experience to build and strengthen the engagement practices of MSD staff at the local and national office levels. This MTP inspired programme will include community work place experiences, internal leadership development (developing the next cadre of MSD Managers)

\(^1\) Level 3 MSD Accreditation, MTeR has systems and safety policies in place for such things are child abuse, Health and Safety, Financial Management etc
and the setting up of a local MSD Māori Advisory board who can embed the MTeR service delivery model based out of the Mangere MSD office.

WAI505 HOMELESSNESS CLAIM TO WAITANGI TRIBUNAL

In 2017, the Board of Trustees for Te Puea Memorial Marae lodged an application to the Waitangi Tribunal for the past and present breaches of the Crown in providing adequate housing for Māori. This application is The Housing Policy and Services Kaupapa Inquiry (Wai 2750). WAI 2750 reflects TPMM’s response to the Government’s failure to provide adequate housing for Māori generally but also challenges the Government to think about housing as a human right in Aotearoa. WAI 2750 also motivated by MTP’s experience with Government agencies who have been negligent in their ability to genuinely respond to homelessness for Māori in particular. WAI 2750 presents six broad issues in which the Crown is to have breached its Treaty of Waitangi obligations.

1) Failing to provide adequate social and housing resources for urban and rural Māori which has detrimentally affected the social and economic wellbeing of Māori
2) Enacting legislation and policies that do not provide Māori with adequate socioeconomic status and access to housing
3) Failing to ensure that present and future Māori have access to affordable housing
4) Failing to provide adequate housing services and support to Māori resulting in a rising rate of homelessness and associated issues for Māori
5) Failing to provide for the socio-economic and housing needs of Māori which has forced the claimants to intervene and assist homeless whānau
6) Failing to ensure that Māori have adequate representation in mainstream social development and housing institutions that provide service for Māori.
Te Puea Memorial Marae looks forward to hearing the outcome of the Waitangi Tribunal submission with the hope that a Tribunal hearing would proceed, as another strategic move toward ending homelessness.

RESEARCH TO INFORM AND CONSOLIDATE THE MANAAKI TANGATA PROGRAMME

In May 2017, the Te Puea Memorial Marae Board of Trustees combined met with researchers from UNITEC and the University of Waikato, began a two-year research project documenting the MTP. The BOT saw value in being able to record, understand and share the MTP toward replication by other marae. The research was initiated by Associate Prof Jenny Lee-Morgan from Waikato University who is strongly linked to Te Puea Memorial Marae through whakapapa, as well as Rau Hoskins, lecturer in Architecture at Auckland UNITEC. The National Science Challenges’ Building Better Homes, Towns and Cities’ funded the research project for two years (2017-2019). The project is ending this year (2019) but has already provided valuable insights into the state of Homelessness in Aotearoa, the role of marae in responding to homelessness, and future opportunities and resources that could lead toward ending homelessness. The research has published a report for the marae, delivered their findings to national and international conferences and produced digital photographic images recording the efforts of the MTP.

FINAL COMMENTS

The lack of a comparable Indigenous homeless programme (pre-2016) fully delivering its services on a Marae meant there were no benchmarks and or thresholds in which MTP could be assessed and in a sense this meant MTP was standing on its own as an ‘original’. However, the lack of comparable programs also provided an opportunity for my thesis to identify significant benchmarks for what makes MTP unique and indigenous. By drawing upon the experiences, narratives and outcomes of WKK, MTP Kaimahi and co-
located staff I have been able to present evidence that an indigenous model of homeless service delivery from a Marae, was not only possible, but successful in the placement of 417 Whānau Kāinga Kore into homes and helping get their lives back on track.

Another significant finding was the design and implementation of a successful and now working model of *law and lore* working model reflecting a grassroots ‘Treaty of Waitangi’ collaboration on a Marae that can be replicated. MTP optimised how the organic use of Marae Tikanga and leadership could do what agencies couldn’t do on their own, but when combined with the ‘lore’ created an empathetic pathway for WKK, that met their urgent and long terms needs. This is a significant and proven finding evidenced in the continued investments in MTP by the Crown and now extended further the delivery of the MTP ‘best practice engagement’ Wananga Pūrakau (Storytelling / learning and development) for local MSD staff.

MTP has taken small but significant steps in demonstrating how indigenous philosophies and practices could do what agencies could not do and in doing so has set the foundations and logic for the continuation and expansion of this unique social service provision as a legitimate and respectful model of care. *Paimaaririe*
REFERENCES


Keogh, B. (2019). Tenant made more than $60,000 after illegally sub-letting rental to homeless |


APPENDICES

APPENDIX A: MTP 2016 STRUCTURE

APPENDIX B: MTP 2016 REFERRAL MODEL
**APPENDIX C: MTeR 2017 STRUCTURE**

**Te Puea Memorial Marae: Indigenous Homeless Service Delivery Model ‘Manaaki Tangata e Rua’ (MTeR)**

**MTeR Structures**

- **Board of Trustees**
- **Kaitiaki Metua (1)**
- **Kaitiaki Pukete (1)**
- **Whakatiriri (1)**
- **Waiata Vau (1)**
- **Kai Whakatāhu (1)**
- **Kā Ina Awhina (1)**
- **Kai Räumē (2)**
- **Kai Manu (3)**
- **Waiata Vau (1)**
- **Kai Manu (3)**
- **Marae Social Services**
- **Marae Social Services**

**MTeR Support Policies**

- **MSD Level 3 Accreditation**

**MTeR Operations**

- MTeR Structure
- MTeR Referral Pathway
- MTeR Whanau Entry Pathway
- MTeR Financial Management
- MTeR Quality Assurance
- MTeR Workforce
- MTeR Privacy / Information Sharing Protocols

**MTeR Human Resources**

- MTeR Staff Enrolment Forms
- MTeR Staff Appointments / Recruitment
- MTeR Staff Person Descriptions
- MTeR Employment Contracts / Wages / Volunteers
- MTeR Privacy / Information Sharing Protocols

**MTeR Client Whanau**

- MTeR Client Assessment Forms
- MTeR Client Referral Pathway
- MTeR Tenancy Agreements
- MTeR Complaints Management
- MTeR Vulnerable Children’s Policy
- MTeR Whanau Protection Policy

**MTeR Client Outcomes Pathway**

- Whanau move in
- Whanau move in

**APPENDIX D: MANAaki TANGaTa e RUa REFERRAL PROCESS (MTeR)**

**MTeR: Referral Pathway**

1. **1. Client Whanau Referral**
   - MTeR will only be focusing on whanau (families) referred to MTeR by MSD from motels. Any clients who self refer are referred back to MSD and into the emergency housing program.

2. **1.2 Initial Assessment**
   - MTeR coordinator advised of potential clients. Initial introductions and mihimihi.

3. **1.3 CWR Assessment**
   - Completed by Marae Social Services Team. Ongoing cross referencing agency and MTeR data / information

4. **1.4 Marae Social Worker Assigned**
   - On going engagement with whanau, discuss issues and needs, build relationships and trust and confidence. (relationships)

5. **1.5 On going Marae Social Services / Agency / Budgeter weekly client case review meetings to assess and update all information, cross reference, confirmation and decision making. HNZ to disclose and identify available homes to suit client needs.**

6. **1.6 Update Whanau Hui**
   - Ensure whanau are kept informed when imminent and significant events are pending ie: moving into house, court appearances

7. **1.7 Where Have: Whanau move in, support given by MTeR to fully furnish home and cloth whanau, all sundry issues (benefits, employment school, budgets, health) all built into an agreed long term plan. Ongoing contact (Announced / Unannounced visits)**

8. **1.8 On going follow**
   - Reached a state of Whanau Ora / Mana Motuhake. Whanau are sustainable, reconnected to their communities and wider whanau networks...“ke pene te pango.”

9. **1.9 Client whanau not accepted onto program referred back to MSD. Disclosure as to why not suitable, MTeR / MSD files updated.**
## APPENDIX E: CO-LOCATED MSD PD

### Roles and Responsibilities: MSD Specific

<table>
<thead>
<tr>
<th>Roles and Responsibility</th>
<th>Comments</th>
<th>Time (Est)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Process SNG / Advance (hardship grants for bonds, household items)</td>
<td></td>
<td>30mins</td>
</tr>
<tr>
<td>Grant non-benefit assistance</td>
<td></td>
<td>1hr</td>
</tr>
<tr>
<td>Grant accommodation Supplements or Temporary Additional</td>
<td>Normal Case Manager functions, processing for approval / granting benefits to meet the care plan needs of MTeR client whaanau</td>
<td>30mins</td>
</tr>
<tr>
<td>Review social housing ratings (new information)</td>
<td></td>
<td>30mins</td>
</tr>
<tr>
<td>Process work start grants</td>
<td></td>
<td>30mins</td>
</tr>
<tr>
<td>Grant benefit grants / cancellations / adjustments</td>
<td></td>
<td>1hr</td>
</tr>
<tr>
<td>Process Debt repayments (Debt Team / Marae)</td>
<td></td>
<td>1hr</td>
</tr>
<tr>
<td>Deliver MSD Product Training</td>
<td>Improve Marae Whānau knowledge and confidence with roles and functions of MSD / MSD products</td>
<td>Weekly (1hr)</td>
</tr>
</tbody>
</table>

### Roles and Responsibilities: MTeR Specific

<table>
<thead>
<tr>
<th>Roles and Responsibility</th>
<th>Comments</th>
<th>Time (Est)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Morning start up hui</td>
<td>Daily start up hui with all MTeR whaanau (overnights / daily issues / risks)</td>
<td>Daily (15-20mins)</td>
</tr>
<tr>
<td>Client Whānau Review Hui</td>
<td>Client Whaanau case management reviews (progress / updating / risks and issues)</td>
<td>Twice Week (1hr)</td>
</tr>
<tr>
<td>Client Whaanau Hui (one on one)</td>
<td>Meeting with all parents. Wa koorero kotahi, marama ake</td>
<td>Once Weekly (2hrs)</td>
</tr>
<tr>
<td>Powhiri Support</td>
<td>Support the delivery of Marae Powhiri processes and tikanga</td>
<td>As required</td>
</tr>
<tr>
<td>Mahi Kai Ringawera</td>
<td>Support kitchen activities and responsibilities</td>
<td>As required</td>
</tr>
<tr>
<td>Tikanga a Marae Training</td>
<td>Building cultural competencies, knowledge and confidence of established Tikanga: improve MSD cultural service delivery / engagement skills</td>
<td>As required</td>
</tr>
</tbody>
</table>

### Roles and Responsibilities: MSD / MTeR (Combined)

<table>
<thead>
<tr>
<th>Roles and Responsibility</th>
<th>Comments</th>
<th>Time (Est)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Combined Presentations to Marae / NGO</td>
<td>Deliver training and information sharing of MTeR Model (Community)</td>
<td>As required</td>
</tr>
<tr>
<td>Combined Client Advocacy (External)</td>
<td>Support MTeR clients whanaau when engaging with other agencies / private sector (internal / external)</td>
<td>As required</td>
</tr>
<tr>
<td>Combined client visits (once placed)</td>
<td>Ongoing support visits and mentoring to clients that have been placed into dwellings (private / social)</td>
<td>As required</td>
</tr>
</tbody>
</table>
APPENDIX F: WANANGA PŪRAKAU ONE PAGE TRAINING CONCEPT

TE PUEA MEMORIAL MARAE: MANAAKI TANGATA E RUA (MTeR)
Wananga Purakau....

OUR CHANGE and DELIVERY MODEL
Focus, Purpose, Longevity, Recycled, Reinforced.....

<table>
<thead>
<tr>
<th>OFFICE</th>
<th>Adopt the office</th>
<th>聚焦对结果的焦点，交流和与非Mia的联系</th>
<th>Wananga Purakau</th>
</tr>
</thead>
<tbody>
<tr>
<td>OFFICE CHAMPIONS</td>
<td>The leaders, visionaries</td>
<td>the informal / formal leaders that need to be identified, developed and supported</td>
<td>Wananga Purakau</td>
</tr>
<tr>
<td>OFFICE PARTICIPANTS</td>
<td>Neutral followers</td>
<td>passive and neutral participants and an un-tapped source of innovation and leadership</td>
<td>Wananga Purakau</td>
</tr>
<tr>
<td>OFFICE RESERVES</td>
<td>Reluctant and unwilling</td>
<td>potential, but currently unable and in some cases unwilling to look at the same issues through another lens</td>
<td>Wananga Purakau</td>
</tr>
</tbody>
</table>

OFFICE

National Maori Advisory

Regional Maori Advisory

Area Maori Advisory

MSD COMMUNITY DEPLOYMENTS

Life in the community frontline without the tools

Looking, listening and learning (L3)

WHAT MSD, MTeR, Whanau Rawa / Koinga Kore learn together, the inspirational story...

OUR WANANGA PURAKAU MODEL

Intimate, focussed, relevant, significant and Maori

NDP Model: Points of difference

- Our tolerance levels are a lot higher
- Our decision-making is innovative/lateral
- Our measures of success are unique
- Our understanding/application of relationships and partnerships is advanced
- Te Puea Herangi legacy and Marae is our strategy, operating model and safety

Delivery: MSD / MTeR

NDP Model - Loe and Law: Together or not at all

NDP Model embraces both concepts, they talk to one another daily, they problem solve together, they share information, they agree to disagree, but in so doing, one does not dominate the other, whereas, and insights safety is a priority to both. That’s just how it is at Te Puea Memorial Marae - MTeR...

Delivery: MSD / MTeR

Impact (changes) and implications (consequences of change) on the lives of Whanau Kainga / Koinga Kore

Wananga Purakau: Output

A transferrable co-designed soft skills learning and development program, Maori... all the marae idioms, norms and intricacies, difficult to non-Maori to see and understand, but provided the perfect social service provision when and how it was needed.

Outcome: One

Next tier of MSD leadership identified, supported and developed

Outcome: Two

Community myths and legends demystified

Outcome: Three

Alignment to MSD Maori strategy (People)

Outcome: Four

MSD Maori Networks (Trust / Confidence) Marae / Ingaia / ter / NGO

8 August 2019
APPENDIX G: LETTER OF INVITATION TO PARTICIPATE IN RESEARCH

Teena koe, Teena koutou

‘Te Mamae’ is a research project that looks at the role and purpose of the Maraee Leadership at Te Puea Memorial Marae, Indigenous Homeless Service Delivery Model, Manaaki Tangata e Rua (MTeR). The focus specifically is how all facets of the Marae Leadership came into play to successfully deliver a unique support service to the many homeless whānau who came to Te Puea Memorial Marae looking for hope and inspiration.

The research project is appropriately named, ‘Te Mamae’, as this is how homeless whānau express their ongoing pain, embarrassment and vulnerability of having no home and nowhere to go. This is how these whānau express their pain (mamae) to the marae leadership at Te Puea marae. Many if not most of these whānau are Māori. Unidentified during the day and only recognised during the night, these whānau expressed their pain and mamae to the Marae Leadership at Te Puea Memorial Marae. Many if not most of the whānau were whānau Māori and felt at ease and at home when they reached the Marae, which quickly became a place of safety, respite and calm.

‘Te Mamae’ is a kaupapa that sits within a much wider research project called, ‘Te Manaaki o Te Marae, Kāinga Tahi, Kāinga Rua’, that looks across a broad section of social, economic, financial, academic, cultural, housing and political spectrums. ‘Te Mamae’ is the Marae Leadership component of the research and sits kernel to not only laying the foundations for Te Mamae, but will also answer the question of how a well-known, Tainui Marae, managed to do what the government of the day could not.

You, have been approached to be part of the research that explores the role of marae leadership in relation to Manaaki Tangata e Rua for one of two reasons. One, because you were part of the ‘Marae Leadership’ that disrupted a beaucracy that could not respond immediately to a ‘Crisis’ or you received the ‘manaaki of the marae’ that helped you into a home and onto a better way of life and collectively we see both groups as the Marae Leadership that laid the foundations of success for MTeR. It, is your experiences that Te Mamae seeks to gather, understand and collate into something that can be developed and shaped into a best practice Māori Engagement Model.

You will be asked a series of questions in a one on one or group setting as appropriate. It is envisaged that it will require between two to three hours of your time. We will meet at an agreed time and place to conduct the hui whānau. I will make personal contact with you and discuss any further detail or concerns that you may have. If necessary, and requested I will also provide any other relevant and significant information that you may require to assist in your decision to participate in this kaupapa.

If you agree to participate, you will be asked to sign a consent form. This does not stop you from changing your mind if you wish to withdraw from the project. You can also ask for to withdraw from the study. However, because of the need to produce a final report any withdrawals must be done within six months of the final interview.

Your name and information that may identify you will be kept completely confidential. All information collected from you will be stored on a password protected file and only you, the researcher and supervisor will have access to this information. Data will be stored for six years before being destroyed.

Your support and ongoing participation is valued and appreciated and will go towards setting the foundations to ensuring the ‘Crisis’ will never happen again. Thank you.

Paimarire
**NB:** This study has been approved by the UNITEC Research Ethics Committee from (date) to (date), UNITEC Registration Ethics Committee Number: 2018-1015. If you have any complaints or reservations about the ethical conduct of this research, you may contact the Committee through the UREC Secretary (ph: 09 815-4321 ext 8551). Any issues you raise will be treated in confidence and investigated fully, and you will be informed of the outcome.

Please contact us if you need more information about the project. At any time if you have any concerns about the research project you can contact our supervisor: My supervisor is Dr Jo Mane she can be contacted on phone 815-4321 ext. 7146 or email: jmane@unitec.ac.nz
APPENDIX H: ETHICS APPROVAL AND CONSENT FORM

Hurimoana Nui Dennis

Dear Hurimoana

Ethics application number: 2018-1015

Thank you for completing and submitting the amendments requested. As Primary Reader of your application and under delegated authority from the Unitec Research Ethics Committee (UREC) I now authorise you to begin your research. Please note, if you have not yet done so at the time of receiving this advice; please email one copy of your final amended ethics application and any additional documents to the UREC secretary at: ethics@unitec.ac.nz. You will receive a formal letter of approval after the next UREC meeting. Note meetings are held monthly. The dates that must be referred to on the Information Sheet AND Consent Forms given to all participants and appear on your documents are as follows:

Start date: 22 May 2018
Finish date: 22 May 2019 (or what is appropriate for your study but not beyond this date)

Please note, you must inform UREC, in advance of any ethically-relevant modification in the project as this may require additional approval.

Best wishes for your project.

Signed,
Nigel Adams
24/05/18

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<td>Marae Leadership (Te Puea Memorial Marae, Manaaki Tangata e Rua MTeR)</td>
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<td>Principal Researcher:</td>
<td>Hurimoana Nui Dennis</td>
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</table>

<table>
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<th>Interview Consent: Please Tick the appropriate box for each point (Yes or No)</th>
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<th>No</th>
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<tbody>
<tr>
<td>I have read ‘Te Maramatanga: Te Mamae’ which describes the research project</td>
<td></td>
<td></td>
</tr>
<tr>
<td>I agree to a combination of audio, and written recordings of my koorero</td>
<td></td>
<td></td>
</tr>
<tr>
<td>I understand that I can ask to have the recorder turned off at anytime</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Any questions I have relating to the research have been answered to my satisfaction</td>
<td></td>
<td></td>
</tr>
<tr>
<td>I agree to participate in interviews, Pūrakau interview method (one on one)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>I agree to participate in interviews, using Wananga as the method of interview (Group settings)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Statement</td>
<td>Option</td>
<td></td>
</tr>
<tr>
<td>--------------------------------------------------------------------------</td>
<td>--------</td>
<td></td>
</tr>
<tr>
<td>I understand that I may withdraw my consent to participate in the research project at anytime</td>
<td></td>
<td></td>
</tr>
<tr>
<td>I wish to view the transcript of my interview and to make changes if necessary</td>
<td></td>
<td></td>
</tr>
<tr>
<td>I understand that I can decline to answer any particular questions</td>
<td></td>
<td></td>
</tr>
<tr>
<td>I understand that I can stop the interview at anytime</td>
<td></td>
<td></td>
</tr>
<tr>
<td>I agree that I retain ownership of the interview and it is being used in this research with my consent</td>
<td></td>
<td></td>
</tr>
<tr>
<td>I have been advised that all research information will be securely stored and managed</td>
<td></td>
<td></td>
</tr>
<tr>
<td>I wish to receive a copy of the finished report and any published findings</td>
<td></td>
<td></td>
</tr>
<tr>
<td>I have been advised that my identity (and or that of my organisation) will not be disclosed in the research</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Participant (Signature)_______________________________ (Print)___________________________

Date: ___________________________ Time: ___________ Place: _______________________

Researcher (Signature)_______________________________ (Print)___________________________

Date: ___________________________ Time: ___________ Place: _______________________
## APPENDIX I: RESEARCH QUESTIONS (WHĀNAU KĀINGA KORE, AGENCY, MTP KAIMahi)

**Method:** Pūrakau  
**Group Three:** Homeless Whānau  
**Information Recording:** Recording (Audio /), Notations  
**Principal Researcher:** Hurimoana Nui Dennis

<table>
<thead>
<tr>
<th>Interview Questions</th>
</tr>
</thead>
<tbody>
<tr>
<td>When did you and your whānau arrive at MTeR?</td>
</tr>
<tr>
<td>How many of you?</td>
</tr>
<tr>
<td>How did you end up homeless?</td>
</tr>
<tr>
<td>What response did you get from the agencies when you went to them for help? Where they helpful or unhelpful?</td>
</tr>
<tr>
<td>Could you have done anything to avoid becoming homeless?</td>
</tr>
<tr>
<td>What are the key issues to becoming homeless eg: eviction, poverty etc?</td>
</tr>
<tr>
<td>If you had to name five things that were different between the service you got from MTeR and the Agencies, what would they be? Could you put them in order of importance?</td>
</tr>
<tr>
<td>If you were to give advice to the agencies on how to avoid another homeless / housing crisis like this, what would the advice be and why?</td>
</tr>
<tr>
<td>What Tikanga do you think made a real difference for you and your whānau at the Marae and why?</td>
</tr>
<tr>
<td>How has life been for you and your whānau since you have been in your home?</td>
</tr>
<tr>
<td>What would have happened to you if you did not come to Te Puea Memorial Marae, MTeR?</td>
</tr>
<tr>
<td>Any further comments?</td>
</tr>
</tbody>
</table>
Method: Pūrakau
Group Two: Ministry of Social Development, Housing New Zealand, Te Puni Kōkiri
Information Recording: Recording (Audio /), Notations
Principal Researcher: Hurimoana Nui Dennis

### Interview Questions

<table>
<thead>
<tr>
<th>Question</th>
</tr>
</thead>
<tbody>
<tr>
<td>Please describe your role and mahi within your organisation?</td>
</tr>
<tr>
<td>How long have you been in this position / doing this mahi?</td>
</tr>
<tr>
<td>What do you enjoy most about your role and position?</td>
</tr>
<tr>
<td>What role did you play and or what support did you give to the delivery of the MTeR program?</td>
</tr>
<tr>
<td>Do you think, you added value to the MTeR program? If you did, how? If you did not, Why not?</td>
</tr>
<tr>
<td>In your role, what did success look like to you, your agency and to Māori?</td>
</tr>
<tr>
<td>Could you have done some things better? If so you what would that be?</td>
</tr>
<tr>
<td>What were the main barriers for the agencies and why? Where they real or perceived?</td>
</tr>
<tr>
<td>In your role, what was the Tikanga that guided you most and why?</td>
</tr>
<tr>
<td>What was the impact (changes) and implications (consequences of change) for the Agency and MTeR</td>
</tr>
</tbody>
</table>

Any general koorero?
### Method:
Wananga / Pūrakau

### Group One:
MTeR Kaimahi, Marae Pakeke, BOT

### Information Recording:
Recording (Audio /), Notations

### Principal Researcher:
Hurimoana Nui Dennis

#### Interview Questions

<table>
<thead>
<tr>
<th>Question</th>
</tr>
</thead>
<tbody>
<tr>
<td>Please describe your role and mahi at the Marae?</td>
</tr>
<tr>
<td>How long have you been in this position / doing this mahi?</td>
</tr>
<tr>
<td>What did you enjoy most about your role and position?</td>
</tr>
<tr>
<td>How role did to your play in the delivery of the MTeR program?</td>
</tr>
<tr>
<td>Do you think, your role added value to the MTeR program? If you did, how?</td>
</tr>
<tr>
<td>If you did not, Why not?</td>
</tr>
<tr>
<td>In your role, what did success look like to you and why?</td>
</tr>
<tr>
<td>Could you have done some things better? If so you what would that be?</td>
</tr>
<tr>
<td>What were the barriers and issues for MTeR</td>
</tr>
<tr>
<td>In your role, what was the Tikanga that guided you and why?</td>
</tr>
<tr>
<td>What was the impact (changes) and implications (consequences of change) for the Marae?</td>
</tr>
<tr>
<td>Any further comments?</td>
</tr>
</tbody>
</table>
FIGURES

FIGURE 1: 2017 MTP SITE PLAN

FIGURE 2: 2016 Photograph TPMM Opening 1965
Figure 3: Map, Loss of Māori Land (1860-1939)

Figure 4: The Whare Tapa Wha (1998)
Glossary

<table>
<thead>
<tr>
<th>Whānau Kāinga Kore</th>
<th>Homeless Family</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mamae / Whakama</td>
<td>Embarrassment / Shame</td>
</tr>
<tr>
<td>Manaaki Tangata</td>
<td>To look after people</td>
</tr>
<tr>
<td>Whaea</td>
<td>Respected Aunty</td>
</tr>
<tr>
<td>Tikanga</td>
<td>Customs, Protocols</td>
</tr>
<tr>
<td>Kaupapa Māori</td>
<td>Māori Ideals and Practices</td>
</tr>
<tr>
<td>Pūrakau</td>
<td>Māori Storytelling</td>
</tr>
<tr>
<td>Whakapapa</td>
<td>Genealogy</td>
</tr>
<tr>
<td>Whakawhānaungatanga</td>
<td>Kinship</td>
</tr>
<tr>
<td>Kaimahi</td>
<td>Worker</td>
</tr>
<tr>
<td>Whānau</td>
<td>Family</td>
</tr>
<tr>
<td>Rangatiratanga</td>
<td>Self Determination</td>
</tr>
<tr>
<td>Kāinga</td>
<td>Home</td>
</tr>
<tr>
<td>Wairua</td>
<td>Spiritual</td>
</tr>
<tr>
<td>Manuhiri</td>
<td>Visitor</td>
</tr>
<tr>
<td>Tangihanga</td>
<td>Bereavement process</td>
</tr>
<tr>
<td>Matawaka</td>
<td>Term describe different tribal groups in another rohe</td>
</tr>
<tr>
<td>Te Pani me te rawa kore</td>
<td>The poor and destitute</td>
</tr>
<tr>
<td>Komiti</td>
<td>Committee</td>
</tr>
<tr>
<td>Marama te hara</td>
<td>Know the issues / problems</td>
</tr>
<tr>
<td>Whakakotahi te manaaki</td>
<td>Be as one to embrace and support others</td>
</tr>
<tr>
<td>Te Pukenga ki mua</td>
<td>Facing the issues ahead</td>
</tr>
<tr>
<td>Manaaki te Kawana</td>
<td>Support and embrace agencies</td>
</tr>
<tr>
<td>Mana Motuhake</td>
<td>Self Determination</td>
</tr>
<tr>
<td>Whare Tupuna</td>
<td>Main Spiritual House</td>
</tr>
<tr>
<td>Karakia</td>
<td>Prayer</td>
</tr>
<tr>
<td>--------------</td>
<td>------------------</td>
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<tr>
<td>Whānau Hui</td>
<td>Family meeting</td>
</tr>
<tr>
<td>Kai</td>
<td>Food</td>
</tr>
<tr>
<td>Tapu</td>
<td>Sacred</td>
</tr>
<tr>
<td>Poroporoaki</td>
<td>Farewell</td>
</tr>
<tr>
<td>Mana</td>
<td>Respect / strength</td>
</tr>
<tr>
<td>Whare</td>
<td>House</td>
</tr>
</tbody>
</table>

---

1 Board of Governance, Marae Komiti, MTeR Leadership Team, Marae Pakeke and Whānau, Support Agencies, Whānau Kainga Kore