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MAOR202: *Tikanga* and Māori

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Introduction

The purpose of this journal is to showcase the research produced by students from MAOR202: *Tikanga* and Māori. The essays within this journal are the final production of a major research component of this paper.

The objective of this research was to create a case study of an organisation, an agency, or a programme and examine how *tikanga* Māori is or should be implemented. The students findings provide an understanding of how their chosen organisation incorporates the use of *tikanga* Māori as portrayed through their websites, public documents, newspaper articles, etc. Therefore, the students work has been completed based on a literature and outside perspective, no interviews were conducted for this research. These essays provide an understanding of how these organisations are portrayed to the public.

Each student should be proud of their research output. The production of this Te Tumu in-house journal validates these students' achievements.

On behalf of the staff of Te Tumu, we wish the students all the best for their future endeavours.

Ngā mihi nui

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Ko te haepapa o te kaitiaki: A search for *tikanga* in Te Papa Atawhai
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A new vision of Aotearoa has begun to develop, as the state gradually emerges from the treaty settlement landscape that has largely characterised Māori-Pākehā interactions in recent history. What this post-settlement era will look like is uncertain; but there are aspects that will naturally accompany a resurgence in Māori development. The role of Te Ao Māori, in particular the *tikanga* (traditions) and concepts it involves in our changing society is one such aspect.

A different perspective on this is the role of the government in determining the role of Te Ao Māori within its various departments and substructures. As opposed to the wider society of Aotearoa, where Te Ao Māori and the extent to which it manifests itself is largely subject to societal perceptions and attitudes, the government is able to autonomously dictate the scale, albeit with regard to those who elected them to office.

This research essay does not aim to answer questions of what the government should be doing when making such decisions. It instead focuses on a particular government department, Te Papa Atawhai (the Department of Conservation) and look at the development of Te Ao Māori, of *tikanga* in general, within the department. Following this inquiry, it then aims to examine whether that current manifestation is adequate; whether the true nature of the concepts are expressed, and furthermore, whether there is opportunities for further expression that are not being seized.

History of Te Papa Atawhai
Before examining the department's practise and management processes in depth, it is appropriate to first examine the background of Te Papa Atawhai itself. The department was established in 1985 against a backdrop of resource development, which was resulting in various forms of production encroaching into the natural lands remaining in Aotearoa (Ecological Foundation, 2013:1). Prior to the establishment of the department, there was no real clarity surrounding the approach to biodiversity conservation. This was largely due to the number of different agencies operating in overlapping fields, and under somewhat contradictory policies; the New Zealand Forest Service both protected and logged native forests, and the Department of Lands & Survey found themselves protecting areas of land, but also burning it for development (Napp, 2007). The establishment of Te Papa Atawhai was therefore to take action in response to this attitude of land management. The main objectives of the department reflect this; the first being ensuring the protection of the native wildlife of Aotearoa, and the second focusing on the management of all conservation land and protected marine areas (Department of Conservation, 2015:10). The principled approach of the new

department would come to surround the idea of stewardship lands; that is, the preservation of certain land, in trust, for the benefit of future generations (Ecological Foundation, 2013:3). These objectives, and the majority of Te Papa Atawhai's responsibilities and roles are set out by the Conservation Act 1987. As per section 6(e) of the Act, this included the provision of recreational opportunities and fostering of tourism alongside their conservation duties, ensuring there was not a sole focus on absolute conservationism (Conservation Act, 1987:6). The unorganised establishment of Te Papa Atawhai, however, meant that in practice the department struggled to properly carry out such responsibilities, until government intervention eventually recognised the reality that Te Papa Atawhai was operating in (Napp, 2007). Fast forward several decades, and that reality has shifted somewhat, but the fundamental foundations remain the same with the modern Te Papa Atawhai and the work it is responsible for.

Tikanga within Te Papa Atawhai

To address the overarching question about *tikanga* within the department, the inquiry takes the form of five stages that progressively construct an accurate account of Te Papa Atawhai and its relationship with Te Ao Māori. In summary, Te Papa Atawhai does acknowledge the importance of Māori perspectives, but there is a clear disjuncture regarding the concept of *kaitiakitanga* (guardianship). There is also a noticeable focus on encouraging partnership, as opposed to direct implementation of *tangata whenua* (local peoples) practise. Finally, the lack of a *whakapapa* (genealogy) link is a key weakness, and there remains room to develop certain concepts within the department.

(1) Te Papa Atawhai acknowledges the importance of Māori perspectives on the relationship with the environment.

The role of Māori worldview, particularly their traditional relationship with the *whenua* (land), was recognised very early in the establishment of the department itself (Environment, 1986:31). The legislation that acted to set up Te Papa Atawhai and outline their responsibilities also made independent mention of the importance of the Treaty of Waitangi. At section 4 of the Conservation Act 1987, it is stated that "This Act shall so be interpreted and administered as to give effect to the principles of the Treaty of Waitangi"; a key overarching feature of the way the department was intended to be run (Conservation Act, 1987:4). Indeed, the very first Director-General of Conservation in charge of Te Papa Atawhai, Ken Piddington, was a fluent speaker of te reo Māori; a promising sign for the role of Te Ao Māori in guiding the fledgling department (Martin, 2014:1).

From its establishment, the department has evolved accordingly. The role of Te Ao Māori and the way in which it was acknowledged was expressed in a variety of ways; a key example being through general Te Papa Atawhai management strategies, such as the Conservation Biodiversity Strategy and Action Plan. This plan was implemented in 2000, and aimed to provide a framework that was aimed specifically at strategic "action, conservation, and

sustainable management" of both our indigenous and non-indigenous biodiversity (Department of Conservation, 2000). Of particular interest was the attention given to *mātauranga* (knowledge) Māori about biodiversity. Not only does the plan recognise the under-use of and vulnerability of this traditional knowledge base, but goes on to establish goals about the retention, protection and use of *mātauranga* Māori in biodiversity management in future (Department of Conservation, 2000:95).

Another manifestation of Te Papa Atawhai's acknowledgement of Te Ao Māori is the implementation of *tōpuni* (dogskin cloak) status over some conservation land. The concept of *tōpuni* comes from traditional Ngāi Tahu, where *rangatira* (chiefs) could extend their *mana* (authority) and thus protection over an area or peoples by placing their cloak over them. Te Papa Atawhai has incorporated this concept into allowing Ngāi Tahu to confirm and place an overlay of Ngāi Tahu values over certain areas of the conservation estate (Ngāi Tahu). However, despite these examples of Te Papa Atawhai acknowledging the continuing importance of Māori perspectives in their operation, it is unclear what the extent of this acknowledgement is.

(2) Disjuncture between "stewardship" and "*kaitiakitanga*"
There is a clear separation between the notion of stewardship, from the Te Papa Atawhai perspective, and the concept of *kaitiakitanga*, from a Māori perspective. At face value, the similarities between the two serves to mask the disjuncture, a disjuncture that dilutes the role of the Māori perspective in the department.

The initial notion of stewardship at Te Papa Atawhai was a response to economic development practises. As mentioned prior, the discussion preceding the department's establishment was in the setting of resource development. The economic landscape of New Zealand was one that prioritised exploitation; a reality built on over 150 years of utilising a land based economy that revolved around development of our natural resource base (Furuseth & Cocklin, 1995:248). It was quickly established that any department created could not hope to establish permanently protected lands in opposition to this movement; thus a different tact was presented, one that focused on holding land for future generations and their decision-making (Ecological Foundation, 2013:1). Put simply, these lands were protected for the time being.

Kaitiakitanga, on the other hand, is founded on a spiritual connection to the land. It may incorporate the notion of protection for future generations, but it also serves to reflect a deeper relationship between the natural world and people, people of past, present, and future (Kawharu, 2000:352). In comparison to the aforementioned idea of stewardship, which seemed to aim at stalling economic exploitation, *kaitiakitanga* pertains more to constant protection based on a variety of interlocked factors, which included the very health of the *whenua* (land) itself. Despite the gap between the two different conceptions being bridged,

there will always remain a degree of separation due to this, especially given the weak legal protection of much of the conservation estate (Parliamentary Commissioner for the Environment, 2013:30). Decision-making concerning conservation estate remains under the department view of 'stewardship' rather than *'kaitiakitanga'*.

(3) Lack of a *whakapapa* link is a key weakness
Of particular relevance to the prior point concerning this disjuncture between 'stewardship' and *'kaitiakitanga'* is the concept of *whakapapa* (genealogy). *Whakapapa* is the network that binds Te Ao Māori together; this idea that "links all animate and inanimate, known and unknown phenomena in the terrestrial and spiritual worlds." (Taonui, 2011). *Kaitiakitanga*, in turn, rests upon this foundation; that is, part of the rationale behind the priority placed on sustainable and harmonious interaction with the natural environment is that there are these genealogical links. Rather than perceive the *whenua* as a resource, to be used and utilised, it was instead recognised as the ancestral mother Papatūānuku (Ka'ai 2004:3). Any ideas surrounding use of the land was anchored by this perception; that is, to abuse or mistreat the *whenua* would be to mistreat Papatūānuku herself.

Te Papa Atawhai stands as a creation of the state, an institution upon foundations of Pākehā, colonial history. Furthermore, it is not a department characterised by a majority of Māori representation among the staff. When both of these are taken into account, it is simple to recognise there does not exist that same *whakapapa* link with the *whenua*. *Kaitiakitanga*, admittedly, consists of several levels, but without the *whakapapa* link, it naturally follows there will be restriction on the extent to which this *tikanga* concept can manifest itself with Te Papa Atawhai (Kawharu, 2000:353). The reality is that the lack of a *whakapapa* link means that a pure manifestation of *kaitiakitanga* within Te Papa Atawhai is practically unachievable, despite the overwhelming focus the department has on stewardship of the conservation estate. However, given the layers of *kaitiakitanga*, the question thus remains of how can the the positives of kaitiakitanga be incorporated, despite the lack of this fundamental foundation.

(4) Focus on encouraging partnership, rather than internal implementation of *tikanga*
The focus of Te Papa Atawhai remains on encouraging partnership with *tangata whenua* in conservation management, as opposed to implementing *tangata whenua* practise and *tikanga* internally, within their independent conservation management. There is a concerted effort to involve *iwi* (primary tribal structure) in conservation and resource management through establishing partnership efforts. This has been the aim of many specific strategies, such as the Conservation Biodiversity Strategy and Action Plan, and stems from the statutory acknowledgement in section 4 of the Conservation Act 1987, as mentioned prior.

An example of this is provided by the Motatau Forest Reserve in Northland, where guardianship has been entrusted to Ngāti Hine to enact a conservation management plan to

repair the ecological scars of pest activity in the area (McGuinness Institute, 2009:19). This eventually took the form of co-management with Te Papa Atawhai, in which a combination of traditional Māori methods, such as a *rāhui* (prohibition), and non-traditional management techniques being used to try and re-establish the population of *kukupa* (wood pigeon) in the forest.

Other important initiatives include the Ngā Whenua Rāhui Fund, which is aimed at protecting indigenous ecosystems on Māori-owned land, and the Mātauranga Kura Taiao Fund, which looks to support Māori projects that are aiming to promote *mātauranga* Māori in indigenous biodiversity management (Department of Conservation). The Omataroa Kiwi Project is an example of the former, which involves a block under *kawenata* (protected covenant) for the purposes of enhancing the local kiwi population; through the fund, a seven-year infrastructure was able to be implemented (Renes, 2018).

As valuable as these partnership efforts are, they have the unintended result of drawing away attention from the possibility of internally driven strategies of incorporating *tangata whenua mātauranga* and *tikanga*. In the conservation context, partnership with Te Papa Atawhai appears confined to the project level, as highlighted by the above examples. There remains the very real possibility of Te Papa Atawhai, at a regional level, taking on board local *mātauranga* when making local management decisions. Rather than have to establish a project of some sort to bring in *tangata whenua*, which may not be viable at the less significant decision making level, their traditional Māori management practises could be already incorporated. Nevertheless, the value of partnership projects remains undeniable.

(5) *Mauri* and *tapu*, from wildlife to *whenua*
There remain key opportunities to extend the concepts of *mauri* (life force) and *tapu* (set apart, special) from the management processes applied to wildlife to the management practices applying to *whenua* in the conservation estate.

The concepts of *mauri* and *tapu* are clearly evident in regards to the management of endangered wildlife species by Te Papa Atawhai. The Kiwi Recovery Plan 2017-2027 provides a clear example of this. The various species of kiwi are in differing conservation status, but all reflect some level of vulnerability: from the nationally critical rowi, to the recovering Little Spotted kiwi (Department of Conservation, 2017:20). This classification of a species sets them apart as special, and deserving of added protection, much in the same way that something *tapu* is treated, such as pregnant *wāhine* (women) (Tupara, 2017). The plan goes on to outline protection measures and strategies to conserve and re-establish the population of the various species of kiwi, such as through pest-control measures and genetic management (Department of Conservation, 2017:40). Such measures are focused on restoring the *mauri* of the species.

However, the *whenua* in the conservation estate does not find itself subject to these two core principles to the same extent. When compared to an endangered species of Aotearoa, there is an obvious difference in characteristics with the *whenua.* Thus it remains harder to apply those principles to a similar extent, despite the fact that the benefits of applying such principles are clear on the face of such recovery plans as the one mentioned above. Unlike the kiwi, of which there is a quantifiable population, and a defined point below which it is accepted they require protection and assistance, the *whenua* lacks that quantifiable standard to measure its *mauri*. However, it remains a viable option for the department to consider a system of measuring the *mauri* of all *whenua* within the conservation estate, and in turn, being able to offer "*tapu* treatment" when required by the system. In turn, this may bring Te Papa Atawhai closer to the notion of *kaitiakitanga*, despite the aforementioned issues with that.

Conclusion

Te Papa Atawhai is well positioned to examine their relationship with Te Ao Māori at a great deal more depth; but that remains a course of action for the department itself to undertake. Given the constant change of their agenda, in adapting to the government of the day, meaningful self-evaluation of the type proposed by this research essay may never properly occur. However, the findings of this research remain relevant in bringing attention to the opportunities and limitations that Te Papa Atawhai may encounter. Acknowledgement of Te Ao Māori was indeed a fundamental aspect involved in the creation of the department, and has been regularly expressed through policy and strategy over the last 30 years. However, the key notion of 'stewardship' dictating department practise, despite appearing somewhat synonymous with the Māori concept of *kaitiakitanga*, remains distinct. This can be largely attributed to the lack of a *whakapapa* link. There is practical space to open up a dialogue concerning partnerships and what could be taken from them and internally implemented, as well as reconsider the concepts of *mauri* and *tapu* in relation to *whenua* management. Above all else, it is apparent that Te Ao Māori still has a long pathway from subsidiary to mainstream, in terms of its role, in both government departments such as Te Papa Atawhai, and contemporary Aotearoa society as a whole.

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Current and Further Implementation of *Tikanga* Māori at the Ministry for the Environment of New Zealand

Waveney Russ

To define *tikanga* Māori, one must consider the many different elements of both historical and contemporary *te ao* Māori (Māori worldview). At its most basic level, the word *tikanga* reveals the root word *tika*, meaning to be correct. This leads some to view *tikanga* from an ethical standpoint, basing its meaning off of philosophical principles practised as moral judgements for both an audience and within an individual's personal life (Mead 2016:7). It is important to note the lack of homogeneity within *tikanga* Māori, as practices vary from region to region. The variation in protocol is due to the difference in the historical context behind normative values of specific *iwi* (tribes) or *hapū* (sub-tribes). The Ministry for the Environment of New Zealand actively implements *tikanga* Māori into its day-to-day and formal operations. This essay will outline the current execution of *tikanga* Māori as reported by the Ministry and similar Ministries within the natural resource sector. The essay will also address apparent deficiencies within Ministry operations, and suggest further applications of *tikanga* Māori to enhance the bicultural identity of the workplace.

Tikanga is a term that is used to refer to the ethical framework of Māori society. It defines what is right and what is wrong in any given situation. *Tikanga* Māori is just as relevant today, particularly in business and public sector contexts, as it was in historical times. The 1840 Treaty of Waitangi has driven the New Zealand government to commit to the underlying Treaty principles of partnership, protection and participation, which ratifies workplace inclusion of both *tikanga* Māori and *te reo* Māori (Harris, Macfarlane, S., Macfarlane, A. & Jolly, 2016:3). Workplaces in New Zealand that address the issue of Te Tiriti o Waitangi obligations create and sustain inclusive spaces that are reflective of Māoritanga and promote equitable Māori-Crown partnerships. However, research surrounding Māori employees' perceptions of workplace Māoritanga is sparse (Kuntz, Naswall, Beckingsale, & Macfarlane, 2014). Research focusing on the values of Indigenous people in workplaces and public sector organisations is not only sparse in Aotearoa but sparse internationally (Haar & Brougham, 2013). Despite the lack of research to date, research conducted does indicate that workplaces benefit when they reflect employees' cultural practices and values. It has been noted that Māori employees are more likely to support the culture of the workplace if it reflects their personal values, and are more likely to support the employer and remain within the organisation (Haar & Brougham, 2011). Both *wairuatanga* (spirituality) and *hakamana tangata* (placing people first) are described by Kuntz et al. (2014) as being the core set of *te ao* Māori values Ministries and public sector workplaces should incorporate in order to honour Treaty promises.

The development and sustenance of Treaty obligations vary within the public sector. The inclusion of *tikanga* Māori within the public service is critically significant given the colonial hegemonic practices exhibited when the Crown signed allegiance to a partnership that was equitable with Māori, and the subsequent claims to commit to honouring Treaty obligations over recent decades (Harris et al., 2016). At the 2018 Diversity Works NZ awards ceremony, the New Zealand Defence Force was awarded the highest accolade for workplace diversity (Diversity Works NZ, 2018). The NZDF has a bicultural policy, which recognises Māori cultural interests and helps meet NZDF obligations to recognise the aims and aspirations of Māori people. The NZDF honours *tikanga* Māori, language customs and items of cultural significance that help to enhance military ethos, fighting spirit and camaraderie. The NZDF boasts a strong team of Māori cultural advisors, Māori cultural groups and EEO support groups, including additional consultation from Te Puni Kōkiri (Nzdf.mil.nz, 2018). As the winner of the 2018 emerging diversity and inclusion award, the NZDF is an example to public sector workplaces such as the Ministry for the Environment who wish to implement *tikanga* Māori into their business and policy practices.

The Ministry for the Environment (Manatū Mō Te Taiao) is a public service department within the New Zealand public sector which is responsible for advising the government on policies, laws and standards pertaining to the environment. The Environment Act 1986 is the foundational law that established this Ministry (mfe.govt.nz 2018). The Ministers responsible for this public service department are Hon David Parker (Minister for the Environment), Hon James Shaw (Minister for Climate Change), Hon Eugenie Sage (Associate Minister for the Environment) and Nanaia Mahuta (Minister for Māori Development, Associate Minister for the Environment) (Department of the Prime Minister and Cabinet 2018). The agency executive is Vicky Robertson, who serves as the Chief Executive and Secretary for the Environment. The organisation works alongside the Māori Advisory Committee (Ngā Kaihautū Tikanga Taiao) in the formation of environmental protection legislation (The Ministry for the Environment, 2015:24). This representation allows Māori to be involved in environmental decision making in both an advisory and Treaty of Waitangi context. The Ministry integrates *mātauranga* Māori (Māori knowledge) and *tikanga* Māori into resource management in order to enhance participation of Māori in hearings, accommodate *tikanga* Māori in hearing proceedings and impose appropriate resource consent conditions in relation to Māori subject matter (The Ministry for the Environment, 2010:257).

The New Zealand public service sector is known for its varied levels of diversity, where it is common to see low representation of Māori, Pacific and Asian workers in comparison to the general population. The Ministry for the Environment follows the trend of many public sector workforces. The Policy Project's 2016 report found that 16.1% of the Ministry's total staff identified as Māori. The Ministry has a specialised Māori advisory team, Mana Taiao, whose role is to work with *iwi* and Treaty Settlements. Mana Taiao recognises the *kaitiaki* (caregiver) role Māori play in managing natural resources and responsibilities pursuant to Te Tiriti o

Waitangi. Mana Taiao is the driving force that develops, monitors and improves the relationship between the Ministry and Māori in order to deliver effective legislation, regulation and policy that meets obligations to Māori as a Treaty partner (mfe.govt.nz, 2018).

The environment dominates and influences many different aspects of New Zealand culture. Our tendencies to love the outdoors and intimately interact with our environment are not only personal affiliations New Zealanders have to the country, but the impression we export to other nations around the globe. The Ministry for the Environment respects and acknowledges the need to acutely focus the organisation on the convergence between the environment, the commercial sector and *te ao* Māori (Ministry for the Environment, 2017). The New Zealand narrative is essential to selling value-added products both internationally and domestically, and the environment is the nucleus of that narrative. The Ministry for the Environment works towards safeguarding the natural world for the generations to come, a common value shared by Māori and expressed through the *whakataukī* (proverb) "We do not inherit the Earth from our parents, we borrow it from our children" (Price, 2014).

The Performance Improvement Framework (PIF) is a programme and tool for Public Service Chief Executives and agencies (Ssc.govt.nz, 2018). The PIF review supports public sector performance by asking what New Zealanders want to see from public agencies, and is conducted by independent reviewers that are separate to the organisation they are reviewing (Mfe.govt.nz, 2018). The last PIF for the Ministry for the Environment was conducted this year (2018) and was delivered by Jenn Bestwick and Lester Levy. The Ministry for the Environment's PIF gives guidance and recommendations on both a four and 10 to 15-year time scale, to better equip the Ministry to meet their role as *kaitiaki* (State Services Commission, 2018:2).

The PIF measures a variety of organisational capability requirements, such as the delivering of government priorities, core business and organisational management. Ministries receive a standardised rating from five possible options. Areas such as values, behaviour and culture, policy structure, stewardship roles and engagement with staff are measured, with a strong emphasis on Treaty obligations and *tikanga* Māori presence. The PIF outlines organisational change deliverables which include implementing Māori capability plans for each public service organisation. This capability plan incorporates methods by which the public sector can engage with *iwi* effectively and respectfully (State Services Commission, 2018:5). It is interesting to note that the most recent PIF conducted for Te Puni Kōkiri (2010) includes additional measures, including the effort to make a success of the Māori economic taskforce, the enhancement of Māori position as Treaty partner and the leading and influencing of government policy as it relates to Māori (State Services Commission, 2010:7). These measures, specific to Te Puni Kōkiri's function as a Ministry, affect the outcomes of similar measures found within the Ministry for the Environment's PIF. In theory, Te Puni Kōkiri's PIF sets the standard for other Government agencies when appraising *tikanga* Māori integration.

It is also interesting to note that the Ministry for Pacific Peoples' PIF (2017) reports a serious decline in the quality and satisfaction surrounding workplace culture and values. The Ministry for Pacific Peoples acts as a regulatory body for New Zealand's multicultural community, a similar function to Te Puni Kōkiri for Māori, and the PIF highlights anomalies in ethos when compared to outcomes.

The PIF is essential to the public service sector as it assesses how well a public agency is placed to deal with issues that may confront it in the medium to long-term future (State Services Commission, the Treasury and the Department of the Prime Minister and Cabinet, 2014). It proposes areas where the agency needs to do the most work to make itself fit-for-purpose. As the PIF is available to the public, it holds Ministries accountable for their efforts to involve indigenous perspectives in policy deliverables and workspace culture. It is vital to understand the purpose and function of the PIF, as it is the most accurate public record of performance concerning Māoritanga within the public sector.

When analysing the 2018 Performance Improvement Framework for the Ministry for the Environment, the service must be commended for its present implementation of *tikanga* Māori in both workplace and policy. The document acknowledges the Māori perspective that the *mauri*, or life force, of New Zealand's land and water, is being compromised. The Ministry actively promotes the need to invest in their understanding of *mātauranga* Māori and have prioritised this investment alongside economic and behaviour change capability (State Services Commission, 2018:6). The need to have strong and resilient relationships between the Crown and *iwi* is emphasised, and the successful development of natural resources in ways that will make significant contributions to Māori communities is a key focus of the document. The Ministry plays a critical role in post-settlement obligations surrounding both environmental and cultural *taonga* (treasures), including *taonga* species, *awa* (rivers) and *maunga* (mountains). These obligations include *tikanga* Māori implementation into the 2050 Predator Free Programme (State Services Commission, 2018:33). *Iwi* settlement rights will be fully integrated into the national, regional and local environmental management framework in the medium term plans for the Ministry. Despite these acknowledgements of *tikanga* Māori, it is difficult to tell whether this capability is experienced throughout the Ministry or just within the Mana Taiao unit. Some statements within the PIF lack depth of knowledge and related action, which could indicate a lack of prioritised Māori consultation.

The Ministry for the Environment's Statement of Intent and Annual Report for 2016/17 captures the intentions of the Ministry to implement *tikanga* Māori further. The Ministry intends to develop a deeper understanding of *te reo me ona tikanga* Māori culture, an essential underpinning to their strategic objectives (Ministry for the Environment, 2017:14). The Mana Taiao directorate works closely with Māori in the Treaty Settlement process to ensure this understanding is developed. The Ministry has an active *waiata* (song) group and a group that focuses on improving *te reo* (Māori language) skills (Ministry for the

Environment, 2017:43). There are reports of directorate leaders speaking to team members in *te reo*, vastly improving language use and skill within the workplace (Ministry for the Environment, 2017:44). The Ministry has redesigned their induction and onboarding to Manaakitanga, focusing on creating a welcoming and inclusive employee experience. It is stated that work conducted by the Ministry is underpinned by *te mana o te taiao* (the power of the environment) (Ministry for the Environment, 2017:10). The Resource Management Act passed and managed by the Ministry takes into account *kaitiakitanga* (guardianship), and refers to the responsibility of *mana whenua* (jurisdiction over land) to protect and maintain the *mauri* of resources such as air, water and land (Parliamentary Counsel Office, 2018). Agreements between *tangata whenua* (indigenous people) and *mana whakahono a rohe* (tribal participation arrangements) have developed Māori participation under the Resource Management Act, facilitated by the Ministry (Ministry for the Environment, 2017:56). The Ministry for the Environment is also responsible for granting the legal rights of a person to the Whanganui River in March of 2017, demonstrating effective *tikanga* Māori implementation within policy (Parliamentary Counsel Office, 2017).

The Ministry for the Environment has not had a Race Relations complaint since the most recent report in 2016 (Human Rights Commission, 2016). When cross-referencing the 2018 PIF, the Ministry appears to be performing well in areas surrounding the behaviour and culture within the workplace, and within policy delivery in the best interests of the Crown and *iwi* (State Services Commission, 2018:30). However, improvements to the Ministry regarding *tikanga* Māori implementation will be suggested below.

Te Puni Kōkiri, or the Ministry of Māori Development, is the public service department charged with advising the government on issues and policies affecting the Māori community (Tpk.govt.nz, 2018). Their Statement of Intent (2016) details the best practice a Ministry should uphold if prescribing almost entirely to *tikanga* Māori. After analysing the document, some key points stood out as factors the Ministry for the Environment should consider. Firstly, *iwi* and *hapū* wish to be more actively engaged with natural resources as a result of critical new mechanisms that provide for their interests. The importance of *iwi* satisfaction with resource managers and their relationship to the local council was highlighted as an area to be improved in the resource management sector (Te Puni Kōkiri, 2016:21). The further implementation of *mātauranga* Māori within conservation practices, such as the Department of Conservation's (2016:13) implementation of *kaitiaki* core values in responsibilities surrounding cultural resources on public conservation lands and waters, could improve this relationship. As the Department of Conservation is an operational public service department, they are involved in producing bilingual public documentation and staff members for work on the ground (Doc.govt.nz, 2018). The inclusion of these measures at the Ministry for the Environment, alongside direct engagement with *iwi* leaders and *iwi* advisory groups, would build stronger relationships that allow both the Ministry and *iwi* to work together more closely when developing policy (State Services Commission, 2018:46). Furthermore, Mead

(2016) mentions that the system of community co-operation in cultivation and sharing the natural resources inhibited trends towards individualism and individual land ownership. The sooner the Ministry for the Environment adopts a *tikanga* Māori approach to land ownership and conservation, the sooner it acts towards a more harmonious, bi-cultural New Zealand.

During Māori Language Week 2018, it was noted that the Ministry for Primary Industries – the public service department charged with overseeing and managing farming, fishing, biosecurity and forestry in New Zealand, engaged the public with informative posts about *te reo* Māori on social media six times more than the Ministry for the Environment (Facebook.com, 2018). The Ministry should use celebrations such as these to share *tikanga* Māori with the public who choose to engage with their outwards facing communications, including posts that detail Māori environmental best practice and *te reo* relating to the natural landscape. This occasion was a missed opportunity for the Ministry, and their efforts were disappointing compared to other public sector organisations.

When assessing the PIF for Te Puni Kōkiri (2010), their culture and values performance is ranked as strong, in comparison to the Ministry for the Environment (2018) which is ranked as well-placed. Te Puni Kōkiri excels as a working environment influenced strongly by *tikanga* Māori. Its inclusion of a *te reo* Māori proficiency allowance, *kapa haka* or Māori performing group, and enhanced parental leave provisions as recognition of the importance of *whānau* (family) are omitted from the Ministry for the Environment's workplace benefits (Tpk.govt.nz, 2018). In addition, the PIF for the Ministry for the Environment (2018) is monolingual compared to the bilingual nature of the PIF for Te Puni Kōkiri (2010). The inclusion of *te reo* in official documentation is a vital demonstration of *tikanga* Māori and could be implemented further within the internal and external communications from the Ministry.

An important to point to note is the lack of a Māori advisor within the team at the Ministry for the Environment, despite this role being filled in the past under the peripheral role of Pou Ariki (Ministry for the Environment, 2018:23). This omittance is pertinent as the biographies of all five senior leaders on the Ministry website fail to mention *te ao* Māori. This includes *iwi* affiliations and greetings or sign-offs in *te reo*, alluding to a lack of understanding or implementation of *tikanga* at the senior leadership level (Mfe.govt.nz, 2018). In early 2018, the restructured role of Kaihautū was advertised on the Ministry's website for job vacancies (Careers.mfe.govt.nz, 2018). The recipient of this role has yet to be announced, and the lack of notification suggests the role may remain unfulfilled. A Kaihautū working with the senior leadership team and reporting directly to the Chief Executive within the Ministry demonstrates the commitment of the organisation to upholding the Treaty of Waitangi obligations in their policy framework and workspaces. Kaihautū strengthen cultural linkages and build positive, enduring relationships with *mana whenua* and Māori communities. This role is the corporeal embodiment of *tikanga* within public sector organisations and would

improve the Ministry's indigenous relations and understanding of *mātauranga* Māori (Careers.mfe.govt.nz, 2018).

The Ministry for the Environment has set a precedent for other Ministries in the natural resource sector to adopt similar approaches towards creating inclusive workspaces, culturally aware policy and best practice proceedings concerning the natural environment. It is a competent actor when concerning Māori-Crown relations and the obligations the public sector is committed to upholding during Treaty settlements. The Ministry is a proponent for the inclusion of *tikanga* Māori within conservation, policy framework and Mana Taiao, its Māori advisory team. Although the Ministry is a sufficient impetus for change, when assessing its weaknesses within the 2018 Performance Improvement Framework and comparing the organisation to public service departments with similar functions, its shortcomings become apparent. The organisation needs to work on how it views the identity of the land from a *te ao* Māori perspective, and the benefits it can afford its workers who wish to engage in *tikanga* Māori practices. Policy development should involve *iwi* consultation through advisory groups and direct engagement, catalysed by the appointment of a Kaihautū within the organisation. The sooner the Ministry for the Environment integrates *tikanga* Māori into its everyday processes; the sooner Aotearoa and its natural landscape becomes a prosperous, equitable and bicultural nation, allowing subsequent generations to thrive.

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The evaluation of *tikanga* implementation by the Ministry of Primary Industry, with the use of animals for research, testing and teaching.

Mayreen Fualau

New Zealand, traditionally was once dominated by Māori as the indigenous people of the land (Ministry for Culture and Heritage, 2014:1-5). Their customary practices, values and societal structures are defined as *tikanga Māori*, which is simply a spectrum of guidelines by which Māori abide to (Māori Organisations, n.d.).

Animals have been used in biomedical research throughout history, for example the early physician-scientists Aristotle and Erasistratus performed experiments on living animals (Hajar, R. 2011). Animal cadavers are still used today in teaching euthanasia techniques and in researches, which can be emotionally challenging for many and requires cultural sensitivity (Dale, Walker, & Perrott. 2015). Researchers therefore need to consider how their processes can better reflect Māori health needs and priorities. Health is an important target as there is limited research on Māori health surrounding occupational stress and wellbeing (Stewart, L. Gardner, D. 2015: 1). Māori adults have significantly higher psychological distress rates, compared to non-Māori (Mental health Foundation, 2014). Stewart, L. et al (2015), found that the Māori staff investigated experienced occupational stress in some similar ways as their non-Māori co-workers, but they also experienced it in a different way as well. Understanding tikanga *Māori* and Māori culture is essential for contemporary science practitioners and the New Zealand government if they want to build effective teaching and working relationships with Māori communities. The Ministry for primary industries (MPI) is the department within the government that leads and facilitates the management of animal welfare policy and practice in New Zealand (MPI, 2018). MPI is responsible for managing and regulating not only animal welfare but also farming, fishing, food, biosecurity and forestry sectors of New Zealand's primary industries (MPI, 2018). The overarching purpose of MPI is to grow and protect New Zealand (MPI, 2018). MPI has more than 2,200 staff working in 70 locations in New Zealand and overseas (Diversity works, n.b).

The fundamental aim for this thesis is to examine how *tikanga Māori* is implemented within the MPI in terms of animal use in research, testing and teaching. Weaving in the related concept of *tapu*, *whakaute* and the spiritual connection between the Māori and the dead. Giving three examples of how the MPI incorporates *tikanga* in their department. First example, being that the MPI implement strict codes to make the process of being able to use animals a well thought-out process in respect of the well-being of the animals. Second, the MPI staff members actively participating in a cultural capability program which teaches key *tikanga* Māori concepts. Finally, by supporting the Certificate in Animal welfare investigations program that incorporates Māori knowledge into their teachings.

Death is predetermined, it will happen to all of us, but how we respond to the thought of death and to the dead is specific and is influenced by our culture (Nikora, L. W., Masters-Awatere, B., and Te Awekotoku, N, 2012). Māori beliefs have originated from mythology, and have played an important role in contemporary Māori lifestyle (Tamaki Māori, n.b). The term myth comes from the Greek word mythos, which means 'word' or 'story' (Phillip, N. 2007: 6). Myths also can be described as a traditional story of early history explaining a natural event, especially involving supernatural beings (Hawker, 2004: 471). Myths for the Māori allow them to form connections between the past, present and future, and gives meaning to their quality of life by filling in the question of how things came to be, which ultimately attempt to explain the nature of the universe, how it came about, and how it might end (Cotterell and Storm, 1999: 7). Different versions exist within creation narratives, according to some, it was Iō (the supreme being) who created Rangi-nui (skyfather) and Papa-tūā-nuku (earth mother) with many stages of energies, some of which are Te Korekore (the void), Te Kōwhao (the abyss), and Te Pō (the night) (Reily, 2004: 1-3; Barlow, 1991: 11).

Māori culture is mainly passed on orally (Anderson, J. 2017), they give an insight into why Māori live by certain rules or customs, whereas a person with no understanding would describe a myth to be "lies, fables, or widely believed falsehoods" as well as 'old wives tales' (Bierlien, 1994: 4). In relation to the health system animals are used to teach and gain greater understanding for students and researchers. Animal use can be a difficult concept for Māori students and researchers due to their strong connection to nature and the spirit world which is evident through Māori myths. Māori display a different level of empathy and respect aimed towards the dead, in saying this it is not implying that mainstream society does not have a sense of respect, but that it is just expressed in different ways. Also to acknowledge that these spiritual views may not be held by all Māori and the level of importance may fluctuate at different stages of life (Lewis, G et al, 2003).

Tikanga Māori forms the backbone of the main concept within a Māori world view, and guides Māori to act and behave in a way that they believe is 'right'. In legislation *tikanga Māori* is defined as Māori customary values and practices (Mead, 2003: 11). Mead claims that the legislation definition of *tikanga Māori* does not describe the entirety of what *tikanga Māori* is (Mead, 2003: 11). When the word *tikanga* is broken down, *tika* means 'correct' or 'right'. *Tikanga Māori* can therefore be described as a 'rule', a 'plan' or 'method', and, more generally a 'custom' and 'habit' (Williams, H. W. 1971: 416). Therefore, when referring to *tikanga Māori,* it is the Māori way in which something is carried out, or done 'according to Māori custom' (Mead 2003:11). When tying in *tikanga Māori* and death, the concept of *tapu* is important, *tapu* is closely related with death. Shirres (1997:33) describes *tapu* as formed from two elements from faith, which describes *tapu* as the '*mana* of the spirit', and the other from reason describing *tapu* as 'being the potentiality for power'.

In Māori cosmology, whales are thought to descend from Tangaroa and this description of *tapu* shows that Māori were amazed by the supernatural powers of the *atua* (gods) or spiritual powers. Ultimately the Māori obeyed these rules so that everyday tasks would run smoothly, they also followed in fear of the *atua* (gods) in breaching this *tapu* could have resulted in punishment sent from the *atua*. *Tapu* is one of the most important concepts surrounding the dead. *Tapu* of death doesn't just include the deceased, but it includes everyone and everything associated with the deceased, including family members, and property owned, worn or linked to that member (Sullivan, C. L. T. 2012:11). Whales are featured in many migration legends as they were seen as a guide, and some Māori individuals are said to have a whale guardian spirit when at sea (Department of Conservation, 2018). A strong spiritual connection Māori hold towards animals is clear through myths and legends and gives an understanding of why Māori would report to have difficulties when it comes to using animals in research, testing and teaching.

New Zealand is one of the many countries that use animals for research, teaching, and testing purposes, and those animals usually are rats, mice, rabbits, guinea pigs, fish, sheep and cattle (MPI, 2018). These animals are strictly controlled under the animal welfare act 1999 (MPI, 2018). So a person or organisation using animals must abide by an approved code of ethical conduct, which sets out the policies and procedures that need to be followed by the organisation and its animal ethics committee (MPI, 2017). Codes have to be approved by the Director-General of MPI (MPI, 2017). Organisations with an approved code of ethical conduct have to submit annual statistics on how many animals they used in research, testing or teaching and also the impact this had on those animals (MPI, 2018). Every project involving animals must all be approved and monitored by an animal ethics committee, these committees must consist of at least 4 members with 3 external members, one with an approved animal welfare organisation, another nominee of the New Zealand veterinary association and a lay person to represent the public interest that is nominated by a local government body (MPI, 2018). These committees also have the job to grade approved projects and report them back to the MPI.

It is evident in the information above that there are many laws, acts and codes in place to ensure the protection of animals are carried in research, testing and teaching. The MPI helps to promote policies for the humane treatment of animals, this ultimately keeps peace between the government and the wider population by implementing codes to try to prevent the unnecessary loss of animal lives. This is an example of the *tikanga* concept *Te Tatau Pounamu* (peace agreements), *hohou rongo* means to keep peace and it is the process of negotiating a peace agreement (Mead, H. M. 2003: 10). In traditional Māori societies peace was achieved through warfare, but because of many negative consequences, peace wasn't actually being agreed on, things changed and peace agreements came into play to set a state of peace that would last for a prolonged period of time. The MPI have established committees that report back to them, one of the required members is a person who represents the public

interest, it would be interesting to evaluate whether the Māori voice is being represented through this role. Māori and Pacific people are underrepresented within the sciences (Ratima et al., 2008), which is also seen within the field of animal welfare science (Dale, A et al., 2015). This absence of Māori in the science field could be due to these codes not successfully integrating *tikanga Māori*, or from the codes not fully addressing Māori world views. A way that the MPI could improve integration of tikanga would be to have a Māori specific role if not in the animal welfare committees then within the MPI, this way it would ensure that the Māori world view is being heard and fully considered when projects undergo the use of animals. The importance Māori place on the environment, plants and especially animals are shown through Māori oral narratives. By incorporating Māori insight it would build positive teaching and working relationships with Māori communities, and could increase cultural awareness.

The MPI is currently part of the national membership organisation called Diversity works NZ (Diversity works, 2018). Diversity works NZ helps businesses to develop diverse and inclusive workplaces (Diversity works, n.b). MPI consists of many staff members, and Manager Organisational Development Lorraine Kamo stated that "MPI staff must be able to engage effectively with *whānau*, *hapū* and *iwi*, and value and protect Māori culture and interests" (Diversity works, 2018). MPI has a cultural capability program that was developed with the input from Te Tauki Puawai, a group of employees working to advance the inclusion of *tikanga* and *taha* Māori into the Ministry (Diversity works, 2018). This program was designed to build appreciation of Māori viewpoints and concepts and improve engagement it includes: A Whaharoa ki te Manatu Ahu Matua, which is a week long introduction program for all the new staff, six Māori cultural modules addressing topics such as understanding and respecting *tikanga* valuing Māori concepts and perspectives, learning of the MPI staff *waiata* and *haka*, face-to-face Te Reo Māori lessons, an annual *hui-a-tau* (gathering) and *noho* marae (stay at a marae) programs and finally a monthly *waharoa pōwhiri* for new staff (Diversity works, 2018). This initiative is actively supported by MPI management and they set aside serious budget, time and staffing allocation so that staff members have this opportunity (Diversity works, 2018). The Māori cultural modules have been delivered to more than 930 employees at MPI and 162 employees have participated in immersive *noho* marae experiences, and many have taken part in workplace learning Te Reo classes and cultural events (Diversity works, 2018). A *pōwhiri* is a process where the host people welcome new comers, usually onto a *marae*, but it can also be to welcome new employees to a workplace (Te Ara, 2013). *Waiata* is the Māori extensive tradition of song and dance, *waiata* are written to mark important events and a *haka* is referred to as a type of *waiata* and has many different uses (Te Ara, 2014). MPI developed their very own *waiata* and *haka*, this shows a deep understanding and respect for the Māori traditions, knowing a specific *waiata*, allows one to feel part of something and feel included. Mead (2003:11) stated that someone's understanding of *tikanga* Māori is mediated by the language of communication. This basically means that someone's understanding

through Te reo Māori is very different from someone's achieved through English. So the use of Te reo Māori for MPI staff will give workers an advantage in understanding *tikanga* Māori. This program is a great indication that the MPI have incorporated *tikanga* into their workplace. The concept of *whakaute* (respect) (Te Aka, 2018) is very important in the Māori culture. This means that everything must be treated with respect and humans are not more important than their environment (Patterson, 1992). This program relates to the *whakaute* of *tikanga*, as it was formed to respect the guidelines of the Treaty of Waitangi and support the growing Māori community (Diversity works, 2018). MPI identified that more respect for *tikanga* Māori was needed in the MPI workplace, and this program should continue in the future, it will build positive teaching and working relationships with Māori communities and increase cultural awareness in MPI codes of practice specifically surrounding animal welfare

Animals are used in research, testing, and teaching to allow insight into human and animal health, animal welfare and production, and pest management and conservation. They aren't only used for the development of new drugs for humans, there are additional projects aimed to benefit the animals, research into animal behaviour, physiology and pathology further helps us to understand levels of pain and distress the animals experience (MPI, 2018). When animals are sacrificed they are to be put down in a humane way and only if the benefits outweigh the sacrificed life of the animal. Euthanasia in Greek means "good death" ("euthanasia", n.d.), which can be a sensitive and difficult subject to teach. Research has shown that performing euthanasia on animals trigger feelings of guilt, remorse and grief (Coughlan, A, 2008: 8-9). Māori have also reported a level of anxiety in performing euthanasia on live animals (Sullivan, C. L. T. 2012). The relationship between Māori and animals is important to understand. Māori believe that their ancestors possessed the power to transform themselves into animals and considered animals to be guides, guardians, messengers and most importantly friends (Department of Conservation, 2018; Grace, W. n.b).

The Certificate in Animal welfare investigations at Unitech is an employment training program that is run together with the Royal New Zealand Society for the Prevention of Cruelty to Animals and the MPI. This program teaches students to become animal welfare inspectors, where students learn how to perform emergency euthanasia on animals. This program has the highest number of Māori students within the Department of natural sciences and places structural importance in embedding *mātauranga* Māori (Māori knowledge) (Te Aka. 2018). This program is a great indication that the MPI recognising the reported levels of performing euthanasia and by supporting a program that implements Māori knowledge into their teachings that is guided by Māori *kaumātua* (elderly) (Te Aka, 2018) allows for a more comfortable space for students and staff to be able to overcome anxiety levels and allows for appropriate knowledge of Māori beliefs to be passed on. MPI identified that Māori students and staff react to things differently to non-Māori and by having this program it would release some of the psychological stress that performing euthanasia on animals could cause to both the students and staff members. The *tikanga* that has been implemented through this

program are banning of food and drinks when working with cadavers, washing hands when entering and leaving the euthanasia sessions, *karakia,* and w*hakanoa* to acknowledge the lives of the animals, to also give thanks and to authorise the teaching culturally safe (Arnja. D et al. 2015: 25). *Whakanoa* is the process to free things of tapu and the extensions of tapu (Te Aka, 2018). Water is related to the *tikanga* concept *tapu*. It carries a power to neutralise the dangerous aspects of *tapu* (Mead. M, H, 2003: 58). So the practice of washing hands will render people and things safe. Similarly, karakia has the same ability of blocking the dangerous aspects of *tapu*. Food around the dead or in certain places is considered *tapu* and by removing this prevents any dangerous effects of tapu.

In conclusion, The Ministry of primary industries has successfully implicated *tikanga* throughout their department. *Tikanga Māori* forms the backbone of the main concept within a Māori world view and Māori's place great importance in this concept and others such *as tapu, whakaute, noa,* and *whakanoa* evident through Māori oral narratives. MPI has implicated *tikanga* through enforcing many laws, acts and codes in to ensure the protection of animals used in research, testing and teaching. These laws, acts and codes are agreements made collectively that help to keep peace (*Te Tatau Pounamu*) between the government and the wider population including Māori communities. Secondly, MPI developed a cultural capability program for all of their staff members that aimed to build awareness of Māori viewpoints and concepts and to improve staff engagement. Finally, because of the strong connection that Māori have with the spiritual world, it is more culturally sensitive for them to participate in practices such as animal euthanasia, which is evident as Māori are underrepresented in the animal welfare world. MPI recognised this and they support a Certificate in Animal welfare investigations program which heavily involves Māori beliefs into their teachings of animal euthanasia.

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Tikanga Māori and its value for the relationship between Māori and the Department of Conservation

Kiritea Smith

"Whatungarongaro te tangata, toitū te whenua." As man disappears from sight, the land remains (Te Puni Kokiri 2011 p.4). This proverb symbolising the importance of the land, earth and environment and though human may not always be there, the land will definitely stay, we must preserve its beauty and significance for future generations. The Department of Conservation also known as DOC was established in 1987 with the sole purpose of preserving and conserving the land and its environment (Napp 2007). *Tikanga* (tradition) Māori and its various key concepts regarding sustainability of the land and environment could be considered major factors that would be beneficial to the Department of Conservation in further growing their knowledge of care for the land from a Māori cultural point of view. Recognising what Māori values and concepts DOC have already used and implemented within their organisation will establish the positive outcomes it brings, all the while signifying the importance in which the Conservation Act of 1987 states that it gives effect to the Treaty of Waitangi (*Conservation Act 1987* Sec.4). Over the years the Department of Conservation has effectively stood by the Treaty of Waitangi and has created relationships with multiple *iwi* (tribe), *hapu* (sub-tribe) and other Māori organisations. Ngāi Tahu a South Island *iwi* has a custom of their own that is actively practised within the Department of Conservation. Ngatiwai voiced themselves as *mana whenua* and *kaitiaki* of their region explaining their responsibility to conduct traditional methods and protocols upon whale strandings in their area, which the Department of Conservation recognised and created an agreement with Ngatiwai regarding the management of the whale strandings. Ngati Kuia another South Island *iwi* also teamed together with the Department of Conservation to control the population of tītī birds on Tītī Island which had historical significance to the *iwi,* both Ngati Kuia and the Department of Conservation agreed to implement Māori management plans for the population. All initiatives resulting in good outcomes for both Māori culture as a whole and the Department of Conservation. A step into the future where the values and beliefs of indigenous cultures are used by Government organisations.

Some main Māori concepts that relate to the management and sustainability of the land are *mana whenua* which is the authority over the land, *kaitiakitanga,* guardianship or care of the land, *rāhui* a ritual prohibition of land or environment and *tapu* (sacred) (Mead 2016). *Mana whenua* in general terms is defined as a Māori ownership over Māori land and now continues to be the base of most Treaty of Waitangi claims (Mead 2016 p.219). *Mana whenua* however, is an underlying concept that requires the people of authority to be carers of the land and that's where *kaitiakitanga* comes into the equation. *Kaitiakitanga* is the concept of people being guardians over land which majority of the time is their land by regards of *mana whenua*.

The guardians tend to care for the land in ways that would benefit the environment and provide resources for themselves and the larger community, sustaining and maintaining areas so it retains its life or essence and the offerings it may have. *Rāhui* and *tapu* are methods of controlling environments by deeming it sacred and casting a *rāhui* due to a number of factors. A *tapu rāhui* for instants is a ritual prohibition of an area where something significant like a death occurs, for example a drowning of a person in a river or ocean would be considered an unfortunate and *tapu* occurrence where a *rāhui* would be put in place by someone of great authority or *mana* to refrain people from collecting resources or using those specific areas for respectful and cultural reason because it may be considered tainted by the drowning (Mead 2016 p.153). However, conservation *rāhui* is when a *rāhui* is put in place to again refrain people from collect resources in a certain area due to sources slowly or rapidly diminishing (Mead 2016 p.154). The *rāhui* would be put in place for a certain amount of time to give the environment time to restore all of its resources so it may continue to be used for the future.

The Department of Conservation was officially in effect as of April 1st, 1987 by David Lange who was Prime Minister at the time (Napp 2007). Land management organisation of New Zealand provided DOC with their staff, organisations such as the Department of Internal Affairs, Wildlife Service, Department of Lands and Survey and New Zealand Forest Service (Napp 2007). DOC well known for its strong stance in conserving the land its main vision being "New Zealand is the greatest living space on Earth" (Department of Conservation n.a.). In a way, New Zealand owes a lot to the Department of Conservation for its well-known clean and green environment. DOC's desired achievements and outcomes by 2040 are for one to maintain and restore the diversity of New Zealand's natural heritage, two to ensure "our history is brought to life and protected", thirdly to allow not only the people of New Zealand but also visitors to experience the outdoors and lastly for the New Zealand people to "connect and contribute to conservation" (Department of Conservation n.a.). As apart of these visions the Department of Conservation work to also look after conservation land that includes tramping tracks and huts also campgrounds too, provide adequate information of the land they manage for the public and also managing licenses and permits for work that is carried on conservation land by people other than themselves (New Zealand Government 2018). The creation of the Department of Conservation and the Conservation Act of 1987 go hand in hand as the organisation itself was established through this legislation (*Conservation Act 1987* Sec.5). Within the Conservation Act, it states the 'Functions of Department' under section 6. The Department of Conservation is to manage all conservation of historic and natural resources as well as land and environment that are held under the Act (*Conservation Act 1987* Sec.6a). DOC must also promote conservation providing that it educates present and future generations for sustaining and conserving the land and its environment (*Conservation Act 1987* Sec.6d). It is also the Department of Conservations responsibility to advise and follow by the directions of the Minister of Environment (*Conservation Act 1987* Sec.6). A key and important section of the Conservation Act is that it recognises "to give effect to the principles of the Treaty of Waitangi" (*Conservation Act 1987* Sec.4) thus providing a platform for Māori

and their values to be recognised within terms of conservation and ultimately the Department of Conservation itself. The influences and recognition of Māori people and culture is already shown throughout, as the Department of Conservations logo is based on the Māori creation narrative, the top blue being Ranginui, the bottom green being Papatūānuku and the white *koru* (spiral) being Tane Mahuta who is known to be the Māori god of the forest (Department of Conservation n.a.). Te Pukenga Atawhai was an initiative created by the Department of Conservation in 1999 to establish a connection and relationship with Māori in regards to the principles held in the Treaty of Waitangi (Department of Conservation (2) n.a.). With collective efforts from local elders of *marae* and cultural advisors of Te Pukenga Atawhai, *wānanga* (educational seminars) are held to both educate Māori and the Department of Conservation in practising *tikanga* Māori, Māori structures and systems as well as knowledge of the Treaty of Waitangi (Department of Conservation (2) n.a.). Joe Harawira the Treaty/Strategic Partnerships Director acknowledged the Department of Conservation's responsibility "as a Crown agency to put the principles of the Treaty of Waitangi to the forefront in recognition of true partnership" (Department of Conservation (2) n.a.). This initiative ultimately creating a respected relationship that continues to produce staff from the Department of Conservation that are well educated in a Māori point of view, which helps to support the Māori culture as a whole knowing they have people to support their views and beliefs regarding the decisions of the Department of Conservation that may affect Māori. DOC pays a high regard to the Ngāi Tahu custom, *tōpuni*. *Tōpuni* is extending the authority that *rangatira* (chiefs) have over places or people "by placing their cloaks over them" (Department of Conservation (3) n.a.). This custom actively practised within the Department of Conservation symbolises the importance of authority Ngāi Tahu in particular have over some conservation areas. It also signifies the high value Ngai Tahu has for conserving the land and management of areas (Department of Conservation (3) n.a.). Ripapa Island situated near the Lyttleton Harbour is a historic reserve. Ngai Tahu and the Department of Conservation have invested the *tikanga* of *tōpuni* on to this island. To Ngāi Tahu people, Ripapa Island is of great historical significance, where feuds between a Ngāi Tahu chief, Taununu, and other Ngāi Tahu *hapu* had happened in the nineteenth century (Department of Conservation (3) n.a.). The cemetery situated on this island has ancestors from the fights and feuds of that century, this meaning a great deal of importance to Ngāi Tahu and thus was placed under *tōpuni* in the Ngāi Tahu Deed Settlement 1998 (Department of Conservation (3) n.a.). The Department of Conservation alongside the Crown showed significance to an *iwi* based *tikanga* and took into regard that historic meaning to not only allow Ngāi Tahu to be guardians of the island but also make the island a historic reserve.

Relationships benefiting both Māori and the Department of Conservation have already occurred in the past, a key example is the 'Protocol for the Management of Whale Strandings in Ngatiwai rohe' that was established in 1998 (Department of Conservation 1998). This particular document states the cooperation of the Department of Conservation with Ngatiwai Trust Board regarding the strandings of whales within the region stretching from

approximately the Bay of Islands to the Hauraki Gulf (Department of Conservation 1998). Ngatiwai having *mana whenua* in this region felt they had a duty to maintain their *rohe* (area) and control as well as manage the whale strandings that happen in this area as they are *kaitiaki.* Teaming together with DOC, Ngatiwai recognised that under the Marine Mammals Protection Act 1978 the Department of Conservation still held a huge responsibility regarding the whale strandings to protect marine mammals whether alive or not. Both groups having their own responsibilities, Ngatiwai was acknowledged as the Māori *iwi* that is able to facilitate Māori protocols regarding the harvesting of whale bone for cultural purposes (Department of Conservation 1998). As stated in the Marine Mammals Protection Act 1978, no person shall—

> (a)hold a marine mammal in captivity; or
> (b)take any marine mammal, whether alive or dead, in or from its natural habitat or in or from any other place—
> without first obtaining a permit to do so from the Minister or from any person or persons authorised in that behalf by the Minister.
> *(Marine Mammals Protection Act 1978* Sec. 4)

This, of course, allowing Ngatiwai under the protocol to collect whale bone by means of permit (Department of Conservation 1998). The significance of whales in the Māori culture is that they are thought of and respected as being chiefly and a sign of abundance to Māori, and as a child of Tangaroa the god of the sea the whale is intrinsically connected through *whakapapa* (genealogy) (Rodgers 2017 p.1). The whale was highly resourceful for Māori and rarely nothing was wasted, from its blubber to its meat and its bones, of course all of which was only collected after a *karakia* (prayer) had been done by a *tohunga* (chief) in which he would also examine whether the whale carried messages from *atua* (gods) or ancestors for its people (Rodger 2017 p.9). The bones of the whale were of a high resource as it is very strong and used to make various things, such as *taonga* (treasures), tools and weapons like *patu* (club) and *taiaha* (staff) used for combat in war (Rodgers 2017 p.10). Though Ngatiwai might not be collecting whale bone for weapons in combat, historical Māori *taonga* are still needed in order to continue what is left of the heritage from Māori ancestors. The iwi mandate within the protocol encourages the traditional practices that involve the collection of whale bone recognising that these practices were being lost and recovery teams being allowed to continue the traditions (Department of Conservation 1998). The Department of Conservations responsibilities consisted of collecting data for scientific purposes in which it will go on to providing needed information on the biology of the whale (Department of Conservation 1998). In the end, though the Department of Conservation may have a slightly more authority in regards of managing whale strandings due to multiple Government legislations, the establishment of the trust and respect between Māori and DOC is helpful to understand that both groups can work coherently together in respects to *tikanga* Māori and in this case marine mammals and scientific purposes.

Ngati Kuia the *iwi* who first settled in Te Tau Ihu, the tip of the South Island is believed to be descendants of Maui, the Māori ancestor known in narratives to have fished up the North Island (Royal 2005) and Kupe widely known as the first to have discovered New Zealand (Kaamira 1957) (Gaze & Smith 2009 p.193). Tītī Island situated half way across the Marlborough Sound and nearby Tītīrangi, a place named after a large amount of tītī or mutton-birds that would over shadow the sun or *rangi* when the birds were in season (Gaze & Smith 2009 p.193). Ngati Kuia frequently harvesting the tītī till 1856 when the island was wrongfully included in the sale of land to the Crown without no regard for the people of Ngati Kuia and their food source as well as sacred sites. After restrictions were put in place by the Government on which only certain members of the *iwi* could collect and harvest tītī, it wasn't long after that in 1918 the Crown allowed harvesting of the birds where up to 100 birds would be taken each season (Gaze & Smith 2009 p.194). By the 1950s the pest known as the Norway rat began to jeopardise the population of the bird, therefore, under the legislation Wildlife Act 1953 the harvesting of tītī was no more. 1987 saw the Department of Conservation enforce and bring into effect the Conservation Act 1987 where the Treaty of Waitangi was recognised for its principles and Māori were then seen to be apart of the conservation of land and environment. The Department of Conservation and Ngati Kuia worked together to manage a conservation *rāhui* of the island to ultimately once again have a large population of mutton-birds (Gaze & Smith 2009 p.194). Between the two groups, knowledge was learned from both sides, Ngati Kuia gaining scientific knowledge and DOC being educated in *tikanga* Māori, *mātauranga* Māori (Māori knowledge) and *kaitiakitanga* all the while implementing the Māori cultural value of *rāhui*. Harvesting was then agreed upon to resume for Ngati Kuia but only for educational purposes of *tikanga* and *mātauranga* Māori which the Department of Conservation approved (Gaze & Smith 2009 p.195). The agreement of the Department of Conservation with Ngati Kuia on implementing a *rāhui* on Tītī Island provided a chance for DOC to understand Māori values where it benefited the population of a species. It also gave Ngati Kuia the opportunity to gain back their *mana whenua* and *kaitiakitanga* which they used to their advantage to establish once again the traditions and *mātauranga* Māori of harvesting resources to continue it on for their future generations.

Only by working together with Māori people and their cultural knowledge and concepts of conservation and care for land can the Department of Conservation be able to implement them for the better of their organisation. Furthermore, the joining of an indigenous group of people and a Government organisation will set an example for future reference of how their outcomes have been positive and have established a good and trusting relationship that isn't exactly common in this decade. Throughout history, indigenous people have had a lot of reason to not put their trust into western establishments of governments, though for the future governments they have created initiatives to help understand both sides and work together. *Tikanga* Māori and its key conservation methods have supported those methods of the Department of Conservation in creating an even better method for the future. Ngāi Tahu, Ngatiwai and Ngati Kuia were all lucky enough to stand side by side with the Department of

Conservation in forever more creating a greater symbol of alliance, while teaching the knowledge of how significant Māori values can be in conserving the land and environment. Though some legislations have restricted Māori from entirely gaining back what is rightfully theirs, the continuing practices of *tikanga* Māori in this decade is more than some may have imagined.

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The Use of *Tikanga* Māori in the Department of Conservation (DOC)

Connor Tomoana

Thesis Statement:

There is a continuing need for *tikanga* (Māori protocol, customs) Māori principles and practices to be included by the Department of Conservation (DOC) in the conservation management process (Taipea et al., 1997; Mason, 1988). The current process needs to be reshaped in order to accommodate the needs and well-being of Māori and their interaction with the biophysical environment. The concept of co-management is a likely solution, whereby innovative methods can be adopted and used to prompt co-operation and build trust between Māori and Pākehā as well as including *tikanga* Māori practices (Taipea et al., 1997; Mason, 1988). To a large extent, co-management viable option to assist in the exploration of differences and establishment of common ground between the two parties when regarding the conservation and protection of the environment in Aotearoa, New Zealand (Kawharu, 2000).

Background:

The Department of Conservation (DOC) was launched in April 1987 and plays an important role in regard to the New Zealand environment. More specifically, it is the government agency charged with conserving New Zealand's natural and historic heritage (Napp, 2007). This organisation directs and runs programmes to protect, conserve and restore our species, places and heritage, whilst ensuring and providing opportunities for people to engage with the various taonga (treasures) Aotearoa has to offer (Napp, 2007). The intended 'vision is for New Zealand being the greatest living space on Earth' which is translated and displayed through this quote *'Kāore he wāhi i tua atu i a Aotearoa, hei wahi noho i te ao'* (Napp, 2007). DOC ensures us that New Zealanders are to benefit from their ongoing work, which will enable all New Zealanders to continue to experience and immerse themselves in healthy functioning ecosystems, recreation opportunities and also through living our past history (Lee, McGlone and Wright, 2005).

DOC have stated five general outcomes that their work is organised around, in the hope of promoting such benefits to New Zealanders and visitors (Napp, 2007)

- The diversity of New Zealand's natural heritage is maintained and restored
- New Zealand's history is protected and brought to life
- Allow for more people participate in recreation
- Allow for more people engage with conservation and value its benefits
- Generate conservation gains from more business partnerships

The Department of Conservation is bound largely in part under aspects laid out in the Conservation Act 1987 (Saunders and Norton, 2001). This is a key aspect of DOC as it upholds

many of its intended values and aims but also recognises aspects within tikanga Māori. This act requires DOC to protect natural and historic heritage and provide recreational opportunities on land entrusted to its care. DOC believes that nature is to be protected due to its own inherit beauty but also needs to be protected with the intention of providing benefits for future New Zealand generations to enjoy (Saunders and Norton, 2001).

Furthermore, the department was also launched with an expectation of fulfilling and being obliged to forming a functioning relationship with Māori. To ensure a functioning relationship with Māori, DOC has more consciously acknowledged important Māori principles and customs which reflects tikanga Māori. For example, this is highlighted in the Conservation Act 1987 under section 4, with the department being required to acknowledge and give effect to the principles stated under the Treaty of Waitangi, for example, principles such as *rangatiratanga* (chieftainship, right to exercise authority, autonomy) (Mason, 1988). Further recognition of the relationship between DOC and Māori was exemplified through the Resource Management Act 1991 (RMA). This is due to the departments work coinciding frequently with this piece of legislation. It states that all 'persons exercising functions and powers under it, in relation to managing the use, development, and protection of natural and physical resources, shall consider the principles of the Treaty of Waitangi' (Crengle, 1993; Orange, 1987). Consideration of Māori and their *tikanga* has given DOC a more holistic view of New Zealand's environment and has greatly helped to improve DOC's planning and conduct in regard to conservation management strategies (Crengle, 1993; Orange, 1987)

In addition, DOC also improved their relationship with indigenous Māori since its installation in 1987 through various programmes. For example, Ngā Whenua Rahui was established to help Māori land owners conserve biodiversity, protect the natural integrity of the land and preserve *mātauranga* (knowledge, understanding, wisdom) Māori (Napp, 2007). Also, relationships with iwi were further improved with the establishment of the Kaupapa Atawhai Division, as well as increasing involvement in Treaty settlement processes (Manuera et al., 1992; DOC, 1996). The Kaupapa Atawhai Division is an establishment created by DOC to focus on gaining iwi (extended kinship group) involvement in policy and planning processes, providing *iwi* (extended kinship group) networks with particular areas of expertise and strengthening partnership strategies between DOC and Māori (Manuera et al., 1992; DOC, 1996). Thus, to a considerable degree, *iwi* have become more involved in managing some areas of New Zealand's environment, with the assistance of DOC.

Aims & Objectives of Research:
This research study aims to explore and examine whether the Department of Conservation (DOC) includes tikanga Māori within its policies and whether or not tikanga Māori is included within their practices as an organisation. A successful approach used by DOC will include these aspects and will greaten the sustainability and conservation of the environment in Aotearoa, New Zealand. However, it should also be noted that, if the use of tikanga Maori by DOC is

limited, then there is also particular interest to understand and highlight ways in which tikanga could be further implemented.

Prior to any in-depth research and investigation, my personal opinion and hypothesis is that tikanga Māori is not fully immersed and considered by DOC. There is an assumption that DOC has adopted and considered policies that include tikanga Māori, for example through the Conservation Act 1897 and the Resource Management Act 1991, but from my position it is questionable whether or not they practice tikanga within the organisation. This judgement is based on limited evidence; however, it proves that there is considerable investigation that needs to be undertaken. I believe DOC would consider and acknowledge some of the principles of tikanga Maori in the conservational management of New Zealand's environment, but not fully to the extent that they should. Māori have a restricted role in the decision-making power in New Zealand, this is evident historically in the past and currently in the present. Despite efforts to re-correct the role and principles upheld by Māori in New Zealand, I do believe it is still limited and not fully acknowledged in the ethical way that it should. Using DOC as an example, I believe it will be an effective representation of this opinion, especially in regard to the conservation and protection of our unique environment.

During my research, I hope to cautiously select relevant information from a wide variety of academics. However, methodically selecting different sources such as those views from a Māori and Pakeha perspective will provide a broader insight to different views and ideas surrounding the inclusion of tikanga Māori by the Department of Conservation. This research hopes to maintain equal bias on opinions surrounding this chosen topic and present a firm argument that reflects the thesis statement and the aims or objectives of the research.
Similarly, using relevant examples and referring to case studies is recognised as an important aspect in the methodology of my research. Reference to the Treaty of Waitangi (1840), the Conservation Act (1987), the Environmental Act (1986) and the Resource Management Act (1991) are all examples that will potentially be useful in examining how tikanga Maori is used by the Department of Conservation.

Research Findings:
Co-management is considered an important concept that promotes co-operation and positive relationships between Māori and Pākehā. Berkes (1994) defines this concept as a continuum of arrangements involving various degrees of power and responsibility haring between the government and local community bodies. Berkes (1994) further importantly argues that in contemporary society, mere consultation is an unacceptable and insufficient as it fails to meet the constitutional principle of partnership which is strongly articulated in the Treaty of Waitangi. It is evident, that there are various obstacles to establishing agreements with Maori, it is these obstacles limiting the involvement and recognition of tikanga Maori in DOC's functioning role as a governmental agency.

Taipea et al. (1997) acknowledges some of the main obstacles…

a) Divergent philosophies
b) A lack of co-management models
c) A lack of resources and opportunities amongst Maori
d) Opposition and a fundamental reluctance to share power with Maori

Despite there being limitations to co-operation between Māori and Pakeha, an effective partnership between DOC and Māori may help to rectify such limitations in co-operation (Taipea et al., 1997). The concept of co-management especially in regard to the treatment of the environment is equally beneficial for both parties and would benefit the state of DOC for the future (Taipea et al., 1997). For example, community empowerment through bottom-up approaches and the promotion and use of rangatiratanga (Māori authority, governance) would need to be established to see sufficient changes in DOC's use of tikanga Māori in regard to the environment (Mason, 1988; Taipea et al., 1997). For co-management to effectively work in the conservation sector, co-management must recognise the balance of power and mana (influence, prestige, power) of each iwi and its leaders and give effect to their status as a treaty partner (Taipea et al., 1997). This is one of the ways tikanga Māori could be better addressed by DOC in regard to the conservation and protection of the New Zealand environment.

The use of legislation is extremely prominent in recognising the importance of including Māori in environmental decision-making. To a large extent, DOC can be seen to include and acknowledge tikanga Māori within its policies and the legislation that it has adopted. For example, the Treaty of Waitangi, Conservation Act 1987 and RMA 1991 are significant pieces of legislation that have existed and have been strongly acknowledged by academics as documents which have persuaded DOC to generate a more conscious awareness for tikanga Maori principles (Taipea et al., 1997; Crengle, 1993; Orange, 1987). Tikanga Māori principles which have been considered or are reflected in these documents are rangatiratanga, kaitiakitanga and mātauranga (Mason, 1988; Kawharu, 2000). DOC has worked closely and in parallel with such legislation and tikanga principles to provide Maori with a broader scope of power in relation to the protection of heritage and the environment. In general, this is proof that collaboration between the two differing cultures and recognising the values and opinions between one another is now becoming a recognised constitutional requirement under such pieces of legislation (Berkes, 1994; Mason, 1988; Kawharu, 2000).

To some extent, from the literature discovered during the research process, it is evident that Māori participation in conservation is limited, but it is currently being rectified as can be witnessed through the work of DOC. There are current examples whereby DOC has enabled greater participation for Maori in conservation management within New Zealand. This has greatly increased better understanding of tikanga Maori principles in ensuring native New Zealand is protected and conserved for future generations (Napp, 2007). Establishments and programmes such as the Kaupapa Atawhai Division and Nga Whenua Rahui were made by

DOC to give Maori more control and possession over the surrounding environment, whilst being able to maintain the natural integrity of the land (Manuera et al., 1992). The Kaupapa Atawhai division was to focus on gaining iwi involvement in policy and planning processes and strengthening partnership strategies, whilst the Nga Whenua Rahui was an establishment for Maori to conserve biodiversity on their land possessions (DoC, 1996; Manuera et al., 1992). These covenants and establishments are effective in providing participation rights to Maori in the conservation of the New Zealand environment as well as allowing Maori to implement tikanga Maori principles into conservation. Continually providing Maori with programmes and establishments that allow for the practice of tikanga Māori principles like kaitiakitanga and rangatiratanga is particularly important, especially for DOC's role in conserving the environment. To some degree, even though Māori are restricted in the decision-making process, DOC can be noticed to be making a more concerted effort to provide and acknowledge tikanga Māori.

Conclusion:

In summary, the aim of this research essay was to explore and examine whether the Department of Conservation (DOC) includes tikanga Māori principles within its policies and practices. It is evident that there does need to be a re-shaping of the current relationship and co-operation framework within DOC to better accommodate for Māori and their tikanga principles. However, co-management has been able to acknowledge the differences between Māori and DOC and has prompted greater co-operation and trust between DOC and Māori. In regard to answering the initial hypothesis, since there was limited background knowledge and experience prior to conducting this research, interesting findings were likely to appear. Surprisingly, DOC had acknowledged Māori a lot more than previously thought and programmes to provide Māori with control over parts of their environment had been established and recognised. Furthermore, DOC also recognised various pieces of legislation and also acknowledged its significance to Māori, which was equally surprising. Therefore, recognition of tikanga Māori principles were more apparent than what was initially thought. However, it can argue that Māori continue to deserve equal access, opportunity and greater decision-making power especially in regard to the environment. Also, DOC must continue to promote co-management with Māori into the future to ensure greater conservation and protection of Aotearoa.

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Te Uru Taumatua, Te kaiwhakaū i taku Tūhoetanga
He tuhingaroa mō Te Uru Taumatua, me ōna whakaritenga hei whakaū i te Tūhoetanga ki roto i a Tūhoe anō.
Oromairoa Rangawhenua

Rukutia

Rukutia nga pou tauhu

O te whare nei;

Rukutia nga poupou

O te whare nei;

Rukutia nga tukutuku

O te whare nei;

Rukutia, rukutia,

Kia u, kia mau,

Kai tae mai

A te Anu-matao

Ki roto i a koe e!

Kai ninihi atu ai

A Ua-whatu, a Ua-nganga,

Kai whakamai hoki

A Hau-nui, a Hau-roa,

A Tawhiri-matea.

Taku hiki i pai ai

Mo roto ia Tane

E tu nei,

Ko Mahana,

Ko Pu-mahana

Ko Werawera

Ko Kohakoha,

Nga tangata mo roto

I a Tane e tu nei!

Whano, whano,

Haramai te toki,

Haumi e!

Hui e!

Taiki e!

(Cowan, 2000)

Kua tukuna ngā takutaku, kua tuwhera ko te whare kōrero e tuku ai i ngā whakaaro huhua hei arohaehae mā te hunga pānui. Nā reira, tomo mai ki tēnei whare kōrero, he whare tūmatanui, he whare tapere, he whare takiuira, he whare wānanga, he whare nō te kahikatoa. Ka noho au ki te koko o tōku whare kōrero, ka whakaaro noa. Ka toko ake te ui makihoi a hirikapo e kii ana 'Ka pēhea a Te Uru Taumatua e whakapuaki i ngā tikanga māori ki roto i tōna anō kamupene?'. Ko te tikanga matua ka whakairihia hei tāhuhu mō te whare kōrero, ko tēnei huatau o te Tūhoetanga. Ka hīmata ake ngā taipitopitonga kōrero ki te wetewete i ngā pārongo mō te tōpūtanga o Te Uru Taumatua mai tōna tīmatatanga, tae noa ki ngā rā ā mohoa noa nei. Mā ngā pou e toru o tōku whare kōrero e whakaatu atu i te hirahiratanga o te tūhoetanga, kia rangiwhāwhā te rāneatanga o ngā mātauranga hei urupare atu i tēnei urupounamu. Ko te poutāhū te pou ō mua o te whare kōrero, ki konei whakaemihia te kounga o Te Kura Whare, arā, ko Te Wharehou o Tūhoe. E rua, e rua ēnei ingoa! Ko te poutokomanawa te pou ō waenganui o te whare kōrero, ka whakapapahia ai ngā wahanga e whā e ponitaka ana i Te Uru Taumatua ki konei. Ko te poutuārongo te pou ō muri o te whare kōrero, ki konei wānangahia ai ngā nekehanga mō te takunetanga tūmatanui, ko Te Hui Ahurei a Tūhoe, he wāhanga nui kei a Te Uru Taumatua hei whakarite i tēnei hui nui whakaharahara. Inā rā, koia nei te kaitō mai i ngā tāngata o Tūhoe e noho ana ki ngā tōpito katoa o Aotearoa.

Ka whērerei mai ai ko Te Uru Taumatua i te tau 2011, he hua nō te mahere mō Te Wharehou o Tūhoe ("The Blueprint", n.d.). Kei roto i te mahere nei ngā pou tarāwaho, me ngā tūāpapa mō ngā nekehanga o Tūhoe e whakahou ana i te aronga matua o Te Uru Taumatua. Ko Te Uru Taumatua te kaiwhakahaere i ngā whenua me ngā rawa ake o Tūhoe. Ko te kaupapa matua o Te Uru Taumatua he tātaki, he whakatū rautaki hoki e ū ai ko te tūhoetanga ki roto i tēnā tāngata, i tēnā hapū nō roto mai o Tūhoe ("Our Organisation Te Uru Taumatua", 2013). Ka mutu, he whakapakari ake i te tūāpapa ohaoha me te rangatiratanga e whakaahu whakamua ai te iwi o Tūhoe , ā whenua, ā hinengaro, ā tinana, ā wairua anō hoki. He whakakotahitanga a Te Uru Taumatua i ngā tāngata nō roto, nō waho hoki o Tūhoe ("He Korona Whakataena", 2017) kei a rātou ngā pukenga, ngā tohungatanga me ngā kupu āwhina katoa hei tautoko i te kunenga mai o te Tūhoetanga mai onamata, ki inamata, hei whai mō te anamata.

Tēnei te pou, te poutāhū, ko te mana whenua.

Ka noho au ki te koko o tōku whare kōrero, ka whakaaro noa ki te pou tuatahi o te whare kōrero, e whakamārama ai i Te Kura Whare, arā, ko te papa taunga o Te Uru Taumatua. Ko Te Kura Whare te whare oranga taiao tuatahi ki te tuakoi tonga o te ao, ā, kei Tāneatua ia e tuu ana ("Te Kura Whare the living building", 2013). He whakatakotoranga hou tēnei ki te whakahou i te pūngao pai e ukauka ai tātou te ira tangata hei te tau tītoki. Mā ngā uaratanga me ngā mātāpono whakauka e whakatū tūāpapa hei whakaū i tēnei tikanga, te tūhoetanga ki roto i te hāpori. E toru ngā āhuatanga kua whakamahia ki roto i te whare nei hei whakatinana i te taukaea ki waenga i a Tūhoe me te whenua. Ko te wai, te pūngao me ngā rawa taketake ērā.

He hononga tāpua tā Tūhoe ki te wai, he waiaro kua tau ki roto i tēnei iwi, inā hoki, ko Tūhoe te kaitiaki o te moana o Waikare, te wai tuku kiri o ngā mātua tīpuna (Te Awekotuku & Nikora, 2003). Ko ngā whakamahinga wai katoa o Te Kura Whare, he mea kua whakatōpūtia e te pūnaha hopu i ngā roimata o Ranginui. Ka whakakaotia e te pūnaha nei i te ua mai i te tuanui o Te Kura Whare, kātahi ka puritia e ngā kurawai raima ki raro o te whenua. I ngā wā rū whenua, waipuke whenua, i ngā wā ohotata rānei ka tohaina te wai māori mai i ngā kurawai raima hei tautoko i ngā tangata ake o Tūhoe ("International Living Future Institute", 2018).

Kua whakairihia te tokomaha o ngā papa kōmaru puta noa, hei whakahohe i Te Kura Whare. Kua āraitia hoki te tuanui me ngā pakitara o te whare nei, kia mahana ake ia i te hōtoke, ā, kia kōangiangi i te raumati. Mā te pēke pūkaha e penapena ai te hiko kua whītikina i te aranga mai o te rā, kia pai te whakamahi i ngā toenga hiko i te pō, ka mutu, kia tohaina ki te taone o Tāneatua hei mimiti i ngā utu ā whare ("International Living Future Institute", 2018).

Ko ngā rawa katoa o Te Kura Whare, he rawa hangarau, rānei he rawa taketake ake nō te ngahere o Te Urewera (Iti, 2015). Koinei te herenga motuhake o Tūhoe ki tōna anō whenua, ki tōna anō taiao. Me te mea hoki, ko te tūwaahi nei a Tāneatua te waharoa ki te ngahere o Te Urewera. Ko Te Urewera te kōhanga e tūtohu ana i te iho o te tūhoetanga. Ka whakamahia ngā rākau taumata rau mō ngā poupou, paepae, waihoki, ngā heke o Te Kura Whare; Me ko Te Wao Nui a Tāne tōna tairitenga. Ko te manako ia, mā tēnei whare rauora, e whakarauora i ngā tangata Tūhoe, kia ora tēnei mea te tūhoetanga tae noa ki te āke āke. Arā ia te kōrero *he kura kāinga e hokia, he kura tangata e kore e hokia".*

Tēnei te pou, te poutokomanawa, ko te mana rangatira.
Ka noho au ki te koko o tōku whare kōrero, ka whakaaro noa ki te pou tuarua o te whare kōrero. Ki konei whakaraupapahia i ngā huatau mō ia wahanga e karapoti nei i Te Uru Taumatua hei whakaatu atu i te hōhonutanga o tēnei mea te Tūhoetanga. E whā ngā taha o Te Uru Taumatua: Ko Anamata, Ōnukurani, Iwi me Whairawa ("Our People Te Uru Taumatua", 2013). He whakakotahinga tohunga ēnei nō roto, nō waho hoki o te iwi o Tūhoe. He tūruapō nō rā tou ki te whakaara, ka mutu, ki te whakatō kakano kia puawai ai ko te Tūhoetanga ki te kōpuu o Tūhoe.

Ko te aronga matua o Anamata he whakatū māhere rautaki me ngā rauemi, hei whainga mō ngā tau ā muri ake nei. Me hāngai, me pono, me tūturu ngā pārongo katoa ka puta mai i te tari nei ("Our Organisation Te Uru Taumatua", 2013).

Ko tā Ōnukurani he hanga, he tautapa āhuatanga ki te whakahaere me te whakatipu i te taiao me ngā taonga katoa kei ngā awa, kei te ngahere, kei te whenua anō hoki, i raro i te āhurutanga o ngā tikanga ake o Tūhoe (Higgins, 2004). E aro pū ana a Ōnukurani ki ngā tātai whakahaerenga o te ngahere o Te Urewera ("Our Organisation Te Uru Taumatua", 2013), inā

rā, koira te pātaka kai me te pātaka oranga o te iwi. Ka mutu, ko Te Urewera te Hawaikī tapu o Tūhoe.

E ngahunga pū ana te wahanga Iwi ki te rautaki-ā-pāpori, ki ngā haumitanga moni-ā-pāpori, waihoki, ngā kaupapa here-ā-pāpori kia māhorahora tōna tirohanga ki ngā wawata o te iwi ("Our Organisation Te Uru Taumatua", 2013). Koinei te waahi ka pōhiritia mai ngā mātanga o ia hapū nō Tūhoe, inā hoki, kei a rātou te mana me te rangatiratanga o te wahanga nei. Ko te manako nui tā te taha Iwi, he whakakipakipa, he whakatenatena i ngā tāngata Tūhoe kei waahi kē noho ana, kia hono anō ai te taukaea ki te kāinga (Iti, 2015).

Ko te waahi ki a Whairawa, he whakatutuki i tā Tūhoe e kaingākautia ai mā roto mai i ngā mahi ohaoha hei painga mō te hāpori me te iwi o Tūhoe ("Our Organisation Te Uru Taumatua", 2013). Mā te whakahaerenga o ngā rawa o Tūhoe e whanake ai te ōhanga tino rangatiratanga ki waenga i te rohe o Tūhoe (Iti, 2015).

Ko tā te tūhoetanga he wāwāhi tūā pā kia tipu, kia rea ngā moemoeā o te whārua o Tūhoe. Ā, kua rangatira tēnei i ngā wahanga e whā o Te Uru Taumatua.

Tēnei te pou, te poutuārongo, ko te mana motuhake.

Ka noho au ki te koko o tōku whare kōrero, ka whakaaro noa. Karangatia he huinga nui, whakaminea mai i te iwi, whakarāmemenetia ngā huānga o tēnā hapū, o tēnā marae kia whakaeke mai ki runga i te reo pōhiri o te hui ahurei. Koinei te pou tuatoru o te whare kōrero, ko Te Hui Ahurei a Tūhoe . He mana nui tō Te Uru Taumatua hei whakarite i tēnei kahupapa, i te mea ko rātou ngā kaitō i ngā tāngata o Tūhoe kua marara ki tua o Aotearoa whānui ki te wā kāinga.

I whakarewahia te hui ahurei nei i te tau 1971 ki Mataatua Marae, ki Rotorua (Milroy, 1997). He taiopenga motuhake ka tū i ia rua tau ki Te Rohe Pōtae o Tūhoe, e whakakotahi ana i ngā mangainga o Tūhoe e noho tāone ana, mā roto i ngā mahi ā rēhia rāua ko Tānerore, ngā mahi hākinakina, tautohetohe, mahi toi, ka mutu, ngā mahi puoro hoki. I ngā rā o uki he ahurei whakangahau noaiho tēnei i waenga i te roopū o Te Ika nō Te Ūpoko o te Ika, rātou ko Te Tira Hou nō Tamaki Makaurau (Milroy, 1997). I kitea, i rangona hoki e Te Rangihau (John Rangihau) i ngā tini hua, waihoki, i tētahi huarahi e angitū, e momoho ai te iwi o Tūhoe ki roto i te huihuinga nei. Nā reira, i whakaurua ko ngā tikanga ō Ngai Tūhoe ki te wahanga kapa haka o Te Hui Ahurei a Tuhoe i te tau 1974 (Biddle, 2012).

Kua roa tēnei ahurei e tū ana, āpiti atu ki tēnei koinei te hui-ā-iwi nui rawa atu ki Aotearoa nei (Milroy, 1997). Ko tōna hirahiratanga ka kitea ki ngā mahi kapa haka; ka whāia rawatia ngā tikanga, kawa me te tū ō Tūhoe ki konei, hei pupuru i ngā kōrero tuku iho mai i ngā kōeke o Tūhoe Whānui. E ai ki a Turuhira Hare*, "he kura whakarite Te Hui Ahurei a Tuhoe i ngā rangatahi mō runga i ngā pae marae o ia hapū"* (Hare, 2018)*.* Me mātua whai ngā kapa i te

karanga, te wero, te haka peruperu, te rau rākau, te whaikōrero me te mōteatea kia taiea, otirā, kia whakaihuwaka ki tēnei tātāwhāinga. Koia ko te whakatinanatanga o tēnei mea te tūhoetanga.

I te nuinga o te wā ka hīmata ake ngā mahi ā rēhia ki te haka pōhiri, ka tukuna te kaiwero hei tātaki i i te tū. Hei tā Tei Nohotima, *"ko te kaiwhakawaha i ngā mahi katoa o te matua, o te kapa, o te iwi, ko te kaiwero. Ko tana rākau te kaiwhakawaha i a Tūhoe, kotahi tana haere, kotahi tana whakaaro, kotahi tana whakatoa i a ia mō te matua, mō te kapa, mō tana whānau, mō te iwi"* (Mclean, 2018). Ko te kaikaranga te reo tuatahi ka rangona e te minenga, ko tana reo pōhiri e whakatau ana i te tini ngerongero o te rūranga kua tae atu ki te tautoko i te kaupapa.

Ka huri ki te haka peruperu, e rua ngā peruperu ka hakaina e Tūhoe, ko Te Puru me Te Hokokura. I titoa te peruperu Te Puru i te tau 1864, hei haka whakahoki ki ngā hoariri o te kākari nui ki Ōrākau (Fraser, 2009). Kua whakamoea te haka peruperu Te Puru ki Te Hui Ahurei o Tūhoe kia noho tapu ērā tūāhuatanga ki ōnamata, ēngari ka hakaina tonuhia e Tūhoe ki ngā kaupapa motuhake e pā kau nei ki te iwi. 2016 te tau ka huraina mai te peruperu Te Hokokura ki runga i te papa whakatū waewae o te hui ahurei (Black, 2016), i tuhia e Te Kura Parawhakawai o Tūhoe (Tūhoe, 2016). Ko te ingoa 'Hokokura' he kupu huna e hāngai ana ki Te Wharehou o Tūhoe. I pātaihia te urupounamu ki te whakatūwheratanga o Te Kura Whare 'nō wai te whare nei?', ko te karanga puha o Tūhoe hei urupare atu 'nō Tūhoe tauukiuki' (Tūhoe, 2016), anei ko ngā kohinga kōrero o te ao hou. Mānohi anō, kei roto hoki ngā whakatauki rongonui o te ao kōhatu i te peruperu nei. E whakatauiratia ana tēnei i te haere ngātahi o te ao kōhatu me te ao hou i runga i te ara whai orangatonutanga mō te iwi o Tūhoe.

Kātahi ka karawhiua ko te rau rākau me te whaikōrero. Waihoki, kua whakatauhia he ture kia ōrite te mōteatea ō ia kapa. Kua pēnei te āhua kia mōhio, kia mārama hoki te rau takitini o Tūhoe ki ngā waiata koroua maha o te iwi. Hāunga i te katoa o ēnei, ko ngā tāngata e whakawaha ana i ēnei tūranga rangatira me 18 ki te 30 te pakeke (Mclean, 2018). He āhuatanga tēnei kia whakapoapoa i te whakatipuranga mō āpōpō ki te tū hei kaikaranga, kaiwero, kaiwhaikōrero hoki mō tōna ake marae. Me te mea hoki, ko te kapa nōnā te taha tikanga i wikitōria, koia te kapa whakaihuwaka mō te taha kapa haka ki Te Hui Ahurei a Tūhoe.

He hui nui whakahirahira tēnei mō Te Uru Taumatua, inā rā, ki tā Tūhoe whakapae ko te ahurei tā rātou marae, ko te marae tā rātou ahurei (Hare, 2018). Arā, ko te hui ahurei te waka whakaora i te tūhoetanga kia eke ki tōna taumata tiketike mō te tau koroī. Kia whakatauki ake i konei tā Ngātai Rangihau whakatau e kii ana *"Ahakoa haere ai a Tūhoe kī hea, ka kawea tonuhia e Tūhoe ōna tikanga", tōna mana motuhake, otirā, tōna tūhoetanga"* (Mclean, 2018).

Ka noho au ki te koko o tōku whare kōrero, ka whakaaro noa. Ka hoki anō ki tā hirikapo whakatara matapaki ai, arā, 'Ka pēhea a Te Uru Taumatua e whakapuaki i ngā tikanga māori

ki roto i tōna anō kamupene?'. Ka tiro whakarunga ki te tāhuhu o runga ake o te whare kōrero, e minamina mai ana ko tōna kaupapa matua, ā, ko tēnei huatau o te tūhoetanga. Poupouhia te poutāhū o mua o te whare kōrero nei, ko tāna he whakamārama mai i Te Kura Whare me ōna rawa whakarauora i te taiao, e mōhio ai te tangata i te matemateāone o Tūhoe ki tō rātou whenua taurikura. Poua rawahia te poutokomanawa ki waenganui o te whare kōrero, hei whakaatu atu i ngā tapanga rangatira e whā o Te Uru Taumatua e pikau nei, e whakatutuki nei i ngā wawata o te iwi o Tūhoe. Poua ko te poutuārongo ki muri o te whare kōrero, ka whakairihia ko Te Hui Ahurei a Tūhoe me ōna nekehanga katoa kia noho motuhake te tūhoetanga ki roto i ngā mangainga o Tūhoe kua purere katoa i Aotearoa.

Tēnei au, tēnei au te tamāhine o te kohu, te tekoteko o runga ake o te whare kōrero; e pūkanakana ana, e whākanakana ana. E whakamānawa atu ana ki te kamupene o Te Uru Taumatua. Ko te tūhoetanga tētahi āhuatanga e whakaū kaha nei e rātou, kia noho tangata whenua ai tēnei tikanga ki roto pū i te ngākau o te tangata Tūhoe. Hei tānga manawa, hei taonga puipuiaki nō ōnamata, mō īnamata hei whai ki te anamata. Kua tū te whare! Nā reira, tomo mai, tomo mai, tomo mai ki tēnei whare kōrero ōku. He whare tūmatanui, he whare tapere, he whare takiuira, he whare wānanga, he whare nō te kahikatoa.

Unuhia, unuhia
Unuhia ki te uru tapu nui
Kia wātea, kia māmā, te ngākau, te tinana, te wairua i te ara tāngata
Koia rā e Rongo, whakairia ake ki runga
Kia tina!
Hui e, Tāiki e!
(Morgan, 2007)

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Te tikanga maaori i roto i ngaa mahi o Waikato-Tainui
Taamirangi Sam-Turner

"Maaku anoo e hanga tooku nei whare, ko ngaa pou oo roto he maahoe, he patatee. Ko te taahu he hiinau. Me whakatupu ki te hua oo te rengarenga, Me whakapakari ki te hua o te kawariki."

- Kiingi Taawhiao

Ko teenei tuhinga rangahau, ka uiui au i ngaa roto me ngaa waho o ngaa tikanga kua poupou ki roto ki paatu o te whare. Ko te roopuu e uiui ana au ko Waikato Tainui. Tuatahi, ka whakamaarama e au ko wai a Waikato Tainui. Tuarua, ka uiui au i ngaa tikanga kua whakatoo ki roto ki a Waikato Tainui. Ko ngaa tikanga ka uiui e au, kaatahi, ko te roopuu a Ngaa Marae Toopu. Kaa rua, ko Ngaa maataapono, ngaa uaratanga raanei o te Kiingitanga. Kia mutu ake ai taku tuhinga rangahau ki ngaa tikanga whakarauora reo. Kia ruku tootika ki te rangahau.

Ko Waikato Tainui he roopuu i whakatuuria kia whakawhanake i ngaa iwi, hapuu, ngaa marae, me ngaa tangata hoki a Waikato Tainui. I ahu mai i te whakahokitanga mai o ngeetehi o ngaa wheenua o Waikato Tainui i raupatuhia noo te tau 1995. He hiahia, he wawata hoki aa ngaa maatua tuupuna kia mau, kia pupuru ki ngaa maataapono o te kiingitanga. Ko ngeenei maataapono, ko te whakaiti, ko te whakapono, ko te aroha, ko te mahi tahi, ko te manaakitanga me te kotahitanga (Waikato Tainui, 2017).

E whaa ngaa pou o Waikato Tainui, ko te pou tuatahi, ko te tiakitanga a Waikato Raupatu whenua (Waikato- Tainui lands trust). Ko te pou tuarua, ko te tiakotanga a Waikato Raupatu awa (Waikato-Tainui River Trust). Ko te pou tuatoru, ko ngaa roopuu pupuru o Waikato (Tainui Group Holdings). Araa, ko te roopuu tuawhaa ko te roopu rangahau me te whakawhanake o te whare takiura o Tainui (Waikato Tainui Research and Development college). Ko Te whakakitenga o Waikato te kaawanatanga o te roopuu a Waikato Tainui. Ka koowhiri i ngaa mema ki runga i Te Whakakitenga naa roto i ngaa marae maha o Waikato Tainui. Tokorua ngaa mema ka whiriwhiria, ka tohua hei maangai moo taa raatou marae.

Ko Te Arataura ngaa kaahui minita me kii o Te Whakakitenga o Waikato. Pooti ai raatou e te ringa matau o te Kaahui Aariki, me ngaa mema katoa kei runga i te Te Whakakitenga o Waikato. Ko te tongikura a Kiingi Taawhiao e korowai ana i ngaa moemoeaa a Waikato Tainui (Waikato-Tainui, 2017. Koinei taua tongikura raa,

> *"Maaku anoo e hanga tooku nei whare, ko ngaa pou oo roto he maahoe, he patatee. Ko te taahu he hiinau. Me whakatupu ki te hua oo te rengarenga, Me whakapakari ki te hua o te kawariki (Waikato Tainui, 2017)."*

Naa roto i ngaa paatu o te whare a Waikato Tainui, he mahere whakakitenga ki kia ea ai i te tau 2050. Naa roto i teenei mahere i hua maingaa pou e rima. Ko te pou tuatahi e haangai ana ki Ngaa tohu kaupapa. Ko te pou tuarua e hanagai ana ki Ngaa tohu whai rawa. Ko te pou tuatoru e haangai ana ki Ngaa tohu Haapori. Ko te pou tuawhaa e haangai ana ki Ngaa tohu Taiao. Ko te tohu whakamutunga e haangai ana ki Ngaa tohu Mahi Tonu (Waikato Tainui, 2017, p10).

Kua whakatoo a Waikato Tainui i ngaa tikanga, mai i te orokohanga mai o te roopu a Ngaa Marae Toopu. Ko Ngaa Marae Toopu he roopu kua whakaritea i raro i te mana o te kiingitanga, kia manaaki, kia arahi, kia tohutohu hoki i ngaa tikanga naa roto i ngaa Marae maha, huri noa i a WaikatoTainui. Ko raatou ngaa kaitiaki i ngaa tikanga moo te kiingitanga (Waikato Tainui, 2018, p23). He ahunga mai a Ngaa marae toopu i te rau tau o te 1976, i te tuarima o Noema. Koiraa te raa i whakarauika te tini me te mano o ngaa tangata noo runga i te marae o Tuurangawaewae, ki te whiriwhiri i te whakahaeretanga o teetahi roopuu whakaminenga marae. Ka hua mai ko ngaa hapu katoa o Waikato Tainui. Ka noho ko taua whakaminenga hei roopuu whakahirahira moo ngaa hapuu katoa o Waikato Tainui. Ko ngaa tino wawata o Ngaa Marae Toopuu, kia whakakotahi i ngaa marae maha o te rohe pootae, ki raro i te mahau ka tautokohia te kiingi e raatou. Te taukona i ngoona hiahia moo ngaa mokopuna e haere ake nei. He hiahia noo raatou hoki, kia tuaapapa ngaa mokopuna ki roto i ngaa aahuatanga Marae me ngaa akoranga o te kiingitanga. He moemoeaa taa raatou kia whakamana, kia tautiinei i ngaa haepapa a te kiingi, a te kiingitanga hoki. Naa teenei, ko te aronga o Ngaa Marae Toopuu ki te tohuhinga o te kiingi. E 52 ngaa hui kua whakaritea e Ngaa Marae Toopu. E 3 ngaa waananga aa iwi. E 4 ngaa waananga Tikanga kiingitanga. E 6 ngaa hui. E 6 ngaa waananga puukoorero. E 8 ngaa hui moo ngaa kaihautu i te waka o Ngaa Marae Toopu. E 29 ngaa Poukai (Waikato Tainui, 2018).

Ko ngeenei tikanga he waahanga motuhake toona ki roto i ngaa whakakitenga whakamua a Waikato Tainui. E kite ana whaanuitia i te ao e hurihuri ana, aa, me mau kia uu, me mau kia ita i ngaa tikanga me ngaa kawa (Waikato Tainui, 2018, p23). Ki ooku whakaaro, ko ngaa tikanga me ngaa akoranga a ruuruhi maa, a koroheke maa, he aahuatanga me ora ai moo aake tonu atu, i te mea teeraa pea koiraa anake te hononga (tikanga), kua mahue ake ki ngaa uri whakaheke ki a raatou maa (tuupuna). He hiahia hoki kia mau ki ngaa akoranga, ngaa koorero, ngaa hiitori me ngaa tikanga kia koorero atu ki ngaa uri e haere mai ana,aa, kia taea ai raatou te whakaheke i aua akoranga ki ngoo raatou uri hoki, heke iho, heke iho.

Ko te roopuu a Ngaa Marae Toopu ngaa kai pupuri, ngaa kai manaaki oo eenei taaonga o te kiingitanga. (Waikato Tainui, 2018, p23). I te haerere a Ngaa marae Toopu ki ngaa Marae, ngaa

Poukai me ngaa hui whakahirahira o te Kiingitanga, i pupuu ake te hiahia moo ngaa waananga-aa-iwi, mo ngaa puukoorero me ngaa waananga tikanga Kiingitanga. Ki taa Totorewa, i roto i te puurongo a tau 2018, e kite ana he ango ki roto ki ngaa taane kaaore e peeraa ana te taumata whaikoorero, mihimihi hoki. Me te aha anoo, kua tautohutia e ruuruhi maa, e koroheke maa, kei te memeha haere ngaa koorero tuku iho, ngaa tikanga, te ahurei, te reo o Waikato Tainui (Waikato Tainui, 2018, p24).

Ki taa Ellis (TVNZ, 2004), I te waa i huunuku mai ngaa tangata noo ngaa moutere ki Aotearoa, e maha rawa atu oo raatou wawata me o raatou tumanako, eengari e maha ngaa aahuatanga e whakamoorea i a raatou. Ko ngeenei whakamooreareatanga, ko te ngaro haere oo taa raatou reo, taa raatou ahurea, ngoo raatou tikanga, ngoo raatou hononga ki ngaa tangata o te kaainga, taa raatou tuakiritanga hoki. E taea ana te haangai i teenei koorero ki te memeha haere o ngaa aahuatanga o ngaa tikanga, koorero tuku iho, te ango hoki kei waenganui i ngaa uri a Waikato Tainui i ngaa akoranga o te tikanga.

Inaa te toko maha o ngaa uri a Waikato Tainui e noho ana kai tawhiti i taa raatou papa kaainga, ka mahue raatou i ngaa ngaa koorero tuku iho, ngaa tikanga, te ahurei, te reo o Waikato Tainui. Ka kitea hoki he ango ki roto i te taumata o te whaikoorero, i ngaa nama hoki o ngaa kai whaikoorero ki runga i ngaa marae maha o Waikato Tainui. Aa, maa wai raa e taurima, e kaakaa i ngaa pae maha huri noa i te iwi o Waikato Tainui. Ko te hiringa o Ngaa marae toopu naa roto i te roopuu a waiakto Tainui, kia titia ki te ngaakau i ngaa maataapono, i ngaa akoranga o te kiingitanga ki roto i a taatou otiraa ngaa uri whakaheke e haere tonu mai ana. Kia tautoko hoki i te kiingi me te kiingitanga hoki. Ki taa Papa (Tau kee Aotearoa, 2018). Ki taa Pania Papa i a ia e koorero ana ki a Roihana Nuri e paa ana ki ngaa aahuatanga, me peehea e akiaki i ngaa whaanau kia whakatakoto mahere kia whakaauora i te reo ki waenganui i ngaa iwi. Ko taana kaatahi, me noho te roopuu maa raatou te mahere e, moo raatou hoki teenei mahere. Kaa rua, me moohio te roopuu kei whea raatou inaaianei. Kaa toru, me moohio, e hiahia ana raatou ki te haere ki whea, kia tae atu raatou ki whea. Ka tai raa raatou ka whakarite i ngaa puurekieki wiiwii, e tae atu ai te roopuu ki te mutunga o te huarahi. Naa muri mai i teenei, me peehea te arotake mehemea i pai, kaaore raanei i pai, kaaore raanei i tutuki, me tiini raanei i te mahere kia pai ake te anga whakamua. E taea ana te wakamahi i teenei mahere rautaki hei whakaora i ngaa tikanga, i ngaa koorero aha raanei, aha raanei ki roto i ngaa uri whakaheke a Waikato Tainui, ki roto hoki i naa iwi katoa huri noa i te motu. E rapu ana a Ngaa marae Toopu kia whakaako i ngaa kaumaatua, ngaa pakeke kia mataau raatou ki ngaa whakaakoranga o te whaikoorero, e karanga, ngaa waiaa, ngaa hiitori me ngaa tikanga o te Kiingitanga.

Kua whakatoo a Waikato Tainui i ngaa uaratanga o te Kiingitanga. Ko ngeenei uaratanga ko te whakaiti, ko te whakapono, ko te aroha, ko te mahi tahi, ko te manaakitanga me te kotahitanga. Ko ngaa tongikura a Kiingi Potatau Te Wherowhero, a Taawhiao, me a Te Puea Heerangi hoki, he koorero ka arahina, ka whakaohooho i te roopuu a Waikato Tainui ki roto i

a raatou mahi katoa. Katoa eenei uaratanga, eenei tikanga, he taonga ka whakatookia ki roto i teenaa, i teenaa o ngaa ui a Waikato Tainui, ki roto i te roanga ake o ngoo raatou ao. Ko te kohinga nei te whakatinanatanga o te whakaaro, kia uu, kia mau, kia ita. E haere ngaatahi tonu ana raatou i roto i teenei ao (Waikato Tainui, 2017, p4). He whakahirahiratanga ngeenei tongikura noo roto i a Waikato Tainuii te mea ko Waikato Tainui te iwi ka manaaki, ka korowai i te Kiingi, otiraa, te Kiingitanga. Kaa moohiotia whaanuitia e ngaa iwi o waho atu, he kaha taa Waikato Tainui ki te tautoko, ki te manaaki i te Kiingitanga. Ki te korehe tikanga o te kiingitanga ki roto i ngaa whakaritenga a Waikato Tainui. He aahuatanga ohorere, araa, ki a au nei, he aahuatanga hee rawa atu teeraa. Ko ngaa tikanga o te kiingitanga ka noho hei aho matua, hei taatai whakapapa ki ngaa aahuatanga, ki ngaa whakaritenga hoki a Waikato Tainui.

He ahunga mai eenei maataapono, ngaa tikanga raanei i ngaa tongikura a Potatau Te Wherowhero, a Taawhiao, a Te Aatairangikaahu, me a Te Puea Heerangi. Ko raatou ngaa kaingaarahu o ngaa iwi o Waikato Tainui. Ko te whakapono me te aroha, he tongikura ka rangona i te tongikura a Kiingi Poatau Te Wherowhero. Koinei taua Tongikura, "Kia mau ki te ture, ki te whakapono, ki te aroha. Hei aha te aha! Hei aha te aha!" (Waikato Tainui, 2017, p2). Ko te whakaiti, ka rangona ki roto i te Tongikura a Kiingi Taawhiao," Maaku anoo e hanga tooku whare. Ko toona taahuhu, he hiinau. Oona pou he maahoe, he patatee (Te Ara, 2012). Ko ngaa raakau Hiinau, Maahoe me te Patatee, he raakau kaaore e moohiotia whaanuitia ana e te tokomaha. E whakarite ana teenei ki ngaa raakau whakaiti nei (Te Ara, 2012). Ko te mahi tahi, te manaakitanga me te kotahitanga kei roto i ngaa tongikura a Potatau Te Wherowhero, me Te Puea Heerangi, otiraa, ngaa tongikura katoa a raatou maa. Ka whakatauira ake au i te Kotahitanga, te manaakitanga, me te mahitahi ki roto i te tongikura a Potatau Te Wherowhero, i a ia ka kii, "Kotahi te koohao o te ngira e kuhuna ai te miro maa, te miro whero me te miro pango." Kii taa Ihaka (Ihaka 1957:41), I ngaa waa o mua,kitea te mahi o ngaa haahii rerekee i waenganui i te iwi Maaori. Ahakoa ngaa rerekeetanga, kotahi te urunga atu, araa, ko te Atua teeraa. Ko te ngira, e whakarite ana ki te Atua. Ko ngaa miro e whakarite ana ki ngaa tangata katoa. Ahakoa ngaa whakapono rerekee. I te mutunga o te raa, kotahi te tatau o te tangata, araa, ko te atua teeraa. Ki taa Milroy (Morfield 2004: 37 -42), ko ngaa iwi whaanui ngaa *mira* pango', ko ngaa paakeha ngaa 'mira maa', ko ngaa rangatira maaori, ngaa 'mira whero.' Ko te tina ira o tenei whakatauaaki, ko te whakakotahi, ko te mahitahi, ko te tiaki mete manaaki i ngaa tangata katoa, ahakoa te aha, ahakoa te aha ki raro i te korowai o te Kiingitanga. Maroke ana te kitea ko ngeenei tongikura, he koorero i ahu mai i ngaa whatukura, i ngaa Maareikura o te Waka o Tainui. Koinei te hiringa o ngeenei tongikura kite roopu a Waikato Tainui.

Kua whakatoo a Waikato Tainui i ngaa mahere whakarauora reo maaori aa iwi, ko te reo kaakaho teetahi tauira o te whakarauora i te reo ki *rota* o Waikato Tainui. Ko Te Reo Kaakaho he tauira o teetahi o ngaa waananga reo maaori kua whakaritea. He mea waihanga teenei waananga noo muri mai i te whakamaatautau. E 120 ngaa merna o te iwi i whakaaako ai noo te tau 2016 (Waikato-Tainui, 2017). I taua tau, 15 ngaa waananga reo, kotahi raa anake te roa o ngaa waananga, ka whakahaerehia hoki ki raro i aTe Reo Kaakaho. E aro puu ana teenei

waananga ki ngaa merna e kaumaatua ake ana i te 13 tau. Ko Te Reo Kaapuia teetehi kaupapa anoo kua aata whakaritea. Ko teenei e aro ana ki ngaa kaiako i roo kura. Ko raatou te hunga ka whakaako i te reo, ki te reo raanei i *rota* i te rohe o Waikato. Ko teenei te hunga he hiahia noo raatou kite whakapakari i oo raatou puukenga whakaako i te reo Maaor. Kaa rua ko raatou te hunga he hiahia noo raatou kite moohio ki te reo me ngaa tikanga o Waikato Tainui. 300 ngaa kaiako i whai waahi ki ngaa waananga. I te tau 2016 i oti te waihanganga o Te Reo Uukaipoo e aro ana ki ngaa whaanau, aa, whaanui ake te tukunga hei te tau 2018. He mea whakatuuria teetehi ohu reo, araa, te Reo Advisory Group kia aarahi i te huarahi o Te Reo me ngaa Tikanga moo te iwi.He mea waihanga teetahi uiui reo e Waikato-Tainui College raatou ko eetehi roopu kaihaapai i te reo puta noa i te iwi, hei rurii i te taumata o ngaa merna o te iwi kite reo o Waikato. I riro te iwi eetehi puutea mai i aTe Taura Whiri i Te Reo Maaori hei whakatutuki i ngaa kaupapa maa te iwi (Waikato Tainui, 2017, p29). Kua whakaritea eenei waananga kia whakapakari, kia whakakaha taatou kite reo, ngaa tikanga, ngaa koorero tuku iho, ngaa hiitori a Waikato Tainui (Totorewa, 2018, p23).

Kia whakakapi i aku kupu koorero, ko Waikato Tainui he roopuu i whakatuuria kia whakawhanake i ngaa iwi, hapuu, ngaa marae, me ngaa tangata hoki a Waikato Tainui. Ko ngaa mahere rautaki kua whakatoongia ki roto i ngaa paatu o te whare peeraa ki Ngaa Marae Toopu, Ngaa uaratanga, ngaa tikanga raanei o te kiingitanga, me ngaa waananga whakarauora reo peeraa ki a Te Reo Kaakaho, he tauira o ngaa tikanga kua whakatoo ki roto i a waikato Tainui, hei whakawhanake i ngaa iwi, i ngaa Haapuu, i ngaa Marae me ngaa uri o Waikato Tainui.

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Investigating the extent to which *tikanga* Māori is incorporated into the practices of the Tuaropaki Trust and how this impacts the Trust as a whole

Claire Luke Krishnan

Within New Zealand's contemporary commercial context, the frameworks and values underpinning many Māori-operated businesses are often rooted in traditional values, establishing a culturally-oriented philosophy or set of ideals under which the company operates (Harmsworth 2005: 103). Since its establishment, the implementation of *tikanga* Māori in the framework and core ideologies of the Tuaropaki Trust has contributed to its commercial success and involvement in widespread ventures, by amalgamating traditional values with contemporary corporate ideals. The primary aim in conducting this research was to investigate how and to what extent the Tuaropaki Trust has implemented *tikanga* Māori into its practices and frameworks. This essay aims to identify the examples of *tikanga* evident within the organisation and subsequently propose realistic suggestions for how the Trust could further implement or enhance *tikanga* Māori in their general proceedings and corporate framework. The report will begin with a broad contextual overview of the concept of *tikanga* and the core values of the Tuaropaki Trust, followed by an examination of past and current incorporation of *tikanga* into the practices of the Trust. The essay will end with a discussion of the benefits of *tikanga* and will propose recommendations for the future of the organisation.

The role of *tikanga* in a Māori world view is to serve as a manifestation of traditional Māori values and protocols, thus constructing a framework to guide behaviour and aid in decision making (Foster 2002:3). It follows that the observance of *tikanga* outside a Māori context conveys Māori ideologies and conventions to general New Zealand society, ensuring that indigenous values and ways of life are appropriately acknowledged. Māori have often identified a societal failure to properly recognise and validate the authenticity of "traditional and customary knowledge", arguing that such knowledge is often eschewed in favour of modern Western science (Fraser 1991: 90). More recently, the incorporation of *tikanga* Māori within a business context often establishes guidelines under which organisations can manage their professional relationships and define their overall vision and values (Te Puni Kōkiri 2005: 11). The Tuaropaki Trust is an example of an agricultural organisation which emphasises the incorporation of *tikanga* Māori in the underlying frameworks of the organisation. In order to understand the various *tikanga* surrounding the operation of the Trust, it is first essential to acknowledge the fundamental significance of the environment in a Māori world view.

A Māori world view is characterised by the innate mutualistic relationship between *tangata whenua* (people of the land) and *whenua* (land). The connection is underpinned by a notion of reciprocity and stresses the ideology that just as society takes from the land, it must also

give back to it in the form of respect and care (Beall 2012: 12). The link between people and land is linked to the idea that the environment is a fundamental element of Māori identity, and should be treated as such (Challenger 1985: 9). The association between the land and its inhabitants is so intrinsic that the *mana* or prestige of the land is tantamount to the "life force of the people" (Douglas 1984 in Challenger 1985: 9). It could therefore be argued that the importance of observing *tikanga* in an agricultural context is largely due to the importance of the land itself within a Māori paradigm. The notion that people are derived from the land and therefore have an inherent obligation to treat it with respect underpins several instances of *tikanga* regarding the environment and how it is utilised. Although the importance of *tikanga* has been placed within a Māori context thus far, it is important to note that the responsibility of caring for the land is shared by New Zealand society. All New Zealanders should therefore embrace the concept of *kaitiakitanga* (guardianship) and adopt the role of *kaitiaki* (guardian) of the land and its usage. This responsibility also entails sustainable decision-making for present and future generations, with the ultimate aim of managing natural resources in a way that respects the environment (Paul-Burke & Rameka 2015: 1). In alignment with a "holistic and cyclic" Māori perspective (Ka'ai & Higgins 2004: 14), the concept of *kaitiakitanga* correlates the state of natural resources with the well-being of the people who maintain it (Paul-Burke & Rameka 2015: 2).

In order to investigate the Tuaropaki Trust's acknowledgement of *tikanga*, it is worthwhile to consider the claims they have made about the incorporation of *tikanga* Māori into their corporate framework and practices. The Trust makes the overarching claim that it has established a 'values framework' to guide the organisation when faced with challenges in the national and international business sectors (Tuaropaki Trust 2012). The organisation's core mission is to combine "wisdom, knowledge and science" to address current environmental issues. The Trust claims to be fundamentally governed by *tikanga* Māori, drawing upon traditional knowledge to assist in decision making and corporate strategies for the future. The organisation promises to uphold traditional roles of *tangata whenua* and *kaitiaki* (Wereta 2012: 3). In addition, the Trust highlights the significance of maintaining "relationships with Māori" as a key contributor to the success of the organisation. This draws upon the concept of *whanaungatanga* (maintaining relationships), as it emphasises the importance of preserving a meaningful connection with Māori and thereby fostering a link to culture and *tikanga* (Mead 2016: 403).

Such claims made by the Tuaropaki Trust provide evidence of the company's aim to ensure that *tikanga* Māori is appropriately acknowledge and implemented within its framework and practices. Collectively, the arguments proposed by the Trust suggest that their operation and management is rooted in *tikanga* Māori and traditional values. However, further analysis is required to evaluate whether the claims are, in fact manifested within the historical and ongoing actions and practices of the organisation itself. Examining past and current incorporation of *tikanga* into the practices of the Trust is therefore the next logical step in

critically appraising the claims made by the Trust and determining the extent to which *tikanga* Māori is considered and implemented.

A defining characteristic of the Tuaropaki Trust is its fundamental acknowledgement of *tikanga* Māori. The organisation prides itself on the incorporation of Māori tradition and values within their central framework and operation (Tuaropaki Trust 2012). This is evident not only in the ideologies underpinning their corporate strategies and protocols, but also in the legislation that has shaped the organisation's development since its establishment in 1953. The Māori Land Court founded the Tuaropaki Trust as an Ahu Whenua Trust, in accordance with the Te Ture Whenua Māori Act of 1993 (Tuaropaki Trust 2012). Under this Act, Trustees are obligated to administer and manage the Tuaropaki E lands with the purpose of maximising benefit for the original land owners and their descendants (*Te Ture Whenua Māori Act* Sec. 2). This supports the Trust's claim that they place significant emphasis on maintaining relationships with Māori. Furthermore, this aligns with the concept of *whanaungatanga* and coincides with a Māori world view, which is underpinned by the importance of fostering meaningful relationships (Ka'ai & Higgins 2004: 23). The establishment of the organisation under this Act provides evidence to support the claim that the Trust aims to maintain significant connections with Māori by promoting Māori involvement and autonomy in operational and decision-making processes (Wereta 2012: 4). In this instance, the Trust has extrapolated the traditional Māori ideology of nurturing long lasting relationships with others to a business context, thus providing an example of *tikanga* Māori embedded within the framework of the organisation itself.

In addition, the Trust employs an innovative business strategy to "invest" in their people via education grants and scholarships (Scoop Business 2007). This is arguably an example of the Trust's *tikanga-* based approach to their operation. By investing and taking a personal interest in their workers, this solidifies the concept of *whanaungatanga* and is an example of how the Trust upholds *tikanga* by establishing meaningful social connections. Similarly, this strategy can be associated with the reciprocal nature of a Māori world view: the Trust acts as *kaitiaki* for its workers and in turn, the workers give back to the land, which is significant in itself as both a resource and a marker of New Zealand identity (Ellison 2010).

The Trust also claims to have developed a "values framework" to guide the organisation in navigating potential challenges in the industry (Tuaropaki Trust 2012). In considering this claim, it is important to note that *tikanga* itself does not specifically determine decisions, but instead helps to guide the decision-making process by providing a set of guidelines for subsequent actions (Te Puni Kōkiri 2005: 18). The Trust attributes its status as a thriving Māori organisation to the forward-thinking leadership of their founding elders (Scoop Business 2007). The Trust was established on a bedrock of *tikanga* Māori, which has led to the acknowledgement of cultural traditions and values which continue to guide the practices of the Trust today. The proposed "values framework" serves a dual purpose: it guides future

actions while simultaneously preserving ancestral knowledge and skills which have been handed down through intergenerational transmission (Tuaropaki Trust 2012). This concept aligns with the cyclic nature of a Māori world view and more specifically, the importance of looking to the past to gain direction for the future (Ka'ai & Higgins 2004: 19).

A third significant claim made by the Trust is that the entire organisation is governed by *tikanga* and utilises traditional knowledge to devise strategies for dealing with societal and environmental challenges. In addressing this claim, it is worthwhile to consider that *tikanga* is "dynamic" (Te Puni Kōkiri 2005: 18) and can therefore be adapted to suit the situation or context. Through an analysis of their past business ventures within the context of this claim, it can be argued that the Tuaropaki Trust effectively combines Māori values and *tikanga* with modern technology to address environmental issues. In doing so, the Trust's actions are underpinned by a desire to promote sustainable living and resource management, ultimately positioning society to adopt their innate role as *kaitiaki* of the land. The Mokai geothermal plant established by the Trust in 2001 is evidence of this. The plant utilises the geothermal energy field which resides underneath Tuaropaki lands to generate significant amounts of electricity for commercial usage (Wereta 2012: 1). Within this practice alone, the incorporation of *tikanga* can be identified in the way that the Trust manages the usage of this natural resource. The Trust aims to manage the geothermal energy in a "sustainable and responsible manner" (Tuaropaki Trust 2012), through supervision and investigation of the resource itself. Plans to expand the plant are largely guided by *tikanga* and a consideration for the environment and its viability for future generations. The Trust's self-proclaimed commitment to renewable energy arguably derives from core Māori ideologies and *tikanga* which promote respect for the land. The idea of renewable or 'green' energy alternatives aligns with the overarching concept of reciprocity, which is prominent in a Māori world view. This emphasises the ideal that everything comes from the land and is similarly returned to it: nothing is wasted and therefore the *mauri* (life force) of the land is not mistreated.

Further aligning with key *tikanga* protocols and underpinned by the overarching concept of renewable energy, the Trust has found a way of repurposing greenhouse waste to fuel other agricultural ventures (Mace 2011). Geothermal energy from the Mokai plant powers greenhouses which grow various produce for exportation. The waste from these greenhouses is then redirected to a nearby native plant nursery and worm farm, which also receives waste from the Miraka dairy processor, a Tuaropaki joint venture (Bateman 2014). This is arguably an example of how the Trust has used traditional ideals of respecting the land and its byproducts to guide decision making, ultimately manifesting in the establishment of various sustainable projects. From a broader perspective, this endeavour coincides with a traditional Māori perspective of land management and ownership. In a Māori context, land is not viewed as a tangible asset or possession: *whenua* (land) bears more of a spiritual meaning and is perceived as having intrinsic worth (Bateman 2014). The duality of the term *whenua,* in meaning both 'land' and 'placenta' (Stojanovic 2012: 109), illustrates the primal link between

Māori and the natural world: humans can be conceptualised as descendants of the land itself, therefore solidifying the ancestral and *whakapapa* connections between the environment and Māori. It follows that Māori have an innate responsibility to safeguard and maintain the land and its *mana*, a belief that underpins the resource management and decision-making processes of the Trust as a whole.

When considering the extent to which the Tuaropaki Trust acknowledges and incorporates elements of *tikanga*, it is worthwhile to address the ways in which *tikanga* can be further implemented at all levels of the organisation and the potential benefits this may yield. The financial and corporate success of the Tuaropaki Trust provides evidence to support the statement that incorporating *tikanga* Māori into business frameworks and practices is often a significant advantage and is ultimately beneficial for the organisation overall. In the context of today's changing economic and social climate, the need for integration of both Māori and Western values in all areas of society is rapidly growing. As mentioned earlier, *tikanga* is dynamic and ever changing. This is significant to both Māori and New Zealand society as a whole: the implementation of *tikanga* would arguably ensure that Indigenous culture and values are preserved and validated. In the case of the Tuaropaki Trust, *tikanga* Māori is certainly evident from a broader perspective: it is embedded within the framework of the organisation and guides the actions and business ventures that the Trust enters into. However, the purpose of *tikanga* is also to guide behaviours and acts as a framework or foundation for daily life (Mead 2016: 21). As such, simple daily practices can be implemented into the office environment of the Trust. Although seemingly negligible in the context of the larger organisation, it can be argued that such adherence to *tikanga* in daily practices would normalise the inclusion of culture and establish a company-wide *tikanga*-based ideology (Harmsworth 2005: 59).

Arguably, an important aspect in ensuring that *tikanga* is observed in all levels of the organisation involves acknowledgement and incorporation of *tikanga* on a smaller scale as well. Such incorporation involves simple practices which play a larger role in ensuring that Māori culture and values are being acknowledged, ultimately integrating Māori and Western values within a business context. For example, the practice of reciting a *karakia* (prayer) and presenting a *mihi* (short welcome) at the beginning of a meeting establishes a Māori context and is also an assertion of identity to *manuhiri* (visitors) (McLean 2018). Sharing *kai* (food) is also an integral aspect of Māoridom, as it signifies *manaakitanga* (hospitality) (Mead 2016: 394) and therefore validates social relationships (McLean 2018). Finally, *kanohi ki te kanohi* (engagement face to face) is the favoured approach within a traditional context and has similarly been translated to a business environment. Despite the growing capabilities of social media and technology, face to face interaction within a business context resonates with traditional Māori ideologies of *whanaungatanga* and the importance of maintaining meaningful social networks (McLean 2018).

In looking to the future of the Turaropaki Trust, it is worthwhile to consider their upcoming and prospective business ventures, and how *tikanga* can be implemented or acknowledged. One such example is the more recent partnership with the Obayashi Corporation. This joint venture will utilise geothermal energy to facilitate commercial hydrogen production (Scoop Business 2018). The project derives from the concept of renewable energy and allows the Trust to enter into large scale agricultural partnerships on an international level. The Trust aims to "push boundaries" (Murray in Scoop Business 2018) with this project through collaboration with the Obayashi group, ultimately arriving at a sustainable solution for the production of hydrogen and the reduction of carbon dioxide emissions (Scoop Business 2018). Since entering into this partnership, the Trust has already demonstrated their foundation in Māori ideologies and their overarching vision of a sustainable future, through their mutual understanding with the Obayashi Corporation: to place sustainability at "the forefront of our enterprise" (Wereta in Scoop Business 2018). Taking this further, it has been proposed that Māori businesses are unique because of their inherent commitment to promoting sustainability. This drive is seen as a "competitive advantage" for such organisations, as the concept of sustainability already aligns with the majority of existing Māori cultural norms (McCabe in Mace 2011), especially those regarding land and the respectful management of natural resources. Future plans for expansion of the Tuaropaki Trust and its business ventures are therefore guided by *tikanga* and a consideration of the environment, fundamentally driven by a desire to promote sustainability.

The commercial and corporate success of the Tuaropaki Trust can be largely attributed to the implementation of *tikanga* Māori in the framework and core ideologies of the Trust. The Trust uses *tikanga* to guide their decision-making processes, thereby amalgamating traditional values with contemporary corporate strategies. Through an investigation of the various claims made by the Trust about their usage of *tikanga*, it can be argued that the framework of the organisation itself is characterised by a Māori world view and as such, their practices and protocols align with Māori ideologies. The Trust's promotion of sustainability blends with the concept of *kaitiakitanga*, which is a significant consideration for the organisation when entering into new business ventures and partnerships. An alternate way to further implement *tikanga* would be to introduce various daily protocols to the office environment, which ensures that *tikanga* is implemented at every level of the organisation. The dynamic nature of *tikanga* Māori allows organisations such as the Tuaropaki Trust to integrate traditional values with corporate strategies, thus promoting sustainable resource management and safeguarding the environment for future generations.

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Tikanga Māori implemented within the New Zealand Justice System
Breahn Arnold

Various academics and Māori advocates promote the incorporation of tikanga Māori into a parallel system of justice (however, while still being administered by the Department of Corrections) as a way of creating more equitable outcomes for Māori. It would be difficult to argue against the creation of a system that reduces the rate of Māori reoffending and reduces the incarceration rates of Māori. Evidence suggests that an alternative justice system, sometimes referred to as a parallel justice system for Māori, will aid in achieving these outcomes. Any society with a reduced amount of crime is in the best interests of and benefits the whole of that society. This essay will examine how tikanga could be implemented into the justice system, explicitly through the creation of an alternative justice system for Māori. This essay will also examine how tikanga Māori is currently implemented within the justice system through a marae justice programme. This essay will begin with a discussion on the historical context of the justice system and will explain how the promotion of Pākehā values over Māori ones has led to inequitable outcomes for Māori. Following on from this will be a section which discusses tikanga Māori as a form of customary law and how such principles derived from custom could be incorporated within the justice system to create a fairer society for all. Examples of how the most pertinent tikanga principles could be incorporated into an alternative system will be provided. The evidence found within a Ministry of Justice study will also be used to form the basis for suggestions of when and where it might be appropriate to implement tikanga Māori within the wider justice system as a whole.

Prior to the signing of Te Tiriti o Waitangi and subsequent declaration of British sovereignty of Aoteroa, Māori *rangatira* (chiefs) held sovereignty (***rangatiratanga***) and dominion (ownership of territory) over Aoteroa (Orange, 2011, p 211-230). This meant that *rangatira* had the legal rights and recognition to rule over their lands and their people (Orange, 2011, p 211-230). Colonisation, which was formally initiated by the establishment of British sovereignty over Aoteroa, had countless damaging effects on the entire Māori population (Durie, 1998, p 26-39). Māori effectively became a minority in their own country due to the rapidly increasing settler population (Durie, 1998, p 26-39). Everything about *Te Ao Māori* (a Māori worldview) was challenged by agents of the British Crown and the settler population. Māori were left up against a dominant hegemony that sought to not only take away the power and authority of *rangatira*, but to also take away their lands and assimilate all aspects of *Māoritanga* (Māori culture) (Smith, 2003, p 1-17). This historical context is important in understanding the many inequities experienced by Māori within contemporary Aoteroa, in this case within the justice system. This provides insight into why the justice system at present is systematically failing Māori and creating inequitable outcomes within the criminal system.

Tikanga Māori has many shades of meaning. For the purposes of this essay Meads understanding of tikanga will be utilised. Meads definition is particularly useful in that he provides three different 'lenses' from which tikanga can be understood. The prefix of 'tika' means 'correct' or 'right', thus tikanga has a strong association with behaving in an appropriate way (Mead, 2016 p. 18-29). It is also important to note that in traditional times, tikanga served as a mechanism by which the various domains of the *atua* (Māori deities) could be safely navigated and appeased (Kai'ai & Higgins, 2004, p 13-25). Many Māori feared breaching tikanga as they wanted to avoid any supernatural repercussions that not only had the potential to affect them on an individual level, but also their wider social groupings of which they belonged to. The first lens through which tikanga can be understood is from the standpoint that it acts as a means of social control (Mead, 2016 p. 18-29). In this sense, tikanga traditionally acts as an 'invisible policeman' that effects behaviour on a micro level (that of the individual) and on a macro level (relating to the *whānau, hapū and iwi* social structures/family, subtribe, tribe) (Mead, 2016 p. 18-29). On another level of analysis, tikanga can be defined as an ethical or moral code that dictates the way people and social groups conduct themselves in their day to day lives (Mead, 2016 p. 18-29). In this sense it probably acted a bit like a conscience or internal compass. The final way in which Mead defines tikanga is in terms of it acting as a 'normative model', referring to a body of common values, norms, ideas, principles and beliefs shared by various social groupings such as whānau, hapū and iwi (Mead, 2016 p. 18-29).

Dissimilar to the English legal system, tikanga Māori cannot be codified and reduced to pieces of legislation (Dawson, 2008, p 55-62). Therefore, Māori customary law is often referred to as 'principles based as opposed to rule bound' (Tuso and Flaherty, 2016, p 324). This contrasts greatly to the current Pākehā Justice system as tikanga Māori allows for greater flexibility in a myriad of situations, thus allowing for consideration of any surrounding circumstances that might typically be ignored or deemed irrelevant within the mainstream system (Quince, 2007). However, this is not to say that decisions in relation to dispute resolutions within traditional Māori society were made arbitrarily or on a whim. Decisions were informed by well-established values and principles that enabled leaders such as *rangatira* to follow a precedent so to speak (Quince, 2007).

Prior to colonisation Māori had their own customary law that was equipped to deal with instances in which tikanga was breached by an individual or a kin group (Durie, 1996, p 449-451). This contrasts to the current adversarial system in which symbolism of the state is often at the forefront of proceedings within the justice system (Dyhberg, 1994, p 7). The Māori legal system, 'tikanga Māori', had been operating in New Zealand for hundreds of years prior to European arrival (Durie, 1996, 449-451). Since then, Māori have been forced to accept the institutions Britain implanted during the colonisation process, including the justice system (Smith, 2003, p 1-17). In many cases the victim is left feeling as though their hurt has not been addressed appropriately, an alternative marae-based justice system would be more effective

at healing the hurt experienced by the victims, not just about punishing the offender (Durie, n.d, p 7). The current justice system can often be quite intimidating, alienating and even discriminatory toward Māori (Dawson, 2008, 55-62).

Māori as an ethnic group are over-represented within Aotearoa's justice system. Despite Māori only comprising 15% of the overall population in New Zealand, they account for 51% of all imprisonments, 42% of all police apprehensions and 43% of all convictions (Department of Corrections, 2007). Put in the simplest terms, these statistics are reflective of the subversive and ongoing effects of British colonisation of Aoteroa New Zealand. A Ministry of Justice report provided damning evidence that the justice system is failing Māori in more ways than one. Contrary to the 'one law for all' argument, the evidence provided within this report suggests that as it stands the justice system is creating inequitable outcomes for Māori (Jackson, 1988, part one). The current justice system protects and promotes Pākehā cultural values at the expense of Māori cultural values (Napia, 1994). Māori are not born with an inherent or genetic disposition to be criminals (Jackson, 1988, p 105).

Some answers can be found within a 1988 Ministry of Justice study. There were several key findings within this study; quality of legal advice given to Māori was substandard, the behaviour of lawyers, court staff, and the judiciary was often culturally inappropriate, and the study also found that there was an overuse of prison sentencing for Māori (Jackson, 1988, part one). The study found that there was a lack of understanding of Māori philosophy and also a lack of Māori involvement in the design of the criminal justice system (Jackson, 1988, part one). This study indicated that tikanga Māori is essentially non-existent in the current justice system and that the current system is working against Māori offenders rather than alongside them (Jackson, 1988, part one). Jackson believes that the creation of a parallel system would reduce the high rate of Māori crime (Jackson, 1988, part one). In this parallel system the focus would be on rehabilitating the offender and providing restitution to the victim. According to Jackson the Māori offender is often 'in a depressed cultural, social and economic environment because of the alienation of Māori' (Jackson, 1988, part one). Jackson argued that the current justice system alienates Māori from their Whānau (Jackson, 1988, part one). A parallel system, would leave Māori feeling less isolated, more supported and more willing to participate especially if they are being dealt with by those who understand and relate to their cultural identity (Quince, 2007, p 256-294).

One way that academics have suggested that tikanga can be incorporated within the criminal justice system is through the implementation of an alternative justice system for Māori. This alternative justice system is founded upon tikanga Māori and departs from the current westernised system that lacks cultural sensitivity. As noted by Dyhberg the ideas and values inherent in the current system differ in fundamental ways to the ideas and values inherent in a Māori worldview, significantly contributing to inequitable outcomes for Māori within the justice system at all levels of engagement, right from their initial dealings with police and

prosecution through to the procedures underpinning the court system (Dyhberg, 1994, p 1-13). Ways in which tikanga could be implemented into an alternative justice system will be outlined and discussed in the below paragraphs.

There is existing evidence that marae justice is effective. A programme, 'Whānau Awhina' focuses on why the offence occurred in the first place and promotes restorative justice (Sharples, 2007). The panel involved in each case devises a plan which helps ensure that the offender doesn't reoffend (Sharples, 2007). This is reflective of tikanga Māori in that it conforms with the concept of *utu.* While this concept is commonly associated with notions of revenge and compensation, it also relates to the idea of harmony and balance implicit in tikanga Māori (Durie, unpublished). It refers to the cyclic and interconnected nature of a Māori worldview in which the spiritual world precedes the physical world and thus requires people to be aware of how certain actions may upset the natural order, requiring actions to counterbalance any wrongdoing (Reilly, unpublished). An important concept that underpins the programme is the restoration of a person's *mana*. Rehabilitation of the offender is not only beneficial to the person being rehabilitated but to society as a whole. This is reflective of tikanga Māori as in traditional Māori society a person was only expelled from their tribal groups in very serious instances (Mead, 2016, p 179-194).

An alternative based marae justice system is consistent with tikanga Māori in that there is an emphasis on restoring the *mana* of both the offender and the victim. As noted, although *mana* has been given various meanings it is a value most commonly associated with power, authority and prestige. As noted by Bowden, the important thing to remember about *mana* is that '…it is a success or achievement orientated concept' (Bowden, 1979, p 57). In traditional Māori society a person with high levels of *mana* had a greater level of human authority and influence over others (Quince, 2007, p 256-294). Thus, one does inherit a certain level of *mana* depending on descent lines, but this inherited *mana* does not remain static throughout one's life (Bowden, 1979, p 54-61). The incorporation of tikanga within an alternative justice system would greatly benefit from concepts such as *mana*. For the victims of crime this is particularly important for a key consideration should be the restoration of that person's *mana* through appropriate compensatory means that have been discussed and agreed upon by all parties (Sharples, 2007). Conversely, this process also acts in restoring the *mana* of the offender through compensatory acts by them actively seeking to rectify their wrongdoing.

Another way that marae justice or an alternative justice system aids in incorporating tikanga Māori is by giving effect to the important social structures upon which Māori society is based, specifically the *whānau* and the *hapū* (Dyhberg, 1994, p 1-13). The current justice system focuses on the individual and this contradicts tikanga Māori values and principles (Dawson, 2008). One of the fundamental differences between the Pākehā system of justice and traditional Māori justice is that the Pākehā system only focuses on the individual and not on

the wider collective that could aid in the rehabilitation of the offender (Quince, 2007). Underpinning this value is the idea that it the individual agent is solely responsible for any criminal behaviour they engage in. This contradicts tikanga Māori in that it essentially nullifies the Māori social structure of whānau and hapū, structures which emphasises the importance of the collective over the individual (Ballara, 1998, p 161-194). It was not an accepted norm within traditional Māori society for people to prioritise individualistic pursuits and goals over the goals and what was in the best interests of the collective group (Ballara, 1998, p 161-194).

Dyhrberg recognises four features of dispute resolution within traditional Māori society. While no one is suggesting that dispute must replicate traditional methods exactly, the principles contained within the practises still stand and can be incorporated into an alternative justice system for Māori to ensure a more culturally sensitive setting and therefore more equitable outcomes. The first feature mentioned by Dyhrberg was that it was never one, autocratic individual deciding by what means a dispute or a wrongdoing should be settled, rather decisions were decided collectively and usually involved the whole community (Dyhrberg, 1994, pg 1-13) Secondly, the desired outcome focused on finding an outcome that was beneficial to the offender and the victim (Dyhrberg, 1994, pg 1-13). There was less focus on punishment as such and an emphasis on righting one's wrongs and coming up with preventative strategies to stop similar incidents happening again in the future (Dyhrberg, 1994, pg 1-13). This departs from the Pākehā system in which offenders are often reprimanded and kept in isolated prison cells (Quince, 2007, p 256-294). Thirdly, the collective would seek to understand why the act or breach had occurred in the first place rather than simply focusing on the act in isolation (Dyhrberg, 1994, pg 1-13). Fourthly, relating to the tikanga Māori concept of *utu* (compensation), the collective was concerned about how harmony might be restored in a way that restores both the *mauri* (life force or essence) and the *mana* (spiritual power and authority, prestige, status) of both the victim and the 'perpetrator' (Dyhrberg, 1994, pg 1-13). These four concepts were integral to the smooth operating of Māori society as if conflicts got out of hand it could easily precipitate into inter hapū and intertribal warfare (Quince, 2007, p 256-294). While a consideration such as this may not be as relevant today, the principle of restoring *mauri* and *mana* and striving to live in peace and harmony with other members of society is very much still a norm that the justice system should be striving towards. According to academics and various advocates, a marae based justice system would also incorporate the tikanga Māori value of *whānaungatanga* (kinship), which of course is derived from and interrelated to the concept of *whakapapa* (the genealogical layering of relationships, with its origins descending from time immortal) (Quince, 2007, p 256-294) .Whanaungatanga practises strengthen the relationships within the whānau and hapū units and increased the aggregate wellbeing of these social groupings (Quince, 2007, p 256-294).

Another aspect important to the successful settling of disputes within traditional Māori society was through the leadership role of the *rangatira* (chiefs). Rangatira embodied all that

was important to their group and had to act at all times in a way that promoted the interests of their people and also in a way that enhanced the *mana* of themselves and the *mana* of the collective group (Bowden, 1979, p 57). Derived from *mana* is another tikanga value known as *manaakitanga*. This value encourages people to behave in a way that takes care of and uplifts the *mana* of others. *Rangatira* had high levels of *mana* and took the lead when collective decisions needed to be made (Bowden, 1979, p 57). Their decisions were often seen as final and were respected by their people (Bowden, 1979, p 57). Within the context of an alternative justice system for Māori, aspects of the traditional leadership structure described above should be incorporated as a way of implementing tikanga Māori.

Within *'Te Whānau Awhina'*, tikanaga Māori considerations and procedures are evident. Procedures begin with the exchanging of *mihimihi* (greetings) followed by a *karakia* (prayer). Sharing ones *mihimih*i is a formal way of establishing relationships and making connections with others (McClintock, 2010), while also referring to the *take* (reasons) or *kaupapa* (agenda) for the meeting. This also aids in navigating the tikanga principles of *tapu* and *noa*. When coming in to a ritual of encounter the *mihimihi* acts as a mechanism by which *tapu* is removed as people come into familiarity with one another (McClintock et al., 2010, p 1-2). The *karakia* is fundamental to tikanga protocol in that *karakia* acknowledge the role of the *atua* in helping to achieve desirable outcomes in the real world (Sharples, 2007). Acknowledging the role of the *atua* within the present moment has always been and continues to be an important aspect of tikanga Māori. The *karakia* also acknowledges the concept of *mauri* (life force) (Marsden, 1988). The *karakia* recognises that everyone in the room has a *mauri* and that restoring the *mauri* of the victim, the offender and their respective families is vital (Sharples, 2007). At this meeting speeches are exchanged between the elders present in support of both the victim and the offender (Sharples, 2007). This gives effect to tikanga relating to Māori leadership structures whereby those with higher levels of *mana* are entitled to speak on behalf of their respective sides. The entire process is underpinned by tikanga concepts related to rituals of encounter between *manuhiri* (visitors) and *tangata whenua* (home group) (Sharples, 2007). *'Te Whānau Awhina'* marae style justice provides a clear example of how tikanga can be incorporated within a parallel justice system for Māori .

This essay has described how tikanga could be incorporated within an alternative justice system for Māori. The current justice system is founded on predominantly Pākehā ideology and is proving to be culturally inappropriate for many Māori. As outlined, such steps are necessary if Māori are to achieve equitable outcomes within the justice system and indeed within wider New Zealand society. The tikanga Māori principles and values outlined above would form the basis of a parallel system of justice. The programme *'Te Whānau Awhina'* which is currently operating in the present day provides a pertinent example of ways in which tikanga can easily be incorporated within an alternative system of justice for Māori.

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Tikanga Māori and the New Zealand Labour Party

Sara Elgoran

The New Zealand Labour Party – Te Rōpū Reipa, is the largest party forming New Zealand government today in 2018. Māori have been critical to the success of the Labour Party both in the past and today (Franks & McAloon, 2016:66). A history of the Labour Party is important in understanding why *tikanga* (correct procedure) should exist within the Party structure. This essay will examine *tikanga* Māori and the New Zealand Labour Party. It will include the presence of *tikanga* within current party structures and practices. Due to the extensive subdivisions and governing structures of the party, Te Kaunihera Māori, and overall party process will form the background to this essay. An analysis of how *tikanga* can be implemented and improved will also be conducted. *Tikanga* has an important role in Aotearoa society and it is important this is characterised by those who represent us.

Tikanga Māori is the practical component of values which have descended from distinct philosophical traditions (Winiata, 2012). Understanding and practicing *tikanga* is important to the future of Aotearoa as it is an acknowledgement of *tangata whenua* (people of the land) and the guardianship of Aotearoa which allowed for the current inhabitancy. There are strong correlations between the practice of *tikanga* and immersion within the Māori culture with success in various areas of life for Māori (Pack, Tuffin & Lyons, 2016:33). The rejection of a monocultural society is an important step in unravelling the effects of colonisation. An indigenous voice at the table is important in the dialogue of policy making and governance but indigenous practice is just as important for the best outcomes. It is paramount for the New Zealand Labour Party to embrace *tikanga* in order for mainstream changes to occur (Sillitoe, 1998:224). As a party which currently leads New Zealand and likely will in the future, it is important that the structure and practices of which it is built on represent the electorate and have an inclusive dialogue. If *tikanga* is to be a common practice in Aotearoa in the future, there needs to be a driving force from the top – The New Zealand Labour Party (Gardiner, 2014:72). The benefits of *tikanga* within education, health and corrections in particular show it is in the best interests of the future of this country to embrace *tikanga* (Gardiner, 2014:89). The mandate for these sectors to implement *tikanga* comes from the executive and a Labour Party which embraces *tikanga* can morally do so.

Te Rōpū Reipa, is the oldest political party still in existence in New Zealand. It was formed in 1916 as the political arm of the trade union movement. In 1936, a formalised agreement was created between the Labour Party and the Rātana movement. This agreement had huge significance. It allowed the formation of Labour governments in 1946 and 1957 with Rātana MPs contributing to the required majority (Franks & McAloon, 2016:94). The Rātana movement follows the same lines as the Labour movement – it is targeted at those who feel

disenfranchised by who is meant to represent then (Gustafson, 1986:67). The Rātana movement is also the largest Māori movement in the country (McLeod-Henderson, 1972:77). The Rātana movement has been hugely influential in politics within New Zealand. It has ensured the election of many influential Māori leaders such as Eruera Tirikatene, Paraire Paikea and Koro Wētere. Rātana Members of Parliament have provided the balance of power that enabled Labour governments to introduce progressive laws (Franks & McAloon: 2016:95). The Rātana movement's relationship with Labour in some ways resembles that of the affiliated unions; both are organizations with their own networks, traditions and priorities, who have sought enactment into law of policies reflecting these priorities through the political vehicle of the Labour Party. As with the unions, the relationship has had its difficulties from time to time, but in the end has delivered for the benefit of all constituencies. It has always been the Labour Party that has made the legislative and administrative changes that have underpinned Māori self-determination and advancement. It has not always been instant, and for some it has never been enough, but it has always been Labour that made the crucial breakthroughs (Franks & McAloon, 2016:101).

The New Zealand Labour Party is committed to the values of Te Tiriti and is a Treaty partner. There are currently 13 Labour Members of Parliament who are Māori, the largest number of Māori MPs by a major political party ever before (Godfery, 2018). There is no reason why Te Rōpū Reipa cannot embrace the practice *tikanga*. Understanding the relationship with Rātana is important to comprehending why the Labour Party should engage with *tikanga*.

The New Zealand Labour Party is formed of branches located in each geographic region. Branches are aligned to Labour Electorate Committees (LECs) for which there is one for every electorate. LECs are placed into one of the six designated regions to function under a Hub (New Zealand Labour Party Constitution, 2016:30). The annual conference is the governing body of the party when in session and constituent bodies, such as branches and LECs, have a right to send delegates. The New Zealand Council is an elected executive which ensures good governance and accordance with the constitution of the Labour Party. The policy council is also an elected body which is responsible for the development of both the policy platform and election manifesto (New Zealand Labour Party Constitution, 2016:34). 'Sectors' of the Labour Party refer to sub-divisions of the party structure, established to promote and foster the objectives of the Party within a common interest group. Sectors include Te Kaunihera Māori, Women's, Young Labour, Rural, Rainbow, Senior, Pacific Island and others, currently totalling nine. The complicated structure and numerous subdivisions of the party make it difficult to analyse what *tikanga* is already present within structure and practice. The immense number of sectors, branches and higher governing bodies mean it would be difficult to gain access to all of this information. The different bodies also mean there is not necessarily a consistent practice in each and generalisations should not be made. The constitution of the New Zealand Labour Party recognises that the Treaty of Waitangi guarantees Māori representation (Labour Māori Manifesto: 2013:4). This representation is the first step in

normalising *tikanga*. Without representation, practice of *tikanga* and acknowledgement of Māori language are merely tokenistic. Labour acknowledges itself as a Treaty partner. The values which underpin te Tiriti align with Labour's values. These are *kotahitanga* (unity and common purpose), *manaakitanga* (caring; spirit of reciprocity), *whakawhanaungatanga* (kin ties, interconnectedness) and *kaitiakitanga* (guardianship, sustainability). These shared values are commonplace within the laws and practices of *tikanga* (Labour Māori Manifesto, 2013:2).

Sections 8.9.3 and 8.24.2 of the New Zealand Labour Party Constitution permit the use of Māori protocols and in effect, *tikanga*. This is sanctioned for the selection of candidates at the LEC level to represent an electorate and at regional list conferences. These sections are ambiguous as to what is permitted, merely stating Māori protocol may be used (New Zealand Labour Party Constitution, 2016:68). Progress could be made here through a constitutional amendment to clearly define the protocol permitted. However, when amending a constitution, it is important not to be too restricting. A sub-section could be useful here. This is a clear acknowledgement of *tikanga* despite the ambiguity. These sections of the constitution have incorporated *tikanga* into the method of selecting candidates to become Members of Parliament, an extreme act of recognition to the significance of *tikanga.* There is a clear push to incorporate more traditional Māori values into how those who represent us are selected. It is of particular significance because those selected will go on to sit in the House of Representatives.

Teleconferences of Te Kaunihera Māori (TKM) sector Executive are opened and closed with a *karakia* (prayer) (Te Kaunihera Māori, 2018). This does not appear to be a common practice of sectors within the Labour Party. New Zealand Young Labour does not open any formal meeting with a *karakia* and it would be reasonable to assume no other sectors do either. TKM Executive teleconferences follow the same structure as other sectors do in terms of agenda and minuting. Agendas for meetings – both *hui* (meetings) and teleconferences are provided in Te Reo with an English translation (Te Kaunihera Māori, 2018). Te Kaunihera Māori sector of the Labour Party also hold quarterly *hui* on *marae* (ceremonial courtyards) in a full embrace of *tikanga.* These *hui* follow all protocol of the *marae* and are the times at which the sector comes together as a whole. The Annual General Meeting of the TKM sector is opened with both a *karakia* and a *mihimihi* (Te Kaunihera Māori, 2018). Te Kaunihera Māori practices the most *tikanga* in the Labour Party. It is also important to note here that there is likely a significant amount of verbal *kawa* (specific protocol) which has not been identified. Annual General Conferences are opened by the *tangata whenua* but the practice of *tikanga* party-wide ends there.

The Labour Party has indicated the intention to implement *tikanga* within its policies to wider society. For example, a prison based on Māori values is in the pipeline of becoming government policy. Prisons based on these values uses learning and education of *whakapapa*

(genealogy) and *tikanga* as a method of rehabilitation to reduce reoffending and New Zealand's high recidivism rates (Gower, 2017). Labour has also promised to investigate the establishment of a unique Wānanga Tohu Mātauranga qualification at secondary school level to better reflect increasing opportunities for Māori to succeed as Māori. This is essentially a *tikanga* based qualification highlighting the commitment of the Labour Party to *mātauranga* (knowledge, understanding) Māori (Labour's 2017 Election Platform, n.d.). There is a desire from within the Labour Party itself to assist *hapū* (sub-tribe) and *iwi* (tribe) to create their own personalized Māori educational resources for distribution amongst their communities. This is a clear acknowledgement of the way in which communities know their people better (Labour's 2017 Election Platform, n.d.). Both of these policies reflect an understanding from some within the party of the necessity of embracing *mātauranga* Māori and *tikanga* for the betterment of Māori and wider Aotearoa. In the 2017 Policy Platform, Labour committed to the active pursuit of *iwi*, local government, community and corporate partnerships for conservation projects, including, for example, community education and involvement in practical conservation projects such as the development of mainland island sanctuaries (New Zealand Labour Party Policy Platform, 2017). This demonstrates a commitment to *kaitiakitanga* and providing means for such guardianship to happen. *Kaitiakitanga* is an essential aspect of *tikanga* and is one of the wider practiced principles among *iwi* and *hapū*. The effects of tribalism can be seen in unique *tikanga* practiced around Aotearoa but *kaitiakitanga* frequents most if not all (Mead, 2003:27).

Te Kaunihera Māori practices *tikanga* frequently but they are doing so in a westernised system which was not built on the same foundations (Sillitoe, 1998:236). It is essentially doing the best they can with what they have. The Labour Party has the potential to shift towards an adoption of *tikanga* values and practices. This is true for both sectors and the party-wide structures. There is no reason that branches, LECs, Hubs, New Zealand Council or any other division of the party cannot open its meeting with a *karakia.* This is a very basic acknowledgement of *tikanga* which requires minimal effort and requires no drastic changes in order to implement. I believe it is a good first step towards the Labour Party acknowledging, accepting and embracing *tikanga* Māori. Newsletters distributed by the TKM sector had a feature on *tamariki* (children) and the greater future being worked towards for the sake of the children (Te Rōpū Reipa, 2013). *Tamariki* are identified as *taonga* (treasures) who are precious not only to families but to communities as a whole. While this is a rare embrace of Māori values for the Labour Party, Te Kaunihera Māori sector fully embrace such values as previously outlined. In the *he mihi* (acknowledgements) of the same newsletter, not only were the hosts thanked but so were the cooks and those who cleaned up afterwards. This is not seen in other correspondence from sectors of the party or the party itself (Te Rōpū Reipa, 2013). These thanks can be seen as a practicing of *tikanga* for not paying thanks to the cooks or cleaners on the *marae* would be *harehare* (rude, offensive) (Mead, 2003:134). *Tikanga* has a hugely important role in the mainstream discourse of Aotearoa and Te Kaunihera Māori has begun that within the Labour Party.

Tikanga principles have the ability to be put into practice in the structure of organisations along with governing principles. *Tikanga* can easily fit alongside the best practice of governance within the Labour Party (Te Puni Kokiri, n.d.). The values which drive *tikanga* and *kawa* are intertwined with those of the Labour Party (Labour's Māori Manifesto, 2013). The Labour Party ensures cultural considerations of employees take precedence over purely economic factors. This is entwined with *tangihanga* (funeral) and cultural leave policies (Labour's Māori Manifesto, 2013). There are a number of procedures where the Labour Party could introduce a Māori dimension. The common use of Te Reo, *mihi* (acknowledgement, tribute), *karakia*, *koha* (contribution, offering), hospitality for *manuhiri* (guests) and regular consultation *hui* are all *tikanga* practiced which the party could introduce. Consensus decision making is an aspect of Māori culture which the Labour Party has adopted but this is not unique to just the Labour Party, it is common practice among most organisations and groups (Labour's Māori Manifesto, 2013). The practice of consensus decision making does not immediately mean this is a practice of *tikanga*.

The common use of Te Reo Māori within the party may take time to become widely used, due to limited speakers but demographic changes and a generational shift mean a wider embrace of Te Reo. It would be incredibly heartening to see meetings of the party at all levels held in Te Reo. It is not an inconceivability that in the next twenty years, Labour Party conferences could be entirely spoken in Te Reo Māori. Fortunately, that is the direction where Aotearoa is heading (Godfery, 2018). While it is important for political parties to be progressive in their policies, it is also important that they are aware of the direction of society. Considering this, the Labour Party should be proactive and begin to embrace Te Reo Māori fully. As we have seen, *karakia* is used by Te Kaunihera Māori sector when opening and closing its meetings (Te Kaunihera Māori, 2018). This is something which can be translated to the wider party. When recommendations have been made, it is important to note that they are being made in a way which assumes there is a practicality to their implementation. For example, opening a meeting with *karakia* requires someone to know a relevant *karakia* to use. This can be taken a step further to ensure those who are a part of the meeting know what is being said and what the *karakia* means which may mean additional education is necessary. *Karakia* is an integral part of *kaupapa* (purpose, theme) Māori (Bilby, 2013). Regular consultation *hui* are an important way of ensuring Labour is sticking true to the values which it has outlined in its constitution - *kotahitanga*, *manaakitanga*, *whakawhanaungatanga* and *kaitiakitanga*. Labour has a commitment to Māori, first consecrated through the partnership with Rātana (Franks & McAloon, 2016:92). A consultation *hui* held regularly would not only allow for Māori to voice concerns, but it would also mean that all members of the party have a platform of open discussion which is not seen in the current structure. These *hui* are similar to those attended by former Labour Cabinet Minister, the Honourable Parekura Horomia following the fall-out of the Foreshore and Seabed legislation (Gardiner, 2014:99). Here, Labour and Horomia engaged with Māori on the *marae*. This was a show of respect to the *kawa* of

decision making, bringing the government's position to those who would be affected by the legislation in a forum which was suitable to them (Gardiner, 2014:98). The Labour Party could also commit to the separation of *tapu* (restricted) and *noa* (free of restrictions) within its constitution. This is essential in the practice of *tikanga*. Practically, this would mean an end to breakfast meetings or more generally the coming together of food (which is *noa*) and knowledge (which is *tapu*). This may be difficult initially to practice but can easily be avoided when thought and care is taken (Mead, 2003:65).

The first Labour government of Michael Joseph Savage and Peter Fraser (1935-49) was the first government in our history to believe in equality for Māori. "Equality for Māori", said Peter Fraser, "is emblazoned on the banner of the Labour Party" (Southern Cross, 1946:4). If the words of Fraser are to ring true there must be an embrace of *tikanga* Māori and a systematic acceptance that it is best for the country. In order for such changes to be made, it is likely there would need to be people with expertise in *tikanga* and *kawa* to be on New Zealand Council, Policy Council and other executives of the party. This will ensure good practice and mean *tikanga* is not a mere token but is treated with the *mana* (respect) it deserves. These are not the only ways the Labour Party can move towards a fuller embrace of *tikanga* Māori. This is a Pākehā perspective which needs to be acknowledged. Any change to *tikanga* practice within the Labour Party needs to come from Māori within the Party. The Labour Party has the ability to make such changes to its structure and practices and with it, society. If widespread implementation of *tikanga* is going to happen in Aotearoa, it is going to come from the political arena (Franks & McAloon, 2016:104).

In conclusion, the New Zealand Labour Party has throughout history been a political vehicle for Māori self-determination. This is no different today, having the largest Māori caucus in the history of the New Zealand Parliament. The commitments within Te Tiriti o Waitangi require us to tolerate *tikanga* but it is in our best interests to embrace it. *Tikanga* Māori has an important role within society and as outlined in this essay will have a greater role in the future. A number of challenges will be faced in the process of implementing *tikanga* within the Labour Party. This is offset by the cultural significance and importance of taking such steps. Aspects of *tikanga* can be introduced tomorrow if there is a desire to do so. However, this depends on a leader to come forward and pave the way. The New Zealand Labour Party should take the *wero* (challenge).

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The Importance Of *Tikanga* Within Youth Society Of Aotearoa New Zealand
Awa Waaka

This research aims to show how *tikanga* is implemented by the youth development organisation *Ara Taiohi* and the impacts or significance of this on improving the lives of young people in *Aotearoa*.

Introduction

Youth development is an important concept for not just the health of current generations, but also for providing a solid foundation for growing future generations (Ministry of Youth Development, 2009). Developing young people is an important process from the moment a child is born to the time he or she becomes an adolescent. Even though adolescence is the rapid physiological change that affects young people, it is generally known that youth development is more important because it affects what life path choices are determined, affecting their future in terms of being positive or negative (Jenne et al., 2011). While, New Zealand has a relatively high standard of living and enjoys the benefits of a good world-class education system, it is unknown whether *tikanga* is applied in the education system and whether it has an impact upon New Zealand youth development.

This project looks at the importance of *tikanga* and the implications of a *tikanga* approach for New Zealand youth when implemented. This project discusses *Ara Taiohi*. An organization representing a wide range of youth- focused groups including youth workers, youth mental health service providers and more. Ara Taiohi supports people who work with youth and thereby make a positive change in youth development (Ara Taiohi, 2004). This project will firstly explain what tikanga is and how it is applied within New Zealand. Secondly, this project will explain *Ara Taiohi* role and functions and how it is able to incorporate tikanga concepts and practices within its organisational framework and work practices. Finally, this project discusses how *Ara Taiohi* is able to fully implement *tikanga* strategies in the most efficient and beneficial way for advancing the lives of young people in New Zealand.

Tikanga

Tikanga is a very important concept but its application and implementation is relatively unknown outside of traditional Māori customary environments [i.e the *marae* (meeting grounds)]. In the Māori dictionary, *tikanga* is defined as "(noun) correct procedure, custom, habit, lore, method, manner, rule, way, code, meaning, plan, practice, convention, protocol - the customary system of values and practices that have developed over time and are deeply embedded in the social context" (Moorfield, 2018). The leading definition and is defined as the suitable or right way to condone something in any given situation or the correct way from a Māori point of view and is also dictated as an inner feeling (Te Taura Whiri, 2018).

This definition has changed from a 'rule' and more towards the notion of something that is 'fair' depending upon the context of the times. Dr Hirini Mead describes this as a flaw in the definition (Hirini, 2016). Tikanga is not only limited to Māori but also applies to other cultures, population and even society itself.

Tikanga refers to Māori customary practices which must be correct, honest and appropriate. The appropriateness of tikanga depends on the circumstances in which the tikanga is used. Tikanga practice is related to the social controllers of Māori behaviour which are the value systems of *tapu* (to be sacred) and *noa* (unrestricted). *Tapu* refers to the sacredness of an activity and can be like a prohibition against certain behaviour. To breach such a *tapu* could bring misfortune and even death. A person not in a *tapu* state is considered noa, which is the safest state to be in so that ordinary activities can be carried out (The Rangatahi Courts, Matiu Dickson).

Whakapapa and *whānau*

Māori act in a collective way and it is a *whakapapa* (geneaology) link that joins people as the collective whether it be a *whānau, hapü* or *iwi*. Without this connection the responsibility for reciprocal actions by the tribe and the young person is not present, thus duty and responsibility, the main ingredients of restorative justice, are not necessarily applicable. These are central requirements of *Māori tikanga* concerning offending and rehabilitation of the offender. Statistics show that in 2016-2017, there was an 30% increase of youth charged with offences, whilst 32% of the youth in court received an order such as community work. Also noted, the youth in court were predominantly Māori (Ministry of Justice, 2017). Dr Hirini Mead discusses how tikanga can be involved more with youth, in terms of whānau and the importance related to youth but also how *tikanga* can be used as a alternative justice system (Hirini, 2016). Mead explains how *tikanga* courses are able to connect young people with their *whakapapa* and heritage. It is later discussed as being a framework or guideline on how to behave and also educate them properly so that they are able to make the right decisions (Hirini, 2016). Thus *tikanga* is important for providing a framework or a guideline for *rangatahi* and also a link towards their heritage or past (Carla A. Houkamau et al., 2010). Organisations such as *Ara Taiohi* are able to provide *tikanga* through multiple ways towards the youth of New Zealand society and is later explained more clearly.

The central role of the *whānau* in dealing with young people and criminal offending was promoted in a report produced in 1986 and titled "Puäo-te-atatu" meaning the New Dawn (Nga Rangatahi Whakakotahi o te Ao, 1988). The chairman of the Committee that prepared the report, Mr John Rangihau, a respected Ngäi Tühoe elder, explained the Māori practice of having matters concerning young people dealt with by all family members as a practice worthy of its inclusion in the legislation. So, the legislation in its final form introduced an innovative process called the Family Group Conference (FGC). The objective of the FGC was to have the family/*whānau* members of the young person and the victims decide how to deal with the

young person's offending in a supportive way. (Henwood, and Stratford, 2014) Most Māori people seem to support this move as innovative because it fits with their cultural practice of *manäaki* or to care for others, particularly tribal members of the collective.

Dr Cleve Barlow describes key tikanga concepts such as *mana tangata, matua whangai*, and *ūkaipō* and these Māori concepts of codes of conduct can be applied to Ara Taiohi. These three tikanga concepts refer to the fact of *whānau* (family) mentoring in terms of taking care of their young and being able to nurture the youth both spiritually and emotionally (Barlow, 1994). *Whānau* play a crucial role in human development and the well-being of youth in New Zealand (Joseph, 2007). Joseph's article explains how *Māori* in particular, need to take responsibility for their own health and the need for better models for *rangatahi* (youth). This is due to the high number of Māori youth composing almost half the prison population and their reliance on drugs and alcohol. *Whānau* support and tikanga can be utilised to support youth to make the right choices and decisions in their lives (Children's Hospitals Australasia (CHA) and the Paediatric Society of New Zealand, 2017). Youth need to be pushed into a 'right direction' which is not dependent on violence, gangs, alcohol, and drugs. *Tikanga* should be involved in youth society as it is able to provide a better future in terms of them connecting with culture and their *whānaungatanga* (National Youth Workers Network Aotearoa, 2008).

Ara Taiohi
Ara Taiohi describes itself as the peak body for youth development in New Zealand. Ara' means 'pathway, lane, passageway to/from' and 'taiohi' means 'young person' in *Māori*. It is a membership-based organisation with over 750 personal and organisational members representing a diverse range of groups such as alternative education providers, youth mental health services, councils, youth workers and youth work organisations, careers organisations, research agencies, youth development networks and collectives, district health boards, training providers, transition services and more (Ara Taiohi, 2010). Its mission is to support people who work with young people, and thereby enhance youth development.

'The organisation was created by the New Zealand Aotearoa Adolescent Health and Development (NZAAHD) and the National Youth Workers Network Aotearoa (NYWNA) and officially launched in November 2010 at the Involve Conference in Auckland. The organisation is governed by a Board of Trustees elected by members with the exception of Te Kaihautū who is appointed by Ngā Kaihoe (Māori Caucus). The Board is advised and supported by a *Kaumātua* (who is an adviser to the board, not a board member) as well as the Ara Taiohi Caucuses (Headley, 2010).

As a *kaupapa Māori* entity, *Ara Taiohi* conducts itself differently from other organisations. It incorporates Te Kaupapa Pakihi which means the foundation of business in accordance with tikanga (Ara Taiohi, 2011). *Tikanga* offers different values and ways of doing business (Garth et al., 2013). For example, *Kotahitanga* is defined as Māori unity therefore in terms of

business, it relates to how *Māori* need to work together and create decisions that are decided by *Māori* and is also in benefit with *Māori*. This value is important since it increases the benefits of working together as a cohesive unit. There are shared resources, shared services, shared solutions and more innovation as a result (Tiki.inc, 2013). For example, *Ara Taiohi* interacts as much as possible with youth workers and utilises multiple avenues such as local networks, social media, *hui* (meetings), newsletter, website etc to communicate *Ara Taiohi* mission and goals. This push towards towards different outlets leads to new avenues in youth development and can help raise the standard of research towards improving youth development as well as being able to improve training for youth workers (Youth Studies Australia, 2010).

Similarly, *Ara Taiohi* as an organisation is able to maximise access to funders for its membership. Collectively, *Ara Taiohi* is able to work with agencies including the Ministry of Youth development, Ministry of Social Development, ASB community trust, Todd foundation and many more to help its members gain profile and improve access to services. There is a greater chance of success for members being able to do this collectively as opposed to operating as smaller entities out in the regions of New Zealand (Headly, 2010). As a collective, *Ara Taiohi* is also able to lobby politically to advance the interests of each of its members. This is important since new supporters have arisen since the beginning of *Ara Taiohi* in 2010. Overall, AT through its members working collectively, has improved every aspect of enhancing youth development in New Zealand (Youth Studies Australia, 2010).

Ara Taiohi and the application of *Tikanga*

Tikanga is embedded in every aspect of the values and principles of Ara Taiohi. This is expressed in the Māori titles given to key staff members - Kaitautoko kaiārahi- and the appointment of a Board *Kaumatua*. The role of the *Kaitautoko kaiārahi* is to facilitate the *tikanga* o**f** *Manaakitanga* across the organisation. The *tikanga* of *manaaki*- hospitality and caring- focuses on an organisational value that empowers workers to look after others whilst providing leadership in the youth sector (Ara Taiohi, 2014). The practical application of this can be seen in the way information, resources and training is widely available and accessible for youth workers, including a Youth Work Code of Ethics and the work on the establishment of a professional body for youth workers.

Another *tikanga* is *whānaungatanga* - the ethic of family belonging so that the organisation is able to recognise the importance of relationships between all ethnicities and is able to reach a common goal so that they grow together (Ara Taiohi, 2014-2015). The aim of *Ara Taiohi* is to connect the youth sector by fostering a nationwide movement of people and entities who work with young people. The practical application of this includes identifying opportunities for the youth sector to connect nationally, regionally and digitally; mapping those who work with young people in youth development, health, education,

justice, social service and other sectors; and creating effective local, regional and national relationships across youth networks.

There are many other *Ara Taiohi tikanga* principles including upholding the principles of *Te Tiriti o Waitangi* (The Treaty of Waitangi) and developing a commitment to the treaty and *kaupapa Māori* (Ara Taiohi, 2011). *Tikanga is* well pointed out in *Ara Taiohi* as an organisation and has improved over the years from when it began and is continually increasing over the years as well as improving the benefit of youth development. Lastly, this project will delve into the ethics of *Ara Taiohi* and how strategies are implemented including *tikanga* being applied towards the organisation so that it can help benefit the improvements of the youth sector.

Ara Taiohi over the years have improved and created strategies to help develop the youth sector of New Zealand but understanding other improvements can improve our understanding of *Ara Taiohi* implementation. Other research suggest that promoting youth development and the sector can include connectedness, providing youth developments such as strengthening support at home, school, community and building skills, or even communication of positive behaviour (Catalano et al. 2004). These principles include interactions with the youth and hence being able to enhance youth workers who work with young individuals can help improve youth development that is in New Zealand*. Ara Taiohi* includes these in their strategy and forms a framework that follows from the six principles of Youth development strategy of New Zealand. *Ara Taiohi* needs to form goals and strategies so that it acts as a framework or a pathway to success for their goal. Since *Ara Taiohi* creates a commitment to abide by the Treaty of *Waitangi*, they have developed a strategic framework called *Whatu Raranga* otherwise known as weaving (Ara Taiohi, 2014). *Ara Taiohi* calls this Māori conceptual framework as enhancing their identity as a Treaty-based organisation and being able to recall their heritage and whakapapa in the past as NZAAHD and NYWNA (Ara Taiohi, 2011). The *Whatu Raranga* allows several different *tikanga* and *kaupapa Māori* to remain within *Ara Taiohi* and its structure so that it is able to increase the youth's link towards *Māori* and their heritage so that it is able to link towards their *whakapapa* and culture. The framework is simple but has multiple meanings and there is four points to this strategy to lead the *Ara Taiohi* towards enhancing youth*. Rourou* is the first of the four and means the basic food basket; this symbolises two things according to the organisation which are *Manaakitanga* and *whānaungatanga*. *Whānaungatanga* is defined as a sense of belonging and is getting to know other people as well as creating connections whilst *Manaakitanga* is defined as the idea of caring or showing kindness and respect to another (Ara Taiohi, 2014). This is used to complete for the 1st goal of *Ara Taiohi* and is used to connect the youth sector so that it is able to provide opportunities to the youth sector, create multiple relationships that are spread across New Zealand as a whole. This is formally being represented in things such as hui's, networks, social media and other ways to spread information. *Kete* is the second of the

four and represents the regular use of a basket and is formally used to hold something. It symbolises the *Ngā Kete o te Wānanga* (baskets of knowledge) : *te Kete Tuauri, te Kete Tutea, te Kete Aronui*, and is used to increase the effect of people who work with youth itself and can be seen through information and resources that are used widely or through *Korowai Tupu* (Ara Taiohi, 2014). The third of the four is the Korowai which is the Māori cloak and is symbolising leadership, *Tuakana/Teina* (Older/younger) relationships, or even protection above all. This is represented under the *Kaumatua* (Elder), *Kaihautū* (leader), the Board and sector leaders (Ara Taiohi, 2014). This is important since the *tikanga* is wanting to create more leaders within the youth, as when you're young, other people tend to look up to you more. This is seen as *Ara Taiohi* itself being a leading candidate for young people and being able to create a change within New Zealand for the betterment of youth. Lastly, the fourth is called *Waikawa* which is another basket but is more sturdy and can be used for *kumara* (sweet potato) storage. This expresses the idea of durability and work or being able to provide sustenance towards the idea or concept. This ensures *Ara Taiohi* is able to create an effective resource management and being able to fund their activities with the right sponsors that want *Ara Taiohi* to achieve their goal. This is important since having no backing than provides no sustenance towards your future goal and what you want to achieve therefore people who are sponsoring the organisation or even partnering is important since this helps you realise your goal into reality (Ara Taiohi, 2010). These four values of *Whatu Raranga* is well integrated with *tikanga* in *Ara Taiohi* and is able to provide the organisation with a clear plan so that it is able to help enhance with the youth sector but not only is it important with their goal but their tikanga is included as it can help them realise their roots which abide the Treaty of Waitangi and create a better future for New Zealand.

In conclusion, *Ara Taiohi* is an organisation which strives to achieve their passion of enhancing the youth sector in New Zealand. *Tikanga* was traditionally used in New Zealand as a sort of rule or a way of following; at present it has more or less been diluted and changed to conform the ways of the society as it is thus it is not really known towards our youth during this age. *Ara Taiohi* is a massive organisation that is continuing to grow and gain support for their goal, to enhance people who work with the youth sector and so that it is able to grow the youth sector in a beneficial way. *Ara Taiohi* has involved itself with *Tikanga* so that it can not only abide by the Treaty of Waitangi being able to conform and remember where they come from but also to show the path as a framework or strategy for the upcoming years. *Ara Taiohi* has just started to grow and hopefully with more strategies involving *tikanga*, they are able to improve the youth sector and development for New Zealand.

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How *Tikanga* Māori is incorporated into the Criminal Justice System by the Department of Corrections.

Lily van Duivenvoorde

This essay will investigate how tikanga Māori is implemented into the New Zealand criminal justice system. I will do so by assessing the successfulness of how the Department of Corrections incorporates the values of tikanga through their set policies. I suspect that while tikanga may be becoming more common in contemporary Aotearoa society, there will most certainly be room

for improvement in cooperation. I have chosen to focus my research study on the New Zealand Department of Corrections. I have recognised that there are severe levels of inequality throughout the criminal justice system with Maori making up a staggering 50.8% of inmates, while only making up a mere 14.8% of New Zealand's total population (Stats NZ, 2012). I will be focusing on the overrepresentation of Maori in incarceration and the policies regarding tikanga that the Department of Corrections has set to for organisations within to follow. I will be reviewing the Department of Corrections as they are the Crown's main justice sector (post- sentencing) whom then work with offenders to try and mitigate future offences from reoccurring (McFarlane-Nathan, 1999).

Prior to the colonisation of New Zealand in 1840, Māori had their own form of what European's would define as a 'legal system', this being tikanga (Barlow, Wineti, 1991). '*Tika'* directly translates to right or correct, so from this the concept of tikanga was derived and can be understood as being the "right way of doing things" (Mead, 2003). The behaviour of members of *whanau* (family), *hapū* (extended *whanau*), and *iwi* (tribe) is affected not only by legalities but also due to the morals and values upheld by their *whanauangatanga* (kinship). Analogous to many te reo Māori terms, tikanga does not only have one meaning or apply to just one specific context. Instead, tikanga comprises of many different meanings applicable to various contexts such as social controls, the criminal justice sector, wairua (spirituality), and many other moral driven behaviours (Mead, 2003). While tikanga is certainly becoming more normalised and referred to often throughout contemporary Aotearoa New Zealand society, its definition is often misunderstood (Te Awekotuku, N., 1991). European culture often limits words as obtaining one set meaning, whereas Māori allows for words to be more so ambiguous. Following this, the Pākehā definition of tikanga can be described as a formed of set rules based on Māori customary values which are deemed to be socially appropriate behaviours (Barlow, Wineti, 1991).

Upon the newly appointed Governor William Hobson's arrival in New Zealand, he was instructed by Lord Normanby at his own discretion to make a decision as to how sovereignty over Te Wai Pounamu (South Island) was to be obtained (Orange, 1987). Hobson declared

that the *tangata whenua* (people of the land) of Aotearoa New Zealand to be lacking the ability to govern their own land, as they were simply people "composed of numerous, dispersed and petty tribes, who possess few political relations to each other, and are incompetent to act, or to even deliberate, in concert" (Grotke, Prutsch, 2014. p14). This commonly referred to statement infers that the imposition of the British legal system would be of great benefit to the native Māori of New Zealand. Hobson's failure to recognise the system of tikanga was widely due to the inability to relate it to Western-legal thinking is because of its flexible nature and that it was not a written formal document that works as a "technical, standalone system: rather it is part of culture" (Frame, 2002). Tikanga, in relation to Western legal systems uses the concept of *utu. Utu* in customary law senses is primarily focused on the restoration of damages such as crime through means of compensation such as through a monetary fine or imprisonment. Whereas from the Māori-world view, *utu* in a justice sense is focused on the restoration of one's mana (status) by coming to an equilibrium of both *tapu* and *noa. Tapu* and *noa* are in short, the complete opposites of each other. *Tapu* can be translated in its simplest form as something of sacred or highly respected nature, whereas *noa* is to be free of *tapu* (Ahu, Hoare, Stephens, 2011).

When tragedy occurs, the utu that is often sought by those whom are closely and directly affected, is to imprison the offender. This Western-world view on dispute settlement has continued to be the hegemonic standpoint when dealing with crime. However, when looking at the statistics of Māori criminality and their chances of reoffending, it is made clear that the method of "locking them up and throwing away the key" is ineffective for the mitigation of future offences. Post-sentencing processes are one of the most vital parts when seeking criminal justice. This is one of the most effectual stages for rehabilitation intervention as the offender is able to reflect on their *hara* (violation, crime), accept where they have been at fault and how their actions have not only negatively impacted their lives but also the wider communities, and then work on restoring their *mana* (status) (Campbell, 2016). The Department of Corrections acknowledges this and claims to help with the intervention stage by providing a culturally relevant way of dealing with Māori crime while reiterating the importance of not putting this down to being a Māori issue, but rather as a national issue which needs to be addressed through reformation of the way that our prisoners are dealt with (Department of Corrections, 2018).

The Department of Corrections website states that their mission is to "change lives and shape future" by "creating lasting change by breaking the cycle of re-offending" (Department of Corrections, 2018). While it may pose as difficult to reduce the chances of offending from initially occurring when considering the external influences that one is subjected to growing up, the Department of Corrections tries to mitigate further offences by offering intense rehabilitation programmes which are referred to as either "mainstream" or tikanga-based (Department of Corrections, 2018). When explaining the high levels of Māori in incarceration it is important to take into consideration the severe historical and present-day mistreatment

of Māori citizens. This means that they are still subject to a significantly lower standard of life chances as they have less accessibility to sufficient financial, educational and nutritional resources as well as inadequate means of housing and health care. Life chances can be defined as the link between the unequal distribution of wealth and resources and how they furthermore determine the individuals class status and the opportunities that one will receive (Harris & White, 2018). These disadvantages often act as barriers to one's full participation in society and can in turn leave feelings of alienation. While money is not the driving mean for one's level of content within society, the imbalances of wealth distribution throughout society can significantly alter the way in which the disadvantaged members behave (Williams, Cram, 2012) – widely due to unsettlement and discontent, as well as the environment that they have been exposed to while being raised. This is often an intergenerational problem, this meaning that if an individual is born into a wealthy family their life chances are significantly greater than those of an individual born into a family whom is financially unstable. As well as this, if an individual was raised in a house where crime has been normalised, they are much more likely to partake in crime themselves (Bernberg, Krohn, 2003). This has a direct correlation with Aotearoa New Zealand's Māori population as they make up approximately 39% of those living in material hardship (Living Standards Survey, 2008) and 50.8% of the total prison population (Stats NZ, 2012). As a result of a combination of the above historical and social reasons, it could be inferred that there is a direct link between one's risk of criminality and the social support and services that are offered to them (Department of Corrections, 2007).

In 2002 a claim was taken to the Waitangi Tribunal by Tame (Tom) Pirika Hemopo, a retired senior probation officer, on behalf of Ngāti Kahungunu. The claim questioned how the values and principles of tikanga upheld by the Treaty of Waitangi were incorporated into the Corrections facilities through the use of prison based programmes. Within Hemopo's claim he argued that the Department of Corrections had breached the following principles upheld by the Treaty of Waitangi: to act with utmost good faith towards Māori; actively to protect the interests of Māori; to consult with Māori on policies that affect them; to treat Māori equally with non- Māori; and to remedy breaches of the Treaty when these are identified. Overall, the Waitangi Tribunal found that the Department of Corrections, had acted in nothing but good faith and have shown continuously that they are actively involved in attempting to minimise the extreme levels of Māori overrepresentation in the corrections system. However, they accepted that while some of the claimed inconsistencies between the principles of Treaty of Waitangi and how they were being applied to the criminal justice system were present, that they did not require remedial action by the Crown, but instead to acknowledge these inconsistencies and to seek reformation of the services offered to Māori (Waitangi Tribunal, 2002). Since 2002, the Department of Corrections has introduced numerous different rehabilitation facilities, many of which are tikanga-based.

Tikanga Māori programmes consist of a variety of different systems that are of cultural relevance to those of whom identify as Māori. These programmes seek to help Māori participants actively engage in the rehabilitation programmes on offer which take a tikanga based approach. The Tikanga Māori mission states that their objective is to encourage the offender to embody the *kaupapa* (principles) and *tikanga* (customs) upheld by their *tipuna* or *whakapapa* (ancestors). The main *kaupapa* upheld by Tikanga Māori are as follows: *rangatiratanga* (displaying qualities of leadership and role model in the community), *whanaungatanga* (relationships, sense of belonging, usually whanau relations but not always), *kaitiakitanga* (we must look after things for the sake of our future generations, not only natural resources, also for making sure the best practices are used not just the easiest), *mana* (prestige, authority, status), *manaakitanga* (act of caring for a person's *mana*) (Ministry of Justice, 2001).

In recent years there has been an increase in tikanga based programmes available to offenders. The Department of Corrections recognises that they alone cannot extinguish the extreme levels of inequality within the criminal justice system, so they delegate these responsibilities through smaller more focused groups (Campbell, 2016). These groups then work with the *iwi*, *hapu*, and *kaitiaki* (guardian) to create a more extensive community of tikanga based interventions than they could offer themselves. Two organisations that work within the Department to incorporate tikanga into rehabilitation programmes are; Te Ihu Waka and the Te Piriti Programme (van Rensburg, 2015) which both work with crime on varying levels.

The Department of Corrections set up the framework for Te Ihu Waka (the bow of the waka) with the three key Māori development research principles to include collective, common, and mutual Māori good. These principles were set to establish whether the services on offer were to be of benefit or appropriate to offender and the wider community (Werahiko-Edwards, 2003)., The Te Ihu Waka states that their purpose is to help with recognising and addressing the underlying reasons for the offending and to further equip the offender with the skills and knowledge base vital for the mitigation of potential future offences. The framework for Te Ihu Waka is based on four main kaupapa (principles): manaakitanga (caring for each other), whānaungatanga (relationships), rangatiratanga (leadership and responsibility), and wairuatanga (spirituality). A case study which has reflected the effectiveness of this following tikanga based frameworks, was ran in Tauranga by the local *iwi* Pirirakau, and involved twelve men whom were serving community time for lower-scale offences to stay for three nights at the local marae and help them to get back in touch with their *iwi* relations through tikanga motivation. The results showed a heightened sense of connection and responsibility of one's mana (Department of Corrections, 2018). The limitation of the Te Ihu Waka framework programme is that it is only available for those whom have committed crime at a lower scale and are either of Māori descent or have a Māori partner and/or child.

The second service that the Department of Corrections offers is the Te Piriti Programme. The Te Piriti Programme was first established in 1994 at Paremoremo Auckland Prison and is targeted towards Māori offenders whom have committed high severity crimes such as sexual assault, however they do also cater to few non-Māori offenders. Te Piriti has been recognised internationally as an award- winning programme demonstrating the benefit of integrating tribal community values into customary legal systems (Nathan., Wilson., Hillman., 2003). The practices conducted by Te Piriti are modelled similarly to the Kia Marama programme which is offered at the Rolleston Prison in Christchurch. However, the Te Piriti programme shifts the central focus from dealing with offenders in a western-cultured way (as the Kia Marama programme does) into a heavily tikanga based approach. The Te Piriti Programme has been critiqued as offering Māori offenders "special treatment" as there is active involvement with their whanau on a regular basis over the term of nine months. However, when evaluating the services offered by the Department it is important to recognise the values behind these initiatives and how it can be interpreted differently from culture to culture. Here the importance of whanaungatanga (familial ties and relationships within the immediate community) is greatly emphasised, and the positive response to this is undeniable when examining the reconviction rates post-graduation. A 2003 study found that Māori sexual offenders respond much better to programmes with heavy emphasis on tikanga and have a far lesser reoffending rate than those of the same control group whom do not partake in tikanga based responses to crime, with graduates having a sexual recidivism rate of 5.47 per cent in comparison to a general rate of 22 per cent (Nathan, Wilson & Hillman, 2003).

In 2014, Chief Executive of the Department of Corrections, Ray Smith made the ambitious goal of reducing the level of Māori reoffending by 25% by 2017 (Department of Corrections, 2014). The Waitangi Tribunal has since re-reviewed the progress of the Crown's efforts through the Department of Corrections to minimise the Māori reoffending rate. The Tribunal did so by revisiting Hemopo's 2002 claim with the Tū Mai Te Rangi! Report of the Crown and Disproportionate Reoffending Rates. The report was curated in June 2017 and concluded that while the Crown has not breached its partnership obligations, they have taken insufficient measures to reduce Māori offending and as a result are in fact breaching te Tiriti o Waitangi's promises of protecting Māori interests and treating Māori equitably to Pākehā. The report revealed that the Māori offending rate had only seen a shift of 0.5% towards Smith's 25% reduced offending goal. Several suggestions were made by the Tribunal with the most significant one being that the current strategy needs to be amended to by further incorporation of Te Ao Māori. As well as this, the Tribunal suggested that the Crown should set and commit to a Māori- specific crime reduction target and to hold itself accountable by setting an appropriate timeframe and budget that reflects the seriousness of the ongoing issue (Waitangi Tribunal, 2017).

The suggestion that I would put forward the Department is to make the criteria for the eligibility of participating in tikanga based systems of justice wider so that it is more readily available for all of those in incarceration, not just those of Māori descent following the context of delivery that Te Tiriti has shown (van Rensburg, 2015). As a Pākehā woman, I can recognise the importance and power that the values upheld by Māori tradition would benefit the way in which our current legal system and everyday lives operate. The law is supposedly equal and one for all, however it remains incredibly bias in the way in which Pākehā dominance takes precedence. Another alternative for the Department to abolish prisons altogether. An example of this that I would propose to take effect is that instead of "locking" Māori away, when looking at the severity of the crime it may be more appropriate to place the offender either on home detention or community service. This would not only be much more economically sound for Aotearoa, with the average cost of keeping an offender in a cell per year falling at $90,977 (Department of Corrections, 2010), but also it would allow for the offender to maintain a strong sense of *whanauangatanga*, also allowing them to build respectful relationships within the community.

In essence, the research findings derived through information provided by both the Department of Corrections and the Waitangi Tribunal have found that while the issue of the significant overrepresentation of Māori in Aotearoa New Zealand prisons has not seen any significant change over the past years, that their claims of incorporating the values and principles upheld by tikanga have rang true (Waitangi Tribunal, 2017). While there is still definite room for improvement and further involvement of culturally specific systems of justice, the Department has shown that they are continually introducing new and improved ways of crime restoration with a heavy emphasis on the principle of *whanauangatanga* as this report has continually stated. While the criminal justice system before us today remains both flawed and biased in many ways, the Department has shown that by continuing to grow their tikanga-based intervention initiatives that they are too working against the institutionalised racism that lies within (Campbell, 2016).

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How has *tikanga* been incorporated into, or applied through the courts of New Zealand, and how can it be better incorporated?

Roebi Bidois

Tikanga is an important aspect of Māori culture, New Zealand society and New Zealand history. It encompasses endless Māori cultural concepts and is ever changing to meet the needs of modern day society. *Tikanga* has gradually been incorporated into the law of New Zealand where it has been applied through the courts. Furthermore, it has even been incorporated as a branch of the courts themselves. There are various reasons for this dating back to the nineteenth century when colonists were just beginning to arrive and when inter-tribal warfare was still largely present between *iwi* (tribe). However, one of the most of important reasons for its initial incorporation was the ongoing discontent among Māori about the inequality they were exposed too. This attitude, soon supported by Pākehā and other non-Māori, led to a call for change on the government from the public of New Zealand. Soon after the government acknowledged the country's unfair treatment of Māori, certain courts were established to deal with these issues. In this essay I plan to concentrate on where *tikanga* has been incorporated into the law in issues pertaining predominantly to land in order to examine my main focus of how *tikanga* has been applied through the courts, or incorporated into the courts themselves. Furthermore, I will examine ways in which *tikanga* can be further incorporated into the law so to provide clarity to the judges of New Zealand courts on how *tikanga* can and should be applied. The aim in doing this is not only to make considering the status of *tikanga* within and against the law a smoother process, but to also extend the understanding of *tikanga* to the wider community of Aotearoa New Zealand. The results we have already seen from *tikanga* being incorporated into and through our courts have been undeniably beneficial which is indicative of how it could be even more so when applied further. Given that *tikanga* covers a great deal of Māori cultural concepts, and can be comparable with many values that Pākehā or non-Māori hold for different things, it should be considered a vital principle for all New Zealanders to know. Considering this, there are many areas of the law that *tikanga* could be applied to and consequentially, beneficial within when applied correctly by the courts. However, with this comes a need for a proper understanding of what *tikanga* actually is. Therefore, I will not only examine ways *tikanga* can be applied, but ways to increase and better society's understanding of it also.

One of the first organisations created to deal with land issues was the establishment of the Māori Land Court. Initially known as the Native Land Court, this organisation was established to deal with various issues relating to Māori land (Māori Land court 2015:10). Land has for a long time been of the utmost importance to Māori for a number of reasons. Many *tikanga* concepts are entwined within the land such as *turangawaewae* (a sense of identity associated with having a home base), *whakapapa* (genealogy), and *mana* (authority) to name a few.

European colonists and settlers recognised this importance to some degree early on, creating a need for a proper system to deal with how land can be bought and sold. Furthermore, it became apparent to that Crown that Māori were becoming increasingly more reluctant to sell any more of their land towards the end of the 1850s (New Zealand History 2017). Along with this, many people during the first half and mid nineteenth century had not been satisfied with the existing system where the Crown was able to exercise its pre-emptive rights to take advantage of both Māori and British settlers. This pre-emptive right, established in the Treaty of Waitangi, meant that the Crown could purchase land for extremely low prices from Māori, and on sell the same land for much higher prices to British settlers (Ministry of Justice 1976). This was not only dissatisfying for Māori who were being exploited, but British settlers wanting to purchase lands to live on for fair prices also. Furthermore, there were many instances where land was sold by Māori who lacked the authority to actually sell that land. The communal ownership of lands was a confusing concept for Europeans to understand and because of this, drew their attention to creating a system to regulate the sale and purchase of Māori lands. Because of these factors, the Native Land Court was established on 30 October 1865 in order to help bring some sort of organisation to buying and selling Māori lands (Māori Land Court 2016). Since then, and its change of title, the Māori Land Court has changed significantly and not only deals with simple cases of buying and selling, but now considers all the factors in between such as issues of *tikanga*. Although initially it was the duty of the Māori Land Court to simply convert communally owned Māori lands into individually owned lands, it is now their duty to promote retaining that land (New Zealand History 2017). Given the status of land in Māori culture, it is undeniable that the concept of *tikanga* and all it encompasses in relation to the land should be fostered by the wider New Zealand society.

Land, its relationship with *tikanga*, and the Crown confiscation of land has long been one of the biggest issues facing New Zealand society and has affected both Māori and non-Māori. Because of the Crown land confiscations and unfair treatment Māori were exposed to in the past, reparations have been slowly brought about due to high demand over the last century. To extend on the concept of *tikanga* in relation to the land and how it has been dealt with through the courts, it is inevitable that we look at the Treaty of Waitangi. Although there is no direct reference to *tikanga* within the Treaty, the guarantee that Māori would retain their lands in Article Two of the Treaty implied to Māori that they would retain their *tikanga*, their *mana*, their *turangawaewae* and many other core values. However it is common knowledge that events did not play out like this and over time there have been various cases which demanded, although sometimes indirectly, decisiveness from judges on what the worth of *tikanga* is in relation to the land. One of these is the case of Wi Parata v Bishop of Wellington. Facts of the case aside, the Treaty of Waitangi was declared "a simple nullity" and Māori customary law was considered non-existent which set a precedent for many land cases to come (Walzl 2016:43). Due to external influence from the Crown and the precedent that was set in this case, the courts did not recognise *tikanga* relative to the land for a long time. This principle of non-existence was re-enforced in the 1963 case of Ninety Mile Beach. Nearly a

century after Māori rights to the land were pushed aside, it looked unlikely that *tikanga* would ever be recognised by the courts. This decision also affected the jurisdiction of the Māori Land Court in the sense that although this issue related directly to the land, it was ruled that the Māori Land Court did not have the jurisdiction to decide claims relating to the foreshore and seabed. However in 2003 under a labour led government, Ngati Apa v Attorney General effectively changed the precedent giving the Māori Land Court jurisdiction to determine claims to the foreshore and sea bed, finally recognising Māori claims under the principle of *tikanga* (Joseph 2014:103). However soon after this, the Foreshore and Seabed Act 2004 declared Crown ownership of the foreshore and seabed, essentially rendering the progress that had been made since Wi Parata futile (Joseph 2014:103). It looked very unlikely that Māori rights under *tikanga* and in particular their rights to the foreshore and seabed would ever be recognised. However, in 2011 the Foreshore and Seabed Act was repealed and replaced by the Marine and Coastal Areas Act (Takutai Moana Act) which declared that no one owned the foreshore and seabed (Joseph 2014:103). Although this does not show an extensive incorporation of *tikanga,* it does show a recognition of *tikanga* that was not previously fostered while also finally recognising the principles of the Treaty of Waitangi. Not only was the jurisdiction of the Māori Land Court extended making them able to hear claims to the land, but Māori were given the opportunity to put their claims forward to the court and actually properly be heard. The incorporation of *tikanga,* or at the very least its recognition in this instance was subtle but felt largely by the Māori community considering how long these issues had been suppressed and invalidated by the Crown.

Being incorporated into the actual courts themselves is not the only way that *tikanga* has become manifest within our political organisations, but it has also been incorporated into the law of New Zealand, appearing in a number of pieces of legislation. In doing this, judges have been forced to contemplate it when cases involving issues of *tikanga* have arisen. One example of where judges considered and applied the values of *tikanga* was in the case of Takamore v Clarke. This case looked at the value and status of *tikanga* both against and within the common law of New Zealand while raising on going debates over what kind of value *tikanga* can hold when pinned against the common law of New Zealand. In the case, Ms Clark had been the long term partner of the deceased, Mr Takamore (Coates 2015:1). He had lived with her and their children for 20 years and she was the executrix of his will (Coates 2015:1). However, when it came time to decide what should be done with the *tūpāpaku* (deceased's body), Takamore's sister and *whanau* (family) claimed they had the right to do it through *tikanga* Māori (Coates 2015:2). When this came to the courts, it was extremely difficult for judges to assess and make a certain and definitive decision over. Because this case was so hard to assess, the court decided that five key elements needed to be satisfied in order for *tikanga* and the customs it entails to be recognised. These elements were that the *tikanga* custom must be long standing, have continued since its origin without interruption, be reasonable, certain in its terms and must not have been displaced by Parliament through any clear statutory wording (Toki 2014:38). When these elements were considered, Takamore's

case was lost to Clarke on the 'reasonableness' criteria (Toki 2014:38). The Tūhoe custom of forcefully taking *tūpāpaku* was decided by the courts to be unreasonable and defied the rule of law (Walsh 2013:247). This case is a good example of how *tikanga* and the law can intercept. Although in this case the *tikanga* practice was considered to be unreasonable, and therefore could not be recognised under the law, the fact that it was thought over so seriously shows that there is room for the consideration of *tikanga* within the law. However, this case was still indecisive about the status of *tikanga* under the law and outcomes will continue to vary from case to case while judges will continue to struggle with applying it. This puts a strong emphasis on trying to increase the understanding of *tikanga* by the wider New Zealand society but especially by people such as judges who have an influential and highly interactive role in society. If our judges have an in depth understanding of what *tikanga* is and how it functions, then they can apply it in such a way. This not only satisfies Māori needs and shows a recognition of *tikanga*, but it also sets an example for the wider New Zealand community. Furthermore, the knowledge, acceptance, and understanding of *tikanga* are all increased when those with influential power set the example, creating what is essentially a domino effect through society. Judges and members of society who have the platform to influence others, also have the responsibility to convey the right messages. Given that *tikanga* may have been considered the law of Aotearoa prior to European arrival, it is imperative to retaining our cultural identity that its existence is recognised and protected by those who are in the best position and who have the power to do so.

Following on from this, we can see that the role of the judiciary and how they act through the courts is extremely important in increasing general understanding of *tikanga*. Furthermore, we can see how the incorporation of *tikanga* into our law and courts along with its pure application through the courts has been beneficial when done correctly. However, there remains the issue over the lack of understanding of what *tikanga* actually is and therefore can be troublesome for the courts to apply. Although *tikanga* is incorporated into the law of New Zealand throughout various pieces of legislation, it is defined differently and in some cases inaccurately across all of these statutes (Wright 2007:276). Because of this, and a general lack of knowledge on the subject, it can be difficult for judges to apply in the court room. This has had numerous consequences including an ignorance of the native culture, unfair treatment and inability to assess cases involving issues of *tikanga* correctly. Noting this, there are a number of ways that *tikanga* can be better incorporated into our law and courts so to make the role of our judges easier and to also significantly strengthen society's understanding of *tikanga*. One way that this could be done is to have one general definition of *tikanga* that can be altered to suit each individual piece of legislation. Given that *tikanga* covers numerous concepts, it is impossible for one definition to cover all of its aspects. For example, the Education Act 1989 defines *tikanga* as "Māori custom" and "Māori culture" (Walsh 2007:276). Although it is understandably hard to define *tikanga* in few words, these definitions are not completely interchangeable with *tikanga* and builds confusion for the courts when it comes time to apply these statutes. One general definition could be more like, "*tikanga* is the proper

and correct procedures, behaviours, rules and regulations that underpin Māori society when they engage in social or cultural events or interactions" (Mead 2016:19). Although this definition is still very wide, it is still much more accurate and specific than what we have currently in our laws and therefore, it should be in theory at least, easier for our courts to apply. Furthermore, *tikanga* as mentioned earlier, is ever changing to meet contemporary needs. Similarly, its definition should be adaptable to suit each piece of legislation it is incorporated into whether it be in relation to land and the proper way of treating it or other aspects. Secondly, in order to gain a better understanding of *tikanga*, and especially so in relation to the land, it is imperative that the relevant *iwi* and *hapu* are incorporated into our conversations and consulted early on in issues that pertain directly to their lands. It is too high an expectation to have an *iwi* member on call for the courts for any *tikanga* issue that might arise on a day to day basis, however it is not too much to involve them in the discussion of issues that relate directly to them. These ideas considered, there are endless possibilities when it comes to increasing society's understanding of *tikanga* and likewise, endless ways to make it easier to apply *tikanga* through our courts.

In conclusion, there are extensive examples of how *tikanga* has been incorporated into the courts of New Zealand. Whether it be incorporated through legislation that the courts can then apply such as the Marine and Coastal Areas Act 2011, or incorporated within the courts themselves such as the Māori Land Court. The way that *tikanga* has been incorporated is demonstrative of a number of things such as a recognition of historical culture and historical wrong doings. The integration of *tikanga* also offers a sense of compensation for those wrong doings. Moreover, the cases that have arisen involving *tikanga* have forced the courts to assess the place of *tikanga* within the law and how much weight it can be given against the law. Although it is still inconclusive what weight *tikanga* can be given, the serious consideration of its place has shown that it does have a place within politics. Although it has been given consideration, because it is still undecided what the exact weight of *tikanga* can be there are various ways that *tikanga* could be better incorporated so to be better understood. In doing so through our courts, this sets an example for the rest of New Zealand to follow in order to better understand *tikanga* and all it encompasses. As we have seen, the simple recognition of *tikanga* has been beneficial for society and the integration of it into our political culture has been even more so. If the wider New Zealand society could have a better understanding of what *tikanga* actually is, there are no limits to the kinds of benefits we could possibly see.

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The Implementation of *Tikanga* Māori in Ara Poutama Aotearoa- the Department of Corrections New Zealand

Yvonne Mitchell

The concept of *tikanga* Māori has always existed as a framework for guiding everyday behaviour (Coates, 2015), and is often described as Māori customary practices, a set of values, or the correct 'Māori way' to behave and interact with the world (Mead, 2003). The concept of *tikanga* contains the root word '*tika'*, which can be literally translated to mean 'right' or 'correct' (Mead, 2003). This means that for many Māori, the idea of acting in a culturally correct way means behaving in accordance with the values of *tikanga* Māori. *Tikanga* involves not only protocols and rules that individuals should practice, but rather the overall concept is underpinned by a variety of principles such as *whanaungatanga* (relationships and connections), *mana*, (respect, prestige or power), *utu* (reciprocity) and *whakapapa* (genealogy)*,* all closely linked together (Gallagher, 2016). According to Statistics New Zealand's Māori population estimates, only sixteen percent of all New Zealanders identify as Māori (Statistics New Zealand, 2017), however over half of New Zealand's prison population is made up of Māori individuals and sixty-three percent of the female prison population identify as Māori (Department of Corrections, 2017). Therefore, it would be interesting to investigate how *tikanga* is implemented within a prison or corrections setting. Specifically, how *tikanga* Māori is implemented within one of the largest organisations in New Zealand: the Department of Corrections, whose aim is to provide culturally responsive support and rehabilitation for this large number of Māori offenders. This essay will evaluate how the organisation implements *tikanga* through it's five core practice values, *tikanga*-based rehabilitation programmes such as Te Tirohanga, Mauri Tu Pae, and Te Ihu Waka, and the use of the *hui* and *pōwhiri* process.

Ara Poutama Aotearoa- the Department of Corrections was formed in 1995, designed to make New Zealand a safer place by protecting the public from individuals within society who cause harm, as well as being designed to support and encourage offenders to make positive changes in their lives to reduce the chance of them offending again once they return to society (Department of Corrections, 2017). Reducing re-offending is the Corrections' priority, with an overarching vision to break the cycle of reoffending by twenty-five percent. This means there are multiple support services provided by the organisation, such as the correctional programmes Te Tirohanga, Mauri Te Pae, drug and alcohol rehabilitation programmes, group-based interventions, and the employment of many mental health staff. A Māori worldview approach to rehabilitation is known to strengthen cultural identity, improve attitudes and behaviours, and motivate offenders to engage in the available rehabilitation opportunities (Department of Corrections, 2017).

Tikanga is implemented within the Department of Corrections by the five key practice values that guide all of the everyday work that they do. These values include *kaitiakitanga*, which can be described as guardianship, treatment and learning; *wairua*, which is described in terms of spirituality, *whānau*, which includes people, family and relationships, *rangatira*; demonstrating leadership, and *manaaki,* nurturing relationships, respecting and caring for others. *Kaitiakitanga* is displayed by officers within the Department of Corrections by their role as *kaitiaki* (guardians) who support and encourage offenders to engage in rehabilitation programmes and ensure offenders are treated with the *mana* they deserve. *Kaitiakitanga* is also displayed by the offenders themselves, who are involved in learning about *Te Ao* Māori (the Māori world), *tikanga* Māori and about their own thoughts and behaviours. *Whānau* is of high importance throughout the organisation, where an offender's family is involved in supporting them to continue attending rehabilitation or intervention programmes. *Rangatira* is another important guiding value, which does not only apply to the officers who are considered to be *rangatira,* but also offenders who have the opportunity to gain *mana* by leading and facilitating groups within their rehabilitation programmes. The principle of *wairua* is viewed as highly important for the health of all individuals within the Department, and this is reflected by many of the rehabilitation programmes having the focus on nurturing the *wairua* and *mauri* of an individual in order for them to be in a space ready for learning and improvement (Department of Corrections, 2017).

Service manager Karen Van der Zee from the Department of Corrections Tauranga outlined in an interview just how important the *tikanga*-based programmes were. Helping individuals to embrace their culture and use *te ao* Māori concepts to better understand their offending were seen as "significant protective factors" against reoffending (Online News- Rereātua, 2016). The importance of staff involvement in the whole rehabilitation process was also highlighted, where *te whakakoha rangatira* (respectful relationships) built between offenders and probation officers allows offenders to feel supported and encouraged to make meaningful, long-lasting changes in their own lives (Online News- Rereātua, 2016).

These five core values underpinning *tikanga* are practically applied within one of the Department of Corrections' *tikanga*-based rehabilitation programmes: Te Tirohanga. First implemented in 1993, the successful programme which over 9300 men have completed (Hawkes Bay Today, 2017) was designed for Māori offenders to understand their own offending in a more holistic manner in line with te ao Māori (the Māori world). Taking around 800 hours to complete, offenders utilise *waiata* (song), *whakairo* (carving), *te whare pora* (weaving) and *te reo* (Māori language) to understand potential causes for their offending (Hawkes Bay Today, 2017), as well as allowing the men to gain qualifications that prepare them for future employment once they are released and reintegrated into the community. The principle of *kaitiakitanga* is demonstrated by the staff who are involved in running the programme, where their mentoring, teaching and guidance strengthens the offender's knowledge and understanding of Te Ao Māori. *Whānau* is another principle of high

importance in the programme, where the offender's family plays a huge role in supporting and encouraging the men to engage in further treatment, education, or training. Mason Durie's Whare Tapa Whā model describes a holistic approach to health using the four walls of the *wharenui* (meeting house) to demonstrate how a health diagnosis is more than just identifying the physical presentations of illness (Durie, 1998). Similarly, the Te Tirohanga rehabilitation programme also focuses on incorporating other aspects of well-being such as *tinana* (physical), *hinengaro* (emotional) and *wairua* (spiritual) to better understand the reasons behind an individual's offending.

Mauri Tu Pae, formerly known as the Māori therapeutic programme, is another *tikanga*-based programme which aims to address the maladaptive thoughts, attitudes and behaviours of medium risk offenders of Māori descent. The programme addresses these issues by utilising the five core values of *kaitiakitanga, wairua, whānau, rangatira and manaaki* in combination with western forms of rehabilitation such as cognitive behavioural therapy (Tara Hape, 2017). This combination intervention programme has the core focus on nurturing the individual's *mauri,* or life force, and empowering offenders with the opportunity to regain their own *mana* and the *mana* of their *whānau*.

Te Ihu Waka is another programme which aims to increase the motivation of offenders to address the factors that contribute to their offending, such as alcoholism, drug use, orbehavioural issues (Department of Corrections, 2017). However, this programme is slightly different because it is run by the local *iwi* (tribe) for individuals being reintegrated into the community serving community-based sentences (Online News- Rereātua, 2016).

Many psychologists and medical professionals in New Zealand use the '*hui* process' (gathering or meeting process) as a framework for practicing cultural competence when working with Māori in a clinical setting (Lacey, Huria, Beckert, Gilles, & Pitama, 2011). The *hui* process contains four essential elements: *mihi*, which is the initial greeting; *whakawhanaungatanga*: the building of a culturally meaningful relationship (Levack, Jones, Grainger, Boland, Brown & Ingham, 2016); *kaupapa,* where the main purpose of the encounter is identified, and *poroporoaki*, which is the concluding encounter. Similarly, the *pōwhiri* process is a ritual of encounter or welcoming ceremony usually performed on a *marae,* which often involves a *wero* (ritual challenge) and *whaikorero* (speeches). Probation officers and other staff within the Department of Corrections incorporate these aspects of the *hui* and *pōwhiri* processes when welcoming new offenders into the criminal justice system by greeting with a quick *mihi* and *karakia* (prayer or blessing) to clear the space for a new start, where offenders are treated as an equal (Smith, 2014). *Whakawhanaungatanga* is the relationship building between the officer and offender, which allows the offender to feel both comfortable and supported in the unfamiliar and uncomfortable corrections situation. Just as the clinician and patient relationship within a health setting has been found to improve adherence to treatment programmes and improved treatment outcomes (Capital

& Coast District Health Board, 2018), it has been found that a strong offender and officer relationship leads to more positive outcomes for the individual and a lower chance of reoffending (Department of Corrections, 2017). An example of how the powhiri process is incorporated in the corrections setting, is when an offender's prison sentence is laid down by the officer during the *hui*, which can be thought of as the *wero,* or ritual challenge that the offender can choose to accept. Also, the *poroporoaki* (farewell) usually marks the closing or end of the *hui,* which is demonstrated by the farewell between the officer and the offender.

Although the Department of Corrections is successfully incorporating *tikanga* Māori within the organisation through the five core values and various initiatives such as Te Tirohanga, Mauri Tu Pae, and Te Ihu Waka, there are a few additional ways in which *tikanga* could be implemented. Despite having 345 Māori wardens throughout the country (O'Reilly, 2014) who interact with Māori offenders from another Māori perspective, the number of Corrections staff with a primary focus on relating to Māori offenders is quite low compared to the number of Māori offenders (O'Reilly, 2014). Since many Māori prefer to have Māori health practitioners or culturally competent health practitioners (Reference), it is assumed that Māori offenders also have this preference. Therefore, one suggestion of how principles of *tikanga* could be implemented additionally, is by employing a higher number of Māori staff. The inclusion of more Māori staff within the organisation means that *whakawhanaungatanga* between officers and offenders has the potential to be better established because of shared Māori *whakapapa*
(genealogy). This means Māori offenders may feel more comfortable relating to officers and may be more willing to taking rehabilitation advice or suggestions because of the shared cultural background.

In conclusion, the Department of Corrections has effectively implemented *tikanga* Māori in a variety of ways, through the five core guiding values of *kaitiakitanga, wairua*, *whānau, rangatira and manaaki*, as well as through many *tikanga*-based programmes such as Te Tirohanga, Mauri Tu Pae, and Te Ihu Waka. An additional way that *tikanga* could be implemented is through the incorporation of more Māori staff who may increase the likelihoodof offenders responding positively to suggested rehabilitation programmes.

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Is *Tikanga* Māori Successfully Executed By Te Puni Kōkiri; The Ministry Of Māori Development?

Asha Chee-Keil

This research essay will articulate the effective utilisation of *tikanga* (customs/beliefs) Māori within the organisation Te Puni Kōkiri. My intended aim for this research essay is to discuss and evaluate the way *tikanga* Māori is incorporated within Te Puni Kōkiri, a Māori government organisation across all its divisions and service delivery platforms. I will achieve this by analysing community initiatives and evaluation reports as they will demonstrate areas in which *tikanga* is present or lacks presence. This will allow for interpretation on the efficiency of Te Puni Kōkiri and whether it fulfils its primary intention of advancement for Māori people. My research will begin with an illustration of the role of *tikanga* for Māori individuals therefore providing an understanding of its importance across contemporary society. This then will be followed by the history and knowledge of the development of Te Puni Kōkiri as it has transformed throughout the past.

Although there are multiple translations of *tikanga* Māori, it is a layered concept interpreted through a Māori perspective in correlation with *te reo* Māori (Māori language), *te ao* Māori (the Māori world) and *mātauranga* Māori (Māori knowledge) (Mead, 2016). Therefore, *tikanga* is a crucial element for Māori people and culture as the indigenous people of New Zealand, *tikanga* can be seen to strengthen prosperity, identity, well-being and cause successful community engagement. Tikanga interpreted into English language means Māori customary values and practices (Mead, 2016). *Tikanga* has many underlying principles, *mana* (power/authority), *tapu* (restricted), *whakawhanaungatanga* (establishment of relationships), *manaakitanga* (kindness) and *kaitiakitanga* (guardianship), to name a few. These principles are often viewed by many to guide and protect Māori, they hold Māori beliefs, attitudes and traditions (Jones, Crengle and McCreanor, 2006). *Tikanga* is of great importance due to being under threat by colonisation and assimilation from the western world. It is apparent not only in the loss of language and cultural practices, but also in the lack of those proficient in the practice (Mane, 2009). The continuance of *tikanga* Māori is undoubtedly about the very survival of Māori as indigenous peoples and maintaining the essence of these people (Mane, 2009). Consequently, engagement of *tikanga* across all domains of society is a necessity for Māori identity and cultural engagement, an obligation under the Treaty of Waitangi (Houkamau and Sibley, 2010).

Te Puni Kōkiri, often referred to as the Ministry of Māori Development is compartmentalised as a government sector, it holds the main role of facilitating a healthy relationship between the government and Māori (Te Puni Kōkiri, 2018A). Te Puni Kōkiri directly translates to 'a group moving forward together', Te Puni Kōkiri is an well-established organisation that leads

Māori public policy and provides guidance and advice towards the effects of policy on Māori well-being in relation to creating brighter futures and positive affirmation for Māori. Te Puni Kōkiri, the Ministry of Māori Development is expected to promote and support the success of Māori alongside protecting the rights of Māori people in compliance with Te Tiriti o Waitangi. Tikanga is a major component interwoven through the aims and goals of Te Puni Kōkiri, a crucial part that depicts success for Māori.

Te Puni Kōkiri was first established in 1922, however its *whakapapa* (geneology) leads back to when Te Tiriti o Waitangi was signed in 1840. Being a government agency, Te Puni Kōkiri finds the origins of its history beginning with George Clarke, a missionary and teacher who held the position as chief of The Protectorate Department between 1840-1846 (Butterworth and Young, 1990). His aim was to protect the rights of Māori that were promised under the Treaty of Waitangi. There was then the Native Department (1861-1893) which was concerning the Māori and Pākehā relationships during a time period which The Treaty was ignored and the main issue was complete dominance over Māori society. However, around this time the native school system was initiated and Māori Members of parliament were established to give Māori a voice in the House of Representatives (Butterworth and Young, 1990).

The Native Department was established under the guidance of Native Minister Sir James Carroll who had an initial focus on land settlement and health. The following 80 years involved the department expanding and undergoing many changes with originally 45 staff, increasing to around 1000 staff across many regions of New Zealand (Butterworth and Young, 1990). In 1922 Te Puni Kōkiri replaced the existing organisations with its statutory responsibilities involving the promotion of Māori achievement across health, training and employment, education and economic development (Butterworth and Young, 1990). Since 1840, there have been 29 administrative leaders of Te Puni Kōkiri and its predecessors. Tipi Tainui Ropahi was the first Māori administrative head, in 1948 (Butterworth and Young, 1990).

Nanaia Mahuta is the current Minister for Māori Development. Mahuta in addition is the Minister for Local Government and the Associate Minister for the Environment (Te Puni Kōkiri, 2018B). Peeni Henare is the Minister for Whānau Ora, Minister for Youth, Minister for Community and Voluntary Sector, and Associate Minister for Social Development (Te Puni Kōkiri, 2018B). Kelvin Davis is the Minister of Crown/Māori Relations, the Minister for Corrections, Minister for Tourism, and Associate Minister of Education (Te Puni Kōkiri, 2018B). With a wide range of expertise, Te Puni Kōkiri is led by a group of well-rounded, insightful and experienced individuals whom of which can utilise *tikanga* to achieve the best outcomes for Māori.

When an organisation is established, there are core values and principles in which the company creates as the foundation base to keep an organisation grounded and focused.

Principles hold people accountable and responsible, in which will aid them in reaching their potential and purpose. *Tikanga* is clearly interconnected through the values and principles Te Puni Kōkiri choose to implement as their vision. They have highlighted their vision as being driven by the main social structures used by Māori. Their overall vision is to support the Government in strengthening the Treaty of Waitangi partnerships and facilitate *iwi*, *hapū* and *whānau* Māori to succeed at home and globally (Te Puni Kōkiri, 2018C). Māori people identify themselves primarily from their tribal structures, these being *whānau, hapū and iwi* (Moeke-Pickering, 1996). They provide a basis where political relations are enriched and the success of Māori can be a targeted approach (Moeke-Pickering, 1996). Therefore, the acknowledgement of Māori people as a collective is important as cultural identity for Māori involve these tribal structures and contributing factors to who a person is according to their *whakapapa*.

Te Puni Kōkiri have four core values they enact through the corporation in relation to achieving their vision and purpose. The values directly apply many components of *tikanga* Māori and are effectively connected to each other, this is to be expected since to achieve positive outcomes for Māori, you must adhere to what Māori value, which mainly is comprised of *tikanga*. The first value identified is *Te Wero*; striving for excellence while showing courage and risk-taking with calculated results focused actions. Pursuing goals and striving for excellence as a collective has a strong association with *kotahitanga*, it assumes the idea that each individual has a role to play as you work to achieve a common goal. *Kotahitanga* means the more you unite individuals under the same objective, there is increased likelihood of overcoming challenges and reaching goals. The second value is *Manaakitanga*; acting with respect, kindness and integrity towards others as they value people and relationships. This is a prime principle within Māori society, being hospitable, looking after others and caring about how others are treated no matter their circumstances. The practice of *manaakitanga* is practiced and experience often on *marae*, however can be inserted into all settings. Thirdly, *He toa takitini* involves working as a collective and using *whakawhanaungatanga*. Lastly *Ture Tangata*, this means testing ideas and generating new knowledge through creativity. The value *Ture Tangata* may be viewed through the actions of Te Puni Kōkiri funding collectives which improve prosperity, in Māori society this could be viewed as *koha*. *Koha* is the cultural act of repaying obligation by gifting, in a traditional form of food and other resources. Today, *koha* usually tends to be money, if accepted generates a mutual relationship of the sort. Each value holds a strong importance in the overall competence of Te Puni Kōkiri, as each one contribute and work in conjunction. By exhibiting *manaakitanga*, a person's *mana* can be raised through generosity, *manaakitanga* encompasses the notions of *aroha* and mutual respect (Kepa, McPherson and Manuʻatu, 2015). This value supports a large role in community engagement alongside *whakawhanaungatanga*. Building good relationships between an organisation and community is crucial for optimal success and improvement for both. Te Puni Kōkiri manages

relations between Māori and the Crown, an example of where *whakawhanaungatanga* is required.

The ministers and executive team of Te Puni Kōkiri are predominantly led by people of Māori descent, the Minister for Māori Development is the honorary Nanaia Mahuta, a Māori woman (Te Puni Kōkiri , 2018B). Services led by Māori for Māori, create an familiar and understanding environment as many Māori concepts can be implemented without effort. Concepts such a tikanga will refrain from being disregarded, where a Māori perspective can easily become established. Te Puni Kōkiri have Māori designed, developed and delivered initiatives, creating an abundance of access to Māori perspective, *te ao* Māori, *tikanga* Māori and *te reo* Māori (Te Puni Kōkiri, 2010). All initiatives are aimed to improve Māori outcomes whether it be in health, training and employment, education and economic development, as Māori have faced the various challenges throughout history creating many disparities between Māori and non-Māori (Wereta and Bishop, 2006).

Te Puni Kōkiri utilise *tikanga* through methods such as *wānanga* (meeting/discussion) and *hui* (assemble/gather) to facilitate *whakawhanaungatanga* alongside community enhancement programmes. During 2013, Te Puni Kōkiri assembled a hui, attendees included leaders of the police force, their purpose was to design an approach to aid gang affiliated youth in South Auckland (Te Puni Kōkiri, 2018D). The Te Ara Tika o Te Whānau Trust alongside a team headed by Roy Dunn used *whakapapa* as a conduit to establish rapport with ailed youth to attend *marae*-based *hui* (Te Puni Kōkiri, 2018D). After forming *whanaungatanga* the youth were taught alternative strategies to combat violence and crime (Te Puni Kōkiri, 2018D). Te Puni Kōkiri value *tikanga* Māori, they demonstrate this through incorporation of *hui* which is believed by some to originate from the *atua* (gods). The creation narratives portray the ideology that human beings are descendants to *atua*, and they are the first ancestors. Before the *atua* Ranginui and Papatūānuku were separated, their children had to deliberate and discuss ways they were going to separate their parents, this is viewed as the first *hui* or *wānanga*. A process that has held value right from the beginning of creation, this provides connection for Māori to their ancestors bringing a sense of belonging.

The concept of *whānau* is implemented through numerous Te Puni Kōkiri initiatives and public services. *Whānau* can be recognised through the Taita project, Whānau Ora services and Mana Social Services accompanied by many others. *Whānau* is seen as an extension of one-self, it holds significance through genealogy, environment and is an component of *hauora* (well-being/health). When operating with Māori, *whānau* based communication and involvement has the most effective outcomes as *tikanga* can be understood and followed.

The Taita project devised by Te Puni Kōkiri is a *whānau* focused intervention for students susceptible to gang association. Rather than concentrating on an individual, students and *whānau* were the centre point because the challenges students seemed to be facing were a

consequence of people in the wider community (Workman, 2018). By addressing *whānau*, a higher level of engagement was occurring with positive attitude change and influence. This was clear as the results from the project showed a reduction in student expulsions and exclusions, absence of graffiti and some *whānau* becoming proactive in community activities such as marching on White Ribbon Day against family violence (Workman, 2018). For Māori, *whānau* is viewed as their strength and foundation therefore programmes should not only focus on people's needs but modifying them to be based on peoples strengths for a greater outcome.

Whānau Ora was created to positively influence and help families in crucial areas such as managing health and disability issues, improving financial literacy skills, and reducing household debt. All initiatives invested in by Te Pūtahitanga o Te Waipounamu a commissioning service run by Whānau Ora have a cultural aspect, some specifically focusing on strengthening culture and identity (Te Puni Kōkiri, 2017). This aligns with Pou Whā which is a Whānau Ora outcomes framework: *Whānau* are confidently participating in *te ao* Māori (the Māori world). These initiatives are devised to suit the aspirations of all *whānau*, they include learning and the use of *te reo* Māori, *tikanga* and *kawa*, and a connection to *whenua* and *whakapapa* (Te Puni Kōkiri, 2017). This type of framework has benefits for both Māori communities and Te Puni Kōkiri, as a consequence of integration of Māori frameworks the participation and interest increases. Another benefit is the overall increase in success of Māori, evidently critical for New Zealand's economy. Te Puni Kōkiri are developing and implementing processes that meet Māori needs and priorities.

This approach allows *whānau* to experience a different kind of social service provision, for example Te Pūtahitanga o Te Waipounamu have reported that 80 percent of their social impact initiatives have achieved significant business development milestones (Te Puni Kōkiri, 2017). *Whānau* based initiatives also launch transformative journeys for those who live in crisis due to 70 percent of priority whānau supported by Te Pou Matakana, a Whānau Ora commissioning agency for Te Ika a Māui have reported a reduction in domestic violence and violent offences (Te Puni Kōkiri, 2017). The results collated from these interventions funded and administered by Te Puni Kōkiri provide a solid argument that Māori frameworks work and are producing favourable outcomes for Māori. This confirms the influence of *tikanga*, Māori practices and morals' lead a pathway to empowerment, participation and progressive outcomes.

A preventative restorative justice intervention called Mana Social Services is funded by Te Puni Kōkiri, it is a *whānau* driven programme for *tamariki* (children) between the ages of 9-13, to reduce the growth of the prison population and cycle of crime (Haar, 2011). The initiative has a holistic approach with the aim to engage *whānau* and build a future crime prevention plan through *whānau* development. This strategy will have *whānau* involvement in processes of empowerment through decision making, with *whānau* being able to engage

and make suggestions where previously they had no voice and decisions were made by the schools. Feedback about the intervention from clients highlighted the empathy, support and cultural understanding received from Mana Social Services, in addition their *tamariki's* academic achievement level improved through the programme (Haar, 2011). The power of *tikanga* is evident through the experiences and feedback provided by the clients, the community improvement and appreciation of Te Puni Kōkiri appears to be causing change.

Reorienting services to be designed, developed and implemented by Māori has proven to be advantageous across many divisions of Te Puni Kōkiri. Te Puni Kōkiri; the Ministry of Māori Development have shown beyond doubt their acceptance and application of *tikanga* Māori as being a core foundation towards successfully achieving their vision of improvement of outcomes for Māori. By having the executive team and ministers leading the organisation being of Māori descent and over 70% of their employees, thus has actively provided an environment where people are supported and encouraged in their aspirations as Māori by Māori. Te Puni Kōkiri vows to continue recruiting, nurturing and growing Māori public servants to become leaders in their fields and to enhance the capability of the public sector (Te Puni Kōkiri, 2014). The organisation emits their passionate work and conveys a depth of knowledge and understanding to the wider Māori communities. Te Puni Kōkiri acknowledge *whakapapa*, *tikanga* and other cultural connections in which they choose to respect as a key component to their identity and purpose. Due to Te Puni Kōkiri funding and supporting many initiatives, they have the ability to help make an affirmative change across New Zealand, creating environments using tools such as whānau based interventions that facilitate culturally safe and appropriate places for Māori. Furthermore, Te Puni Kōkiri allow *tikanga* such as *te reo* Māori and *te ao* Māori to be acknowledged and involved at the forefront. *Tikanga* Māori is a core value in which Māori treasure, implementation within society helps lift some of the barriers for Māori and aid in strengthening Māori cultural identity while teaching the crucial significance of cultural competence.

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Implementation of *Tikanga* Māori in Dunedin Hospital

Zaine Huntington

It has been well documented that indigenous cultures that have been colonized by western societies face negative impacts on health and wellbeing from the widespread integration of western healthcare policies and practices (Chant, 2004:2). The lack of recognition and acceptance of indigenous views on health created an environment that failed to meet the needs of indigenous people (Russell, Smiler & Stace, 2013:7). As a way of combatting the inequities faced by Māori, the indigenous people of Aotearoa, the Southern District Health Board (SDHB) has recognized the importance of *tikanga* Māori (correct procedure, protocol) and the underlying cultural concepts of *tapu* (restricted, sacred), *noa* (without restriction, neutral), *wairua* (spirit), *mana* (authority, integrity) and *manaaki* (hospitality, respect) in contributing to health and wellbeing (Southern District Health Board, 2014:1). This essay aims to explain the importance of *tikanga* to Māori in a health context and to analyse how the SDHB implements *tikanga* Māori in Dunedin Hospital.

Since the signing of Te Tiriti o Waitangi in 1840, Māori faced an increase in social and economic disparities, particularly health and education, while battling a decreasing population. The expectation of Māori to assimilate to western lifestyle and culture resulted in a deliberate effort to disestablish the prominence and importance of *tikanga* Māori (Ellison-Loschmann & Pierce, 2006:612). Education was focused on physical activities and trades, with limited opportunity for academic growth and job opportunity, while a scientific and biomedical approach to medicine disregarded *wairua* and spiritual aspects, as well as the importance of *whānau* (family), as being medically significant (Hokowhitu, 2007:193). This resulted in Māori being unable to climb the social and economic ladder. Furthermore, their schooling did not provide the chance to further their knowledge in fields outside of labour. To add to this, health statuses declined as health professionals and medical care did not reflect the needs of *whānau*, so many Māori felt *whakamā* (embarrassed, shy) about seeking help from Pākehā who did not understand their view of health and how it can be affected (Cram, Smith & Johnstone, 2003:4). The Tohunga Suppression Act 1907, although arguably well intentioned, took away *tohunga* (experts) from *whānau, hapū* (sub-tribe) and *iwi* (tribe), which left a large hole in the way Māori society looked after their own (Tohunga Suppression Act 1907, 1907:1). Suddenly the ability to discuss and remedy issues pertaining to *wairua* in particular were taken away, which had a massive impact on the health of Māori by effectively removing the most common way of healing spiritual issues.

This had a knock-on effect for future generations who carried the burden of those before them leading to the modern health inequities we see today. It became obvious that Māori were in need of a defense on their health, or they faced a dire future. This is where Te Tiriti o

Waitangi plays a significant role in improving the health of Māori. Article Two of the Treaty (specifically the *te reo* Māori, or Māori language, version) guarantees the protection of all treasured things (*taonga katoa*) (Ministry of Justice, 2016). This includes health. By invoking the rights Māori have to protect their health, as written in the Treaty, we can have ease of mind that our *mokopuna* (grandchildren) will have the same right to access healthcare and treatment that is the same standard, if not better, that we have now. The importance of this is that it requires the Government, as agents of the Crown, to persist with actions to reduce the inequities Māori face. The Health Practitioners Competence Assurance Act 2003 is an example of this commitment. This Act required registered authorities such as the Medical Council of New Zealand (MCNZ) and the Nursing Council of New Zealand (NCNZ) to put in place standards of cultural competence, whilst maintaining and reviewing the competence of practitioners. Another key movement in this area is Sir Mason Durie's recognition of medical professional's lack of acknowledgment of *wairua* as being a key driver of poor health outcomes and the effect this was having on attitudes towards health professionals for Māori. Out of this, he developed the widely known Māori health model, Te Whare Tapa Whā, which was to be implemented in the health sector to address these issues (Rochford, 2004:43). This was the first step taken by many as a way to combat the stubborn statistics faced by Māori. Following years saw the SDHB, alongside other district health boards in Aotearoa, integrating *tikanga* Māori practices into their policies as a way of respecting the needs of Māori patients and their *whānau*. *Tikanga* plays a vital role in preserving *Māoritanga* (Māori culture) as well as outlining protocols and procedures for Māori – something crucial in a health care setting where there is a constant tug-of-war between the prominence of *tapu* and *noa*.

Dunedin Hospital has implemented *tikanga* Māori into its workplace by developing the Tikaka[1] Best Practice Guidelines, which were created to assist Southern District Health staff to care for patients and *whānau* in a culturally competent manner (Southern District Health Board, 2014:1). The comprehensive guidelines and associated documents provide an in-depth and easily accessible way for staff to navigate through working with Māori while addressing their health care and cultural needs in parallel. Within a hospital, those who are unfamiliar with *te ao* Māori (the Māori world) may not recognize or understand the boundaries that exist between that which is *tapu*, and that which is *noa.* The body itself contains these boundaries. The head is seen to be the most *tapu* part of the body, and as such, must be handled carefully to avoid damaging or harming the state it is in (Best, 1974:84). Likewise, bodily fluids and waste should be kept separate from surfaces that will come into contact with *kai* (food) or *kai* itself. Ensuring that protocols such as these are upheld ensures that harm or damage will not come to the patient or *whānau*, which could impact negatively on their health.

Throughout the hospital, within each ward and department, the hospital has included flipcharts the outline the necessary precautions and procedures for navigating through a

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[1] Note, the local Kai Tahu dialect uses a 'k' in place of 'ng'.

Māori patients stay at the hospital – including palliative care and death (Southern District Health Board, 2014:1). These have been simplified to be easily understood, but at the same time are comprehensive in their detail and information. Local *iwi*, Kai Tahu, were consulted with to ensure the protocols within the policies and documents reflected that of the region, which in itself is a sign of progress and respect. Further evidence of the implementation of *tikanga* in the hospital is the exclusion of an elevator from carrying food or food products, which is warned with signage. This particular facet of *tikanga* is significant because the elevator is used to transport bodies of the deceased (W Raumati 2018, personal communication, 14 August). As mentioned earlier, *tikanga* guidelines often play a role in maintaining a balance between *tapu* and *noa*. The dying and dead are considered *tapu*, while cooked food in particular, though food waste is also included in this instance, is *noa*, and to use the same elevator for both violates the nature of this balance and would offset the state of one another. As such, all staff have been educated in this matter and are aware that the elevator is not to transport any type of food.

Continuing with this branch of *tikanga* implementation, the hospital has established strong cultural competency in the mortuary, a place that is likely the most difficult to accommodate such practices practically. For Māori, it is important that the *tūpāpaku* (deceased person) is not left alone, and that someone is always with them (Higgins, 2011). The mortuary has provided a room where the *whānau* can stay and keep their loved one company throughout any post-mortem procedures that may need to take place, and are welcome to have *karakia* (prayer) whenever. On top of this, the mortuary also stores both bodies and body parts. Some body parts are living, waiting for transplantation or re-attachment, and as such, the mortician has ensured that living tissue remains separate from dead, again as a way to incorporate *tikanga* Māori into a space where it can be difficult to negotiate the clinical and cultural (W Raumati 2018, personal communication, 14 August).

To ensure that the hospital remains culturally competent and respectful of the values of Māori patients and *whānau*, especially in relation to the upholding of *tikanga* Māori throughout the workplace, each department is audited on their performance and knowledge of *tikanga*, as well as giving evaluations from staff on how they perceive their own performance, including improvements that could be made (Raumati, 2018). This gives an insight into how well and smoothly *tikanga* has been able to be integrated and utilized within a ward or department. It also gauges the effectiveness of training around Māori health and practices and whether these have been beneficial to patients and *whānau* or not. This is an important step in the development of *tikanga* utilization within the hospital because there needs to be a relationship established between both parties in order to fully implement protocols and procedures that work. The fine balance between what is culturally sensitive and morally right are fine, and both staff and *whānau* input in these are crucial.

Historically, hospitals were not always a place that Māori, in particular, wanted to visit. Because of the nature of western medicine neglecting Māori and their views, they were often

a 'last resort' for *whānau.* Māori and non-Māori that entered the hospital often did not leave, and so they were seen as a place of dying and death (Ralalage, n.d.). However, it became important to change this perception, and the integration of safe spaces for Māori is key to this. One of the most important areas within the Dunedin hospital for Māori is the Whānau Room. This room is purpose built with Maōri in mind and has a beautiful *whakapapa* (ancestry) that can be read within the carvings that adorn the outskirts. Alongisde the Whānau Room is the Māori support network office. This network is called Te Ara Hauora, who work as the Dunedin Hospital Māori Health Unit (Southern DHB, 2017c). The team consists of *kaiāwhina* (helpers, supporters), *nēhi* (nurses) and *kaumātua* (elders), who work alongside both *whānau* and health professionals alike to provide support and care across a range of issues. The facilitate all aspects of *tikanga* Māori, from *karakia* and *waiata* (songs), to *pōwhiri* (welcoming ceremony) and interpretation of *te reo* Māori (Southern District Health Board, 2017). Automatically, any patient who has identified as Māori that is admitted to the hospital has an alert sent to the offices adjacent to the Whānau Room, and a *kaiāwhina* or Māori nurse will make themselves known and available to them and their *whānau* should they need any support throughout their stay (W. Raumati 2018, personal communication, 14 August). Facilitation of *whānau* needs is one of the highest priorities, and this ensures that they receive the best care, and in turn, the best outcome possible.

The SDHB covers the largest geographical area of any District Health Boards, with an estimated 29,200 Māori living within its boundaries (Southern District Health Board, 2016:3). Since 2007, there has been a steady decline in mortality rates of Māori in the Southern district as well as a strong, positive increase in Māori enrollment in Primary Healthcare Organisations (PHO's) (Southern District Health Board, 2016:8). Compared to a 2009 report on Māori experiences of health services which saw 64% of participants say their overall satisfaction with their hospital service was 'Good' (Ministry of Health, 2009:10), it could be seen that there is a positive trend that has been occurring in the last decade or so. The impact, for Dunedin Hospital at least, of implementing Māori values and *tikanga* into staff and hospital procedures could be seen to be having a positive effect on Māori perceptions of health professionals and their health care in general. And this would be supported from the previous statistic on enrollment rates increasing – more Māori are visiting health professionals. The same 2009 report noted that younger Māori, under the age of 45, had attitudes towards health more aligned with New Zealand Europeans, than those older than 45 (Minsitry of Health, 2009:11). This too could be reflective of the inequities older generations faced and the improvements society and the health sector has made to address these. It is also a testament to the Treaty, which has been more strongly enforced since 1975 with the establishment of the Waitangi Tribunal – a time where the older generation did not have the luxuries my generation are sometimes unaware we have today.

Overall, the Southern District Health Board and Dunedin Hospital, alongside the Māori Health Unit within, have done extraordinary work to include the values and beliefs of te ao Māori,

not only into the workplace, but also into the staff and the overall culture of the environment. I was more than impressed the depth of thought and consideration that had gone into both the policies and their implementation in real life. There were many more opportunities for *whānau* to have their voice heard and wishes carried out that what I had previously expected, and the standard that was maintained made *tikanga* Māori seem to be the norm within the hospital. Areas such as the mortuary, which would normally be reserved for the dead and immediate family, have become environments where *karakia* can be said, and the beginnings of *tangihanga* (Māori funerals) can begin (in relation to remaining with the *tūpāpaku*). There is a strong division and acceptance of difference between that which is *tapu* and *noa*, and the relationship these have between one another. And most importantly, there is recognition of Māori within the hospital. No longer is there 'tick box' of things that need to be done to please everyone; it has been accepted as regular practice to provide a minimum standard of care for every patient, regardless of their ethnicity, religion, age or sex. The Southern District Health Board have created policies and protocols that are transferrable beyond Māori, and that is how *tikanga* has truly been integrated. Because *tikanga* looks different to everyone, and as such, should be treated so. The foundations that have been put in place so far are ready to be built upon so that future generations can flourish within the health care sector and no longer have to worry whether or not they will be respected or their needs met. Dunedin Hospital has shown tremendous initiative and drive, while also recognizing the need for continuing growth and development. The way in which *tikanga* Māori has been implemented is steadfast and is sure to provide the best possible care for Māori in the future.

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Use of *tikanga* by Bay of Plenty District Health Board

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Looking at New Zealand in a contemporary context, it can be acknowledged that the population is now ethnically diverse. It is this diversity among the population, that can play a major role in influencing how tikanga is understood and practised by health professionals today. Many health care facilities around the country are still behind when it comes to educating their health professionals about how to follow tikanga principles. The Bay of Plenty District Health Board in particular has thrived in this area, and provides a good indication for how health care should be approached for Māori. The purpose of this paper is to provide an insight into how the key aspects of tikanga are implemented within health care facilities in the Bay of Plenty region of New Zealand, and how these practices are maintained by the Bay of Plenty District Health Board. It aims to discuss how the elements of tikanga are implemented within this region, whether there is a need for improvement and whether the current practices can be a good model for how tikanga should be implemented within various other regions of New Zealand.

Tikanga can be defined in a number of ways, and can have different meanings among the general population. The most noted definition in legislation being "Māori customary values and practices" (Benton 1996:65). In contemporary Aotearoa, tikanga can be interpreted as being simply the Māori way of doing things (Durie 1998:87). The ancestors of the Māori people implemented tikanga as guidelines for how one presents and conducts themselves on a daily basis, and this was further modified through the generations down to where we are today. One of the core values of tikanga within the health setting are the terms tapū and noa. The word tapū means sacred, and can also go hand in hand with mana (respect, authority). Noa on the other hand, means to be free for the constraints of tapū. Throughout history, Māori people believed that "everything in existence had an intrinsic tapu that was denoted as having a strong connection with the atua(gods)" (Mead 2016:203). It can be applied to landmarks, important places such as the marae and also human beings. In relation to people, the higher the rank of the person within a particular iwi or hapū, the higher the level of tapū. Tapū plays a huge role in determining how people behave within that environment and ensures that the events that take place within that area are treated with the uttermost respect. From a health point of view, it is crucial that health professionals understand and appreciate these aspects of tikanga as this will ensure that they are able to provide quality health care to Maori.

In New Zealand, there are two health care models in place to help improve healthcare for Maori people, they are: "Whāre Tapa Whā" and Te Pae Mahūtonga (King 2002: 24). Both are key models have been put in place to improve our understanding of the various elements of

tikanga and provides a stepping stone towards providing overall good health and well-being for Maori. The "Whāre Tapa Whā" frame work can be sub-divided into four categories which are: "Te Taha Wairua (spiritual), Te Taha Hinengaro (mental), Te Taha Tinana (physical) and Te Taha Whanau (family) (Durie 1998:87). It is important for health professionals to be able to distinguish and acknowledge these four components to ensure that their practise is carried out with prestige.

The second model Te Pae Mahūtonga developed by Professor Mason Durie comprises of four key elements that are crucial for a healthy Maori community (Jones, Crengle and McCreanor 2006: 66). The first being Maūriora, which relates directly to the sense of well-being through acknowledgement of one's cultural identity. Wāiora, which refers to the bond between Maori and the land and waters that provide a healthy environment and allows access to healthy foods. Tōiora, which relates to lifestyle choices, and lastly Te Ōraka which relates to socio-economic status (Jones, Crengle and McCreanor 2006: 66).

 The Bay of Plenty District health board has utilised both health models to help implement tikanga practices within their facilities to provide quality healthcare to Māori. To help achieve this, they have devoted a lot of time trying to create a strong sense of Māori culture by allowing its staff, patients and their whānau to liaison with each other and complete surveys as to how they can incorporate aspects of Maori tradition and culture to improve their services. To reaffirm this, the board has also created a department referred to as BOPDHB Rūnanga, which consists of 12 members that are responsible for ensuring that the protocols set in place by the board are in direct correlation with the Treaty of Waitangi principles and that they reflect the various important principles of tikanga observed in Māori culture. Members of the department are in regular touch with whānau, hapū and iwī and play a key role in the decision-making process and planning phase for many of the protocols that are set in place by the board. The primary goal of the Bay of Plenty District Health Board is to provide a level of healthcare that maintains Mana Atua (spiritual), Mana Whenūa (connection to land), Mana Tūpuna (ancestry) and Mana Tāngata (self and family) of its patients and as well as their whanau. Their principles state that once a patient and their whanau are admitted into the health care service, they are said to be "in a state of noa" (BOPDHB 2003:3). It is through respect and acknowledgement of the patient's intrinsic beliefs that restores tapū for both them and their whānau. Violation of this agreement is seen as being a māhi he (offence) and will be dealt with accordingly by the board.

Currently, 'The Best health outcomes for Māori: Practice implications resource booklet' is a resource provided by the board that consists of guidelines for how health professionals should interact and conduct themselves when interacting with Māori patients. It is expected by the board and also the medical council of New Zealand that a doctor must acknowledge that there is diversity among the population and must adjust their approach accordingly in a

manner that is both respectful and in a way, that provides the best possible care to the patient.

Kārakia (blessings/prayer) is an important aspect of tikanga that is implemented by the board and have provided guidelines for how healthcare professionals should approach this aspect of tikanga. Kārakia is important as it ensures a favourable outcome for important events (Salter 1998). It states that patients and their whanau will be consulted and be given the choice of having a kārakia starting from early admission as well as pre-and post-surgery. It is expected that a chaplain will be summoned by staff to attend in certain cases. During admission, kārakia is not to be disrupted unless the patients physical condition is at risk. If a situation arises in which kārakia cannot be performed it is expected that health care professionals will provide their reasoning to the patient and their whānau, and arrange for the kārakia to be performed at another time (BOPDHB 2003:5)

Mana is another key concept of tikanga that is implemented. It is defined through authority, prestige and status and goes hand in hand with tapū. More specifically Mana tangata relates directly to the acknowledgement of a person's rights and recognition of iwi and hapū. The board has put several guidelines in place to acknowledge this element of tikanga. They state that at all times patients and their whanau will be consulted during the decision-making process during the patients stay and can include "discharge plans, discharge planning and multi-disciplinary team meetings". (BOPDHB 2003:4). Staff are also encouraged to ask the whānau of the patient to nominate a person to speak on behalf of the patient. In cases where whānau are unable to be present during the patients stay, appropriate Māori staff are to be sought after and actively involved in any decisions that are made. Furthermore, staff are expected to be flexible regarding visiting hours and numbers when appropriate. A private room and ample time will be provided for consultation with whanau regarding health care of the patient. For a member of whānau wanting to be present during a surgical procedure, it is expected that safety and infection protocol are explained to them before strongly considering their presence during the procedure. In the case of death, staff are also expected to be respectful and supportive of whānau. Staff are also encouraged to support whanau to bring home cooked meals to share with the patient, and specific dietary requirements of the patient will be accounted for. There are also Whanau/Family rooms present on the wards which reflect the key aspects of tikanga and protocol, and are made available to all whānau/families regardless of their ethnicity. Tūpāpaku are always given first priority, as well as whānau that have a relative that is terminally ill. (BOPDHB 2003:6)

In regard to the removal of body parts which is considered tapū, "regardless of how minor the part/tissue or substance is perceived to be by staff, the following process will be followed" (BOPDHB 2003:9). It is expected that staff will give a clear and concise explanation of the procedure to both the patient and their whanau as early as possible. This can involve defining complex terms along with the associated benefits and risks involved in the procedure. When

dealing with the removal or retention of body parts written consent is to be obtained by the patient and whānau and must adhere to BOPDHB policy. Staff will also explain their intentions for extraction, or disposal of the associated body part. In the case where body parts are to be returned to the patient and whānau, they are expected to be returned in a manner that reflects the appropriate tikanga practices that are set in place and will be checked by appropriate Māori staff before returning it back to members of the patient's whānau. For Organ and Tissue donation, protocols state that consent must be obtained in the form of writing from the patient or whanau before removing any organ/tissue. Staff are asked to encourage the use of karakia by the whanau either before or after any intervention. By carrying out these procedures it maintains a high level of tapū (BOPDHB 2003:6).

Manaakitanga is another core concept of tikanga that is vitally important for establishing connections between people and within iwī. It can be defined through the act of kindness, hospitality, respect and generosity and can be a show of māna between individuals. Various protocol has been set in place by the board to ensure that practices relating to this aspect of tikanga are maintained to a high standard. Food or drink should never be crossed over the head. Staff are encouraged to ask whanau to bring their own food for the patient, and will provide storage facilities to accommodate this. Any utensils that have come into contact with the body or bodily fluids will be kept apart from food. In regard to Taonga (valuables), they will not be removed unless the patient is at risk. In all circumstances consent will be obtained by the patient and whanau before attempting to remove taonga, and they will be notified as to where it is being stored. The patient, and whanau are also encouraged to remove the taonga and keep it safe. To maintain a high level of tapū, linen such as pillowcases and sheets will be different colours indicating that one is for the head and other is for the other parts of the body. They will be washed separately following strict protocol. Whānau are also encouraged by staff to bring their own linen and pillowcases for the patient. By following all of these protocol, it ensures that a high level of Manaakitanga is maintained, and reflects the vision and aims of the BOPDHB to provide a high level of care to its patients (BOPDHB 2003:8)

In the case of pending death or following death, measures have been set in place to ensure that a high level of Manaakitanga is maintained. For pending death, whānau will be given the option of taking their relative home. Māori staff will be notified in the case of imminent death, and will try to provide a single room for the patient. Following death, time will be given to whanau to grieve before further action is taken. At any time, food and drink will not be brought into the room to maintain a high level of tapū. Staff will encourage the use of Karakia and other practices by whānau during this time, and will accommodate for a chaplain to attend if required. Whānau will be encouraged to guide staff while carrying out their own cultural practices during this time and will be given the option of taking the deceased family member home. In regard to movement of the body, *Tūpāpaku* must be wrapped in specific linen that is different from the sheets used during the patients stay and whānau will be given the choice of helping during this process. To handle the body, the feet will always be moved

first with the head being last and given the most care. Food and waste areas will be avoided during transportation of the body. Karakia will be performed during the transportation process and the room will not be cleaned until the karakia has finished. All of these measures in place are important, as they reflect the Manaakitanga of the facility (BOPDHB 2003:10).

With all of these protocols set in place by the BOPDHB, this provides a good model for how tikanga should be implemented within the health systems of New Zealand. In order to provide quality healthcare to Māori, it all depends on education. Measures need to be put in place to ensure that current health professionals and its current students all over New Zealand are educated about tikanga practices, as this will enhance their relationship with the patient and allow them to provide quality healthcare. Various other health systems should utilise the resources provided by the BOPDHB to refine how they implement tikanga in their facilities. Māori people are the Tangata Whenua of the land and are entitled to good health, and should be given the opportunity to participate and contribute ideas for health systems on a more consistent basis. "The responsibility for engaging with Maori lies with the district health board themselves" (Simmonds 2015: 8). Research has shown that an attempt has been made to review Māori customary practices and tikanga within many health systems in New Zealand. A study carried out by (Moyle,2014) involved contacting 20 District Health boards across the country and finding out whether tikanga training systems were in place by the board and whether any refinement is needed.

The results of this study showed that only a handful of DHB's provided some form of cultural training for its health professionals. Workshops were provided by: Taranaki, Northland, Waikato, Auckland, Canterbury and Whanganui. The Auckland and Taranaki DHB have also offered a Treaty of Waitangi workshop as well as a marae visit to its workers. In order to refine how tikanga is implemented into its facility, the BOPDHB should develop more programmes similar to that of Auckland and Taranaki to educate its health professionals which will in turn strengthen its foundation and continue to improve their relationship and practice with Maori patients.

Further improvements need to be made to include Māori in the health research field, as currently there are instances where research has been done without any Māori input or consultation. Involving Māori from a consultation point of view or even including Maori as participants for a study can be a potential pathway for how improvements can be made. The BOPDHB should consider utilising the Kāupapa Māori research methods more consistently, as this method involves participants, researchers and advisors that are Maori. They should also consider using the Te Ara Tika framework which comprises of four core principles that are based on tikanga principles such as: whakapapa, tika, manaakitanga and mana to refine the current techniques that they have. (Simmonds 2015: 11). The criteria of this framework are defined in detail and written as statements which can be used as a form of assessment tool

by the BOP health facilities to ensure that correct practices are carried out, and can be further evaluated by the BOPDHB Ronūnga department by providing sufficient evidence.

It can also be a useful tool for conducting future health research by the board, as the criteria must be met for all four components of the framework before proceeding to the next stage of the research process. Evidence of the criteria being met has to be approved by the board and confirmed through a written statement. This will also fast track the research process, as it does not require face to face interactions which is the case for many of the other current frameworks. It will also ensure that the board is actively engaged during the whole process and improves their reputation and relationship with Māori communities within the area.

Future research methods and frameworks should continue to build on the current ones by including Māori on a more consistent basis in their studies and conducting them in a manner that upholds the mana of all those included. By actively incorporating all or majority of the current frameworks in place to implement principles of tikanga within the health facilities, this will not only benefit Māori people but ensure that their rights are acknowledged, and ultimately improve the relationship between māori and non-māori health professionals. Various other district health boards should adopt the guidelines set in place by the Bay of Plenty District Health Board, and use it to educate their health professionals which will ultimately improve the quality of healthcare for Māori around New Zealand.

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Practices of *Tikanga* Māori within Gonville Health Ltd

Rylee Dudley

Health organisations across New Zealand should be practicing and respecting *tikanga* (correct way) in their services as it is an important Māori custom that upholds the cultural values of Māori people. Gonville Health Ltd is a General Practice in the suburb of Gonville in Whanganui, a practice that caters to a high needs population. In this essay I will discuss the history of Gonville Health and how *tikanga* should be seen in health organisations across New Zealand. I will then go on to discuss the *tikanga* practices seen in Gonville Health and what could be implemented to improve the *tikanga* practices in the clinic.

Gonville Health is one of many practices in the region to come under the Whanganui Regional Health Network (WRHN) and is classed as a Very Low Cost Access (VLCA) clinic (Whanganui Regional Health Network, 2017). The primary purpose of Gonville Health is to provide a primary health care service for people who may be experiencing access barriers to health care and they also aim to reduce the inequality gap for high needs patients (Whanganui Regional Health Network, 2017). Gonville Health especially provide health care for high needs patients, 70% of their total registered patients are classed as high needs, high needs meaning Māori, Pacific Island and low income (Whanganui Regional Health Network, 2017). Originally based in the Central Business District (CBD), Gonville Health opened their books to patients after a local General Practice was disestablished in June 2007 and also to patients from another local General Practice in September 2007 (Rayner, 2016). Enrolments into Gonville Health were increasing after they moved from the CBD to the Gonville Community Centre in July 2009 (Rayner ,2016). City Health was disestablished in May 2010 and Gonville Health registered majority of these patients into their pratice, this resulting in an increase in registered patients meaning that Gonville Health saw over 6,000 registered patients only 3 years after taking enrolments (Rayner, 2016). Gonville Health has been a vital safety net for those in Whanganui who have been left without a practice, a vulnerable population, and have grown into a successful General Practice over many years. After moving out of the CBD into the suburb of Gonville, Gonville Health became apart of the Gonville Community Centre, a centre that also has a pharmacy, cafe, library and community room to be utilised by the Gonville and wider communities (Maslin, 2011). The centre was created to give people in the community a "place to sit", reviving which was once a thriving community into one where people have a place to be (Rayner, 2016). Collectively, the original principles of Gonville Health included being responsive to patients and families, identifying practice population and specific needs through health promotion, ensuring the practice and workplace is a safe environment, creating and having links with the community and being involved with the local promotion of public policy (Rayner, 2016). The Gonville community had a vision to create a centre integrated with health and social services which established a platform that encourages

individuals and *whānau* (family) to recognise their potential to self determine their future and in turn the Gonville Health staff vision was to achieve enhanced health and well-being together as a whole (Rayner, 2016). Gonville Health has been majorly influenced by Sir Mason Durie, the Whare Tapa Wha Māori health model and Whānau Ora and the practice was to be the embodiment of these to ensure that Gonville was more than just a general practice and health centre and rather be an integrated health clinic, where the community is at the centre of everything (Rayner, 2016). Now, in 2018, the clinic has almost 7,000 registered patients with 2,687 of these being Māori and the clinic has a team of twenty-two, two of which are Māori General Practitioners, two are Māori nurses and two are Māori in the administration team (Rayner, 2018). Having Māori staff helps support Gonville Health's committment to reducing the inequality gap for their Māori patients (Whanganui Regional Health Network, 2017).

Health is considered by Māori to be a *taonga* (treasured possession) and believe it should be entilted to be protected under the Treaty of Waitangi (Durie, 1998). *Tikanga* can be understood differently to many people but the custom is essentially regarded as the correct or right way of practice and is an important custom for Māori (Mead, 2016). There are many ways *tikanga* can be seen and practised within the health sector and in a health clinic, such as open ceremonies that involve *tikanga* Māori, *taonga* in or around the area and the use of Māori health frameworks which include Te Whare Tapa Wha, the Meihana Model and the Hui Process. Majority of health services follow a biomedical approach which generally only focuses on the physical aspects of health and with Māori having a particularly holistic approach to their health and well-being, these biomedical approaches are not suitable (Durie, 1995). The Whare Tapa Wha Māori health model was created by Sir Mason Durie in the early 1980s and can be applied to any health issue as the model focuses on well-being as a whole, not just the physical aspects (Durie, 1995). The model is symbolised by a *whare* (house), just like all four corners of the whare must be held up to hold the structure, all four dimensions of *hauora* (well-being) need to be balanced to ensure a healthy well-being (Careers NZ, 2018). The four dimensions of Te Whare Tapa Wha are *taha tinana* (physical well-being), *taha hinengaro* (emotional and mental well-being), *taha wairua* (spiritual well-being) and *taha whānau* (social and family well-being), all of which uphold a person's well-being positively and in turn will influence a person's cultural values such as *mana* (prestige, status), *manaaki* (support, care) and *aroha* (love) (Rochford, 2004). The Meihana model is another Māori health framework model, created on the foundations of Te Whare Tapa Wha, is symbolised by a *waka hourua* (double-hulled canoe), where the dimensions and factors that affect the voyage are used to help understand the health status of both Māori and non-Māori patients (Pitama, Huria and Lacey, 2014). The Meihana model includes the *waka hourua* which involves components surrounding the patient and their *whānau* and these components are the patient, the *whānau*, *tinana* (phsyical), *hinengaro* (psychological), *wairua* (spiritual), *taiao* (physical environment) and *iwi katoa* (societal impacts), the *waka hourua* encompasses the importance of involving not only the patient but their *whānau* in health assessments (Pitama

et al, 2014). Nga Hau e Wha are the four winds which acknowledge the historical and societal influences that act on Māori here in Aotearoa which include colonisation, racism, migration and marginalisation (Pitama et al, 2014). Nga Roma Moana are the ocean currents represented by *ahua* (personal indicators), *tikanga, whānau* and *whenua* (land, placenta) and these are Te Ao Māori influences in a health setting for Māori (Pitama et al, 2014). The last component of the Meihana model is Whakatere (navigation) which is what influences how successful the course of the journey will be, selecting and implementing interventions for Māori patients and their whānau in a health context (Pitama et al, 2014). The Meihana model provides a framework for clinicans to work better with Māori patients and their *whānau* to achieve better outcomes for their health while understanding and involving important culutrual concepts and influences that have an impact on someone's health (Pitama et al, 2014). The Hui Process is a framework created and used to enhance the relationship between doctor and patient with Māori (Lacey, Huria, Beckert, Gilles and Pitama, 2011). The four components of the Hui Process include *mihimihi* (introduction, greeting), *whakawhānaungatanga* (establishing connections), *kaupapa* (purpose of encounter) and *poroporoaki* (closing, goodbyes) (Lacey et al, 2011). These three frameworks, Te Whare Tapa Wha, the Meihana model and the Hui Process, all allow better engagement between both health professionals and patients by developing cultural competency and establishing strong relationships, while upholding the *mana* of Māori patients and showing *manaaki* to them.

Gonville Health is a mainstream primary care provider, not a Māori primary care provider, however Gonville provides a service to high needs populations, which includes Māori. Māori suffer significant health inequalities compared to non-Māori therefore when providing primary health care for Māori, it is important to understand their cultural needs and provide a high quality service that is culturally appropriate, affordable and accessible for Māori (Crengle, 1999). From before the construction of Gonville Health, the practice has shown *tikanga* practices. *Mauri* is an important Māori value, defined as the life force or principle, something in which everything has (Te Ahukaramū, 2007). As a physical representation of the *mauri* of Gonville Health, a *taonga* was planted in the ground where the building would be built, it is a *taonga* that represents the hopes and dreams for the centre and the life force that was wished to be embodied in the building and the people to come (Rayner, 2016). The *taonga* that has been buried was gifted by a local *kaumātua* (elder) and is called *pakohe,* a special dark stone from the Whanganui awa (river), the Whanganui Pounamu (Rayner, 2016). Gonville Health was officially opened with a dawn blessing, a ceremony of which is very popular in Te Ao Māori (the Māori world), reciprocal obligations are considered to be quite important in events such as this dawn ceremony which are public events (Mead, 2016). Many *taonga* were gifted to Gonville Health in return, including *taonga* gifted by both Māori and Pasifika communities. The Pasifika *taonga* is a *rakau* (stick) and tapa cloth which was gifted by a Samoan community and their leader, it was given to Gonville as it was seen as a safe place for their people to come and be well (Rayner, 2016). Traditionally, a Samoan leader will wear the tapa cloth and hold the *rakau* which signifies them speaking on behalf of their

people (Rayner, 2016). Both the mat and the rakau are hung in the waiting area of Gonville Health to remind everyone that it is a place where they can be who they are (Rayner, 2016). At the entrance of the centre are two *pou* (posts) called the *pou whakairo* (carved posts) and each one represent wellness and *kotahitanga* (unity) (Rayner, 2016). The carvings on the *pou* talk about the Whanganui *awa* and they were carved by a local carver in consultation with the same *kaumātua* who gifted the *pakohe*, they were carved with the aim that everyone who walks through them are given wellness (Rayner, 2016). The unveiling of these *pou* was done by the CEOs of the Whanganui Regional Health Network and Te Oranganui Iwi Health Authority to show the symbolic relationship between these two organisents. The Gonville Health team underwent a team building session a few years ago and were gifted a *taonga* that belongs to the team to wear when they need *whakapiki ora* (lifting up) (Rayner, 2016). Lined along the fences in the car park of the centre are murals designed and painted by children from schools in the Gonville area (Rayner, 2016). At Gonville Health, the community is at the core of everything that happens and these murals are a further representation of this, showing the importance to make sure community are involved in decisions and processes at Gonville. Just as it is traditionally with *whānau, hapū* (sub-tribe, pregnant) and *iwi* (tribe, bones) to be involved with everything that goes on and as a result, they achieve positive outcomes by working collectively, the same idea can be seen at Gonville Health by working with their community (Mead, 2016). The staff at the clinic meet every morning for a *hui* (meeting) to debrief and discuss what is going on in the practice on that day, in which they begin and end the *hui* with a *karakia* (prayer, blessing) and when welcoming new staff members, they are welcomed with a *pōwhiri* (welcoming) (Rayner, 2016).

Gonville Health is also influenced heavily by the Whare Tapa Wha Māori health model and Whānau Ora (Rayner, 2016). Māori have a holistic view towards their health and well-being, everyone around them is involved and Māori believe there is much more than just physical influences on their *hauora* (Cram, Smith and Johnstone, 2003). As mentioned, the Whare Tapa Wha model is representative of a *whare* and for someone's *hauora* to be upheld and healthy then all four dimensions of their *hauora* must be enhanced (Rochford, 2004). With Gonville Health being influenced by this model, they understand the influence *wairua, hinengaro, tinana* and *whānau* all have on someone's health and work with this to have a better approach when it comes to Māori patients and their health (Rayner ,2016). Of all factors that are most important to a person's health, it is *whānau* for Māori and this is where the use of Whānau Ora at Gonville Health plays an important role on how the practice runs. Health systems today tend to have a individualistic approach so Whānau Ora, a Māori health initiative, was launched in 2010 to encourage Māori to better their health with the help of their *whānau* alongside them (Te Puni Kōkiri, 2017). Whānau Ora is a *whānau* centred approach to health which allows social, economic, cultural and collective gains to whānau values and helps to achieve better health outcomes for Māori (Controller and Auditor General, 2015).

Gonville Health shows extensive *tikanga* practices in their general practice, including physical and spiritual application of *tikanga* through *taonga* at the entrance and inside the practice, the *pakohe* stone buried underneath the building to embody the *mauri* of the clinic and the murals on the fences. The *tikanga* Gonville Health carry out can also be seen through the influence that both the Whare Tapa Wha Māori health model and Whānau Ora have on how the clinic runs. All of these show how *tikanga* is practised in Gonville Health, however there has been no available information or evidence on how *tikanga* is implemented and carried out by the health professionals and staff in the general practice. For many years, in an attempt to address the health disparities between Māori and non-Māori, Māori health models have been used by both Māori and mainstream health providers (Durie, 1995). For Gonville Health to implement *tikanga* practices among their health professionals and staff, the Meihana Model and the Hui Process would be useful (Durie, 1995). The Meihana model has been specifically designed and created to help health professionals gain a better understanding of the needs of Māori patients and their *whānau*, the Meihana framework encourages health professionals to extend their assessment on providing quality health care to their patients, both Māori and non-Māori (Pitama et al, 2011). The application of the components of the *waka hourua* (double-hulled waka) help a health practitioner to gain a better understanding of the health needs of their patient and the Nga Hau e Wha (the four winds) provide context for Māori health in our contemporary society and further encourage health professionals to understand how these winds have influenced their own view of Māori (Pitama et al, 2011). The Nga Roma Moana (ocean currents) help in understanding what factors from Te Ao Māori have had an influence on the health of a Māori patient in a health context and the Whakatere (navigation) encourages health professionals to find, understand and apply the most suitable clinical recommendations and treatments for a patient and their *whānau* (Pitama et al, 2011). It is evident that many Māori don't seek health care advice or help due to their ethnicity and the health professionals not understanding them or their needs well enough (Durie, 2011). The Hui Process is a framework designed to establish and build strong connections with Māori in a health setting while applying traditional principles of *mihimihi, whakawhānaungatanga, kaupapa* and *porporoaki* so that Māori feel comfortable coming to get help for their health (Lacey et al, 2011). Like all patients, a relationship should be established with the health practitioner, however with Māori an extra step is required through *whakawhānaungatanga* where they try to understand the beliefs, values, experiences and connections of their patient and in turn the health practitioner should disclose some information about themself to establish that relationship (Lacey et al, 2011). The use of the Hui Process allows health practitioners to better understand their patients who are Māori, allowing the patient to be more comfortable in consultations and will help with trying to discover the health needs which will hopefully lead to better health outcomes for our Māori patients (Lacey et al, 2011). Māori health models are versatile in the sense that they work with many cultures and Gonville Health doesn't only provide for Māori patients, it provides for non-Māori as well so their doctors and nurses will be able to utilise both of these models for majority of their patients (Durie, 1995).

Tikanga is an important custom for the Māori people here in Aotearoa, a custom that should be carried out in organisations across the country, especially in health organisations. Although being a small general practice in a small city, Gonville Health manages to practice *tikanga* extensively in their practice. They show *tikanga* through *karakia, pōwhiri, taonga* in, around and underneath the building and by having their general practice influenced by the Whare Tapa Wha model and Whānau Ora. Gonville Health is solely community driven, the Gonville community is involved in all that comes with the general practice which helps them achieve positive outcomes by working collectively. To take their *tikanga* practices further, Gonville Health could implement frameworks such as the Meihana model and the Hui Process into their staff and health practitioner practices which will allow their staff to understand their Māori patients better and establish stronger relationships with them.

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Use of *tikanga* Māori in the delivery of public health care services within the Bay of Plenty region

Kirsty Cameron

In New Zealand, Māori consistently present with a poorer state of health than non-Māori. Predominance of western biomedical models of public healthcare has been a significant contributor to this health disparity, particularly due to the cultural barriers it creates between Māori patients and their public healthcare services and providers (Jansen & Smith 2006:298). The Bay of Plenty District Health Board (BOPDHB) is a sector of the New Zealand government, responsible for promoting and protecting the health of the Bay of Plenty community. With a current yearly budget of $760 million, they own and fund the regions public hospitals (including Tauranga and Whakatāne hospitals), provide and fund the regions public health services, and provide support for those living with disabilities (New Zealand Government 2017). Their mission is "enabling communities to achieve good health, independence and access to quality services" (BOPDHB 2017a). Within the Bay of Plenty, 25% of residents identify as being of Māori ethnicity, of whom, just under one third speak *te reo* Māori (Māori language) (STATS NZ 2013). Consequently, providing public health services in a way compatible with a Māori world view is essential for engaging a large proportion of the community and thus obtaining the best health outcomes for the district.

Tikanga Māori can be defined as the Māori custom, practice or way, and sets the 'ethical and common law issues' that guide the behaviours of people within Māori society as they approach everyday life' (Mead 2016:15). In this essay, I will begin by analysing the promises and goals made by the BOPDHB including becoming recognised as a 'sector leading, high performing health system', and how they are incorporating *tikanga* into their health services to achieve this (BOPDHB 2017a). I will then look at key examples of services they are implementing to achieve these goals, and evaluate the ways in which *tikanga* are being incorporated (in accordance with the region's Whānau Ora Model of healthcare) to engage the Māori community. Examples of these services include the BOPDHB's Te Pou Kokiri Regional Māori Health Workers, the Kaupapa Māori Ward at Tauranga Hospital, and the Bay of Plenty Integrated Healthcare strategy. Finally, I will end by proposing future directions for the DHB in terms of applying a more holistic healthcare approach, and integrating *tikanga* Māori to enhance the effectiveness of mental health and addiction services for both Māori and also non-Māori patients and their families.

Understanding Māori vs non-Māori models of health and wellbeing:
Creation of an effective, high performing healthcare system requires the Bay of Plenty DHB to provide their public health services in a way that their regional community will be most responsive to. With 25% of Bay of Plenty residents identifying as Māori (STATS NZ 2013), this

therefore involves understanding of the key differences between Māori and non-Māori models of health care and wellbeing, and their associated *tikanga*. Western colonisation and a history of pressure for cultural assimilation of Māori into the 'superior' Pākehā society, has seen western biomedical models of healthcare prevail and become standard practice in New Zealand society. These practices are often incompatible with traditional Māori cultural values and beliefs and can create cultural barriers between Māori and healthcare providers resulting in poorer engagement and effectiveness of primary care with Māori than with non-Māori (Jansen & Smith 2006:298; Sheriff 2010:10).

The mainstream Pākehā philosophy of healthcare and wellbeing has an individualistic (patient-orientated) biomedical focus. Health is primarily viewed as 'the absence of disease', and the focus of care is diagnosing and treating the patients underlying pathology (Wade & Halligan 2004:1399). In comparison, Māori models take a more holistic view, addressing not only physical, but also the spiritual, psychological and social or family aspects of health and wellbeing. It is therefore important that the BOPDHB respect and incorporate use of *tikanga* Māori in their public health care services which promote these broader elements of health and wellbeing.

The BOPDHB's Whānau Ora Model of Health Care Provision

Of significance, the BOPDHB's Whānau Ora model of health care provision aims to do this, particularly through promotion of 'patient and family centred care' (BOPDHB 2012). Through this initiative, the DHB promise to provide care in a way that fulfils their promises made under the Treaty of Waitangi. This involves working in partnership with Māori to reduce health disparities and improve health outcomes by encouraging Māori participation and protecting Māori customs including *whānau* (family) structures and cultural integrity (BOPDHB 2015; Walker 2017). In concordance with Māori philosophy of health and health care provision, this program aims to identify a more holistic and comprehensive profile of health and social needs for those living in the BOP region (BOPDHB 2012). This is indicated in the DHB's 2012 assessment report of the program, in which a summary of the health, social, political and cultural information they have collected from the residents of the Bay of Plenty region is provided and used to direct their public health funding (BOPDHB 2012). Addressing these wider determinants of health illustrates the DHB's understanding of the importance of enhancing all of these aspects to achieve healthy residents, particularly from a Māori view.

To assist this understanding, the BOPDHB *rūnanga* (cabinet, committee) includes representatives for each of the 18 *iwi* (tribes) in the district (BOPDHB 2018a). These representatives provide an essential link between the Māori community and healthcare providers (DHB), enabling Māori involvement and contribution in the decision making processes throughout the development these services. These representatives provide a critical connection between the DHB and the Māori community, ensuring these public health services are designed and delivered in a culturally sensitive manner with appreciation of

tikanga Māori. This is illustrated in statements made by Janet McLean (the general manager of Māori Health Planning and funding for the BOPDHB), describing this Whānau Ora model as "a move away from traditional needs assessment approaches" (Māori Health Business Unit 2013). In her assessment, she highlights the importance of looking beyond traditional health service delivery so to also address the broader determinants of health and social wellbeing. These statements show understanding, within the DHB, of the holistic Māori world view of health, acknowledging the close connection between Māori wellbeing and cultural identity and expression of Māori values (or *tikanga*).

Provision of Māori Health Workers through the BOPDHB's Te Pou Kokiri Regional Māori Health Services:

The first example of a service the BOPDHB are providing in accordance with their Whānau Ora model of care, is the provision of Māori healthcare workers and mental health workers as part of the BOPDHB's Te Pou Kokiri Regional Māori Health Services program (Te Pou Kokiri 2012). These workers (who can be requested by Māori patients) aim to promote wellbeing of the *tangata whenua* (local people). They provide cultural support and mediate effective communication between healthcare professionals and Māori patients (and their *whānau*), facilitating Māori engagement in the health care sector.

In situations when a patient's wishes (following a Māori therapeutic model) clash with the conventional models of care, greater cultural understanding amongst healthcare professionals alongside the presence of Māori health care workers for mediation, will be essential for minimising conflict (BOPDHB Māori Health Services 2013). The workers role is to ensure the patient and their *whānau* can speak up and that their input is taken into account when decisions are being made throughout the care process. To enable this, the health workers must provide a cultural bridge between the patient, their *whānau* and healthcare staff. This involves significant understanding of *tikanga* associated with a Māori therapeutic model of healthcare and wellbeing and ensuring use of *tikanga* in the care process is respected and integrated as the patient requests. This may involve providing care in *te reo* to enhance understanding, or providing a *tohunga* (expert, priest, healer) or *kaumatua* (elders) for spiritual support. In a Māori world view, the principle of *Manaakitanga* (support) holds significant value. In particular, the support of *whānau* strengthens *whānau ora* (family, social health), helping maximise the standard of health and wellbeing of Māori patients (Ministry of Health, 2016). To achieve this, the health worker may organise and facilitate *whānau hui* (meetings) between healthcare providers, the patient and their extended *whānau.* This service shows the BOPDHB following through on statements made in their Whānau Ora declaration about protecting and incorporating *tikanga* Māori into their health care services to enhance the effectiveness and engagement of the Māori community with the regions public healthcare services (BOPDHB 2015).

Alongside this, the BOPDHB Regional Māori Health Services Committee has produced Te Pou Whatukura: Cultural Practice Manual for the regions health clinicians and staff as a guide to 'cultural best practice in health context' (BOPDHB Māori Health Services 2013).

This manual ensures the regions healthcare workers are aware of and respectful of *tikanga* Māori, and shows the DHB's understanding of the need to bridge cultural barriers between health professionals and Māori patients in order to achieve healthy communities. The combination of these services not only allows Māori to incorporate *tikanga* into their health care programs, but provides an understanding and respectful environment in which healthcare professionals (both Māori and non-Māori) are aware of and open to *tikanga* use.

To ensure they continue to provide a successful service that engages and assists the Māori community with the regions public healthcare system, the service undergoes regular evaluation. This involves regular supervision and analysis of the health workers and of the effectiveness of the services they are providing, providing feedback to guide how the DHB then revises and updates these practices (Te Pou Kokiri 2012).

Use of *tikanga* Māori in the Kaupapa Māori Ward at Tauranga Hospital

A second example of the BOPDHB taking action and incorporating *tikanga* into their health care services is the establishment of the Kaupapa Māori Ward in 1990 at Tauranga Hospital to 'meet the clinical and cultural needs of Māori patients' (BOPDHB 2016). Similar to the role of Te Pou Kokiri Māori health workers, the BOPDHB state that a key role of the Kaupapa Māori Ward staff is acknowledging and promoting patients cultural values and beliefs. This includes facilitating the use of *tikanga* best practice when caring for the patient during their hospital stay (BOPDHB 2014; BOPDHB 2016).

Registered nurse Patricia Cook who in 2008 had been working in the Kaupapa Māori Ward for twelve years explains that the service was developed primarily because Māori found the hospital setting 'upsetting and intimidating' (McMahon 2008). This shows recognition by the DHB that mainstream public health services are often provided in a culturally incompatible manner, which can be unnerving for Māori patients and prevent their engagement with these services. To bridge this cultural gap, the care they provide follows the same *whanaungatanga* (relationships, sense of family connection principles as used on a *marae* (Māori meeting house) (McMahon 2008). This model of care is aimed at strengthening the relationships between the patient, their *whānau* (and wider *iwi)*, and with the healthcare providers (BOPDHB 2016). In following with a Māori world view, it promotes a holistic, multidimensional care approach where patients are cared for 'spiritually, emotionally, physically, mentally and through their family and ancestral connections' (McMahon 2008). The ward staff "know [their] *tikanga*, and use it whenever [they] can" when providing care, including giving *mirimiri* (therapeutic massage) or administering traditional Māori medicines provided by *whānau* (after approval by doctors) (MacBrayne 2004). Several ward staff are also fluent in *te reo* and members of local *iwi,* and reviews of the ward have highlighted significant enhancements in

patient wellbeing and recovery (particularly amongst elderly patients), when nursed by staff who spoke their language (Māori) (MacBrayne 2004). These cultural connections again strengthen the concept of *whanaungatanga*, helping build stronger and more trusting relationships between Māori patients and healthcare professionals. Consequently, a larger proportion of Māori are utilising their public healthcare services and feeling comfortable seeking medical help, essential for improving the regions health outcomes (BOPDHB 2016).

The BOPDHB's Integrated Healthcare Strategy: Integrating healthcare into the Māori community

The BOPDHB's Integrated Healthcare Strategy is another example of a service founded upon the values and principles of the region's Whānau Ora model of care (BOPDHB 2018b) which involves better integrating health care into the Māori community. This illustrates the BOPDHB recognising the collective way in which the patient and their entire *whānau* functions to achieve health and wellbeing in a holistic Māori world view. This strategy aids integration of *tikanga* that support *whānau* and *iwi* involvement, strengthening *whanaungatanga* and enhancing *whānau ora* and wellbeing of the patient and their extended *whānau* or support network (BOPDHB 2014). Taking healthcare out of the conventional and culturally foreign hospital environment and into their own community also shows the DHB's understanding of the importance of breaking down cultural barriers and providing healthcare in a culturally appropriate way in order to achieve long term engagement and improvements in communities health and wellbeing.

The importance of continuity of care in a Māori world view was identified in the BOPDHB's (2013) Whānau Ora Assessment Report. The integrative healthcare strategy addresses this by incorporating *tikanga* promoting long term, supportive and integrative relationships between healthcare providers and members of the community. This demonstration of cultural sensitivity and awareness of *tikanga* Māori values and practice strengthen the relationship between Māori and the public health sector is of particular significance as a disproportionate number of socioeconomically deprived New Zealanders (including within the Bay of Plenty region) are Māori (BOPDHB 2017b). Similarly, Māori also have a much higher burden of chronic disease than non-Māori (BOPDHB 2014). It is therefore a priority for the BOPDHB to promote engagement of Māori patients living in the community and suffering from long term, chronic issues, with their care providers (BOPDHB 2017b).

The benefits and efficacy this 'family centred' integrative healthcare service can provide such Māori is illustrated in the case study of William, a Māori man living in the Eastern Bay of Plenty who, along with the rest of his *whānau*, suffered from chronic bronchitis. Following frequent visits to his GP, he was referred through the Whānau Ora service who visited him at home, noting straight away his poor living conditions including lack of insulation. The integrative care representatives worked with William and his family to create a '*whānau* plan', which included putting in insulation and providing additional support for his children to catch up on work

they had missed. Consequently, the health of the whole *whānau* improved reducing the frequency of their GP visits, enabling them to return to work and school (BOPDHB 2014).

The future: A holistic approach to mental health and addiction service provision within the Bay of Plenty Region

Promoting a supportive and integrative relationship between healthcare providers and the community makes it easier for patients to access and interact with healthcare providers and services and thus stay well and better manage their own health (BOPDHB 2017a). This is true for both Māori and non-Māori patients alike. Therefore, in the future, this holistic, integrative care approach could be a more effective alternative to the conventional biomedical models of care that currently predominate health care practice (BOPDHB 2017c).

Looking ahead, the BOPDHB's latest Strategic Health Services Plan (2017c) addresses the region's increasing need for better mental health and addiction services. The DHB state that their current approaches (predominantly following conventional biomedical models of care) are insufficient for helping 'people with severe issues live well in community settings' (BOPDHB 2017c). To improve these services, I suggest that the DHB draw on aspects of this Whānau Ora model-based integrative care strategy, and incorporate *tikanga* that promote *whanaungatanga* and *whānau ora* into the mental healthcare services they provide. Taking this more holistic care approach could provide significant benefit for mental health patients (both Māori and non-Māori alike), helping achieve long term improvements in their health and wellbeing state. Changes to mental healthcare services would involve broadening the focus of care to include the patient's support network, keeping them informed and involved in the care process and providing them with the understanding and support they may need to live with or care for a loved one who suffers from long term mental health or addiction issues.

In conclusion, the Bay of Plenty District Health Board appear to have put a large amount of time and effort into both the planning and delivery of a number of effective regional public health services which incorporate and respect *tikanga* Māori. They are achieving this by maintaining a close relationship with the district's eighteen *iwi,* working with them to bridge cultural barriers between Māori and western medical practice and better engage the Māori community. Critical evaluation of these services is evident, and regular assessments and reviews show the DHB are constantly working to improve these services and enhance their efficacy. Whilst use of *tikanga* is particularly beneficial for engagement and efficacy of healthcare programs that target Māori (a priority group for the DHB who consistently present with poorer states of health than non-Māori), this holistic Whānau Ora healthcare approach may enhance therapeutic efficacy amongst other priority groups including mental health patients. The effectiveness of use of *tikanga* in the Bay of Plenty's public health services so far, particularly in terms of enhancing Māori health is evident. Now, it will be interesting to see whether further assimilation of *tikanga* Māori into mainstream healthcare services

proves instrumental in improving the regions health outcomes as a whole, and assists the BOPDHB in achieving their goal of creating a 'sector-leading, high performing health system' (BOPDHB 2017a).

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Tikanga in Hospice New Zealand

Danya Price

Hospice New Zealand is a supportive health service established for the use of individuals in their last years of life who have a life limiting condition. This service is available to *tūroro* (patient) who are in need of care and attention (Hospice NZ 2018). Also made accessible is service for the *whānau* (family) who are associated with and responsible for the majority of the patient's care. The movement of Hospice NZ ensures that New Zealanders faced with a life-limiting condition are attended to and taken care of to create comfort and peace surrounding their last days. The quality of palliative care provided is to the standard where *whānau* can feel their loved one is taken care of and the individual can feel as if all their needs are met and values are respected. Care is provided free of charge and is available to individuals of every culture and background (Hospice NZ 2018). The aim of Hospice NZ is to manage pain, communicate effectively and assist *whānau* and *tūroro,* and offer practical and emotional support to both parties (Hospice NZ 2017:5).

Services are created and performed through and around the needs of the individual and communities. A considerable amount of services is made available to the *tūroro* and the wider *whānau* around them. This consists of bereavement care directed at affected *whānau* members, counselling and spiritual care, care ranging from short periods to days and opportunities in education and research (Hospice NZ 2018). These services are put in place to ensure that all the needs of the *tūroro* and *whānau* are met. This is ensured through a trusting, efficient facility that will cater to every individuals physical, spiritual, mental and emotional needs with the intent of creating a comfortable supportive environment.

Tikanga is a crucial component to be provided in all services that deal with people of Māori culture and community. *Tikanga* is essentially the correct way of doing things in a Māori world view (Te Taura Whiri 2018). It is an essential need for a holistic approach for any service catering to needs of Māori and people of differing ethnicities. In the sense of Hospice facilities, *tikanga* would be critical in understanding Te Ao Maori and the way people of Māori ethnicity and background function and live accordingly. In this also would be the understanding and reflecting of values when it comes to the process of death and end of life protocols and practices in Māori culture. *Tikanga* is basically explained as the foundational knowledge and practices that surround the concepts of Te Ao Māori.

In a health service *tikanga* can be shown through a range of ways from the way individuals are treated, to the execution of procedures and practices. Important aspects to consider through this process from a health professionals' perspective is the way they personally view cultures and associate beliefs and assumptions with individuals of that culture. Self-awareness of internal beliefs and assumptions about certain cultures is critical to navigate

and explore within yourself. This is because positive interactions, and therefore beneficial outcomes, could be impaired by a person's internal views and beliefs associated with certain cultures. Understanding this creates a more open-minded interaction and will in turn ensure an environment that is conducive to beneficial health outcomes and comfort of the *tūroro* and *whānau*. It is important in this service that health professionals create a non-judgemental environment that only reflects acceptance and support to provide *tūroro* and *whānau* with optimum health results.

Tikanga in regard to the health sector will look like a supportive environment that meets every need of Māori and takes into account every wish of the *tūroro* and *whānau*. Basic *tikanga* aspects expected in a health service include such things as constantly making available the opportunity to have *whānau* around. Another practice particular to Māori is to not have bedpans and food in the same vicinity as this interferes with certain values and beliefs. Safe storing of *taonga* (valuables) is also important to Māori so this is a concept that should be respected. Also, a very important aspect of *tikanga* is creating a plan in relation to after death and the protocols surrounding the *tūpāpaku* (deceased body) and *whānau* as this is a very important part of Māori culture (Waikato District Health Board 2004). All these protocols are conducive to a well-rounded health service which creates opportunities for Māori to feel comfortable in their environment and to believe their needs and practices will be valued.

Tikanga shown through Hospice NZ will create a persona of care and support as it will show that the health professionals are aware of needs and values of Māori and care enough to implement these requirements. A resource that reflects the needs of Māori through palliative care explains the most beneficial way to approach an interaction. This is described as 'pause, ask and act' (BPAC NZ 2006:4). Pause refers to becoming aware of your personal cultural outlook to ensure positive interactions with patients. Ask is referring to the understanding that there will be misconceptions and misunderstandings but to recognise this interaction with the *tūroro* as educational and growth based in the sense of asking questions (BPAC NZ 2006:4). And act is explained as providing patients with the opportunity to participate in managing their personal health (BPAC NZ 2006:5). These approaches will create an environment which is holistic and supportive, maintaining the individual's values and *mana* (authority, prestige).

Tikanga particularly in a hospice facility would look like accepting the needs of Māori and considering their values and beliefs when making decisions regarding their overall well-being. Also considered are the decisions of the *whānau* as they typically understand what is most favourable for their loved ones. Because a hospice is predominantly dealing with *tūroro* in their last days of life, interactions towards patients need to be respectful of Māori values regarding care during pending and potential death.

Research predominantly collected from the Hospice NZ website expressed the service's intention to work alongside the Māori community in the hope of ensuring the values and preferences of Māori are reflected in the initiatives of Hospice NZ (Hospice NZ 2018). One way this is shown is through the 'Standards for the care of people approaching the end of life' (Hospice NZ 2011:9). Reflecting this was the explanation of the aim to work with *tangata whenua* (people of the land/people who identify as Māori). The reason behind this is because of the importance of the Treaty of Waitangi principle of partnership which ensures the provision of best care outcomes for *tūroro* and *whānau*, also the improvement of access to facilities and services for Māori (Hospice NZ 2011:9).

The foundational aspects of *tikanga* essential for interactions in Hospice NZ that underpin aspects of this service is the Te Whare Tapa Whā model created by Mason Durie (Ministry of Health 2017). This model includes *taha tinana* (physical), *taha hinengaro* (emotional), *taha whānau* (family/friends) and *taha wairua* (spiritual) (Hospice NZ 2011:6). Each dimension of this model is helpful for positive interactions with *tūroro* and *whānau* in the way support of each aspect of their being is executed in how Te Whare Tapa Whā is considered and approached.

Aspects of *taha tinana* being measured through current protocols are the *tūroro* pain and symptom management which ensures optimum energy levels physically and mentally (Hospice NZ 2018:6). *Taha wairua* aspects of the *tūroro* and *whānau* that are considered are in the way they are supported through their needs in an attempt to create connection and belonging for the people involved (Hospice NZ 2018:6). The *taha hinengaro* dimension is considered through the supportive services that are made available to *tūroro* and *whānau* understanding the hard time being experienced. *Taha whānau* is expressed through the entire process of palliative care as the carers understand the need for the support and comfort of *whānau* and understand the way in which it is conducive to the health outcomes of the *tūroro*. All these dimensions are covered through many differing services and opportunities Hospice NZ provides.

A resource that explains further the *tikanga* implemented through Hospice NZ is the 'Hospice NZ Standards for the care of people approaching end of life' (Hospice NZ 2011:6). Through this resource Hospice NZ examines the effective engagement to provide successful collaboration and partnership with the Māori community. Quality end of life care is described to be best supported by *tikanga* guidelines which includes Māori values and beliefs through delivery to ensure a holistic approach is taken towards the provision of care (Hospice NZ 2011:6). Also taken into account was the understanding that differing *iwi* (tribe) have differing ways of executing and practicing *tikanga* so flexibility was considered in this sense in the way Hospice NZ would develop guidelines suitable for people of all *iwi* (Hospice NZ 2011:6).

Working with *tangata whenua* in Hospice NZ, as previously mentioned, involves the understanding and inclusion of Te Whare Tapa Wha dimensions at the core of all indigenous models of care (Hospice NZ 2011:9). Also, important to recognise and accept is the diversity of backgrounds and personal relation to Māori culture and Māori practices as it differs accordingly. Health outcomes that are conducive to optimum *hauora* (well-being) occur when cultural assumptions are avoided, and the needs of *tūroro* and *whānau* are unanimously determined and understood (Hospice NZ 2012:6).

Another dominant resource provided to ensure adequate *tikanga* is made clear through aspects of care shown in the Hospice NZ standards. An overarching idea that provides foundation for most of the 14 standards is cultural background and cultural expectations and beliefs (Hospice NZ 2012:11). This is basically explained as cultural competence which recognises the ability of individuals and systems to work respectfully with people of all cultures. This ensures the recognition and affirmation of people's similarities and differences and understands their worth. The standard which met certain requirements for *tikanga* and working with Māori was Standard 5 which is essentially explained as meeting the cultural needs of diverse family and *whānau*. Further this confirms the cultural needs of the *tūroro* and *whānau* are acknowledged, respected and executed throughout the care process. The intent of this standard is to provide a fair opportunity that ensures benefits to a holistic wellbeing. Through this standard, Treaty of Waitangi principles are respected and honoured in the way participation occurs, partnership in service is guaranteed and protection of Māori well-being is ensured (Hospice NZ 2012:15). *Tikanga* is shown through this standard in the way respect is shown and values are considered which comprises cultural competence. In this way a cultures worth is affirmed which is showing the act of *manaaki*, upholding one's *mana*. These standards were reviewed and developed to ensure consistency on the behalf of the service to provide quality service to all people regardless of locality and ethnicity (Hospice NZ 2018).

Te Ara Whakapiri is another resource which provides principles and guidelines which do not act as an intended care plan but provides foundational documents and essential components for policies and procedures regarding end of life care (Ministry of Health 2017:10). This document provides a holistic approach to care that is conducive to improvements of wellbeing as it includes the four dimensions of Te Whare Tapa Wha which underpin the seven principles explained in Te Ara Whakapiri (Ministry of Health 2017:9).

Seven principles are existent in Te Ara Whakapiri which provide the basis of *tikanga* implementation. This is shown through what is called the baseline assessment which is one of the three components to care. This is in conjunction with health practitioners being respectful and understanding of diverse cultural, spiritual and religious backgrounds that are relevant to the *tūroro* (Ministry of Health 2017:9). One of the components of the baseline assessment used when the belief is existent that a *tūroro* is coming into the last days of their

life, is the discussion of cultural needs. The intention of this is to be able to incorporate the wishes of the *tūroro* and *whānau* into the delivery of care and create a supportive environment in their last days.

Assessment of the preferences of the *tūroro* for care is an approach taken by Hospice NZ. This provides the *whānau* and *tūroro* with the opportunity of explaining and determining the way the *tūroro* is cared for in their last days (Ministry of Health 2017:12). For Māori, it is important to feel a sense of belonging and care. In this sense it is popular for Māori to spend their last days at home in the care of their community and *whānau* if given the option. This creates the opportunity for the patients to create their own care plan and incorporate their values and personal *tikanga* into it.

Discussion of cultural needs is also implemented through these guidelines which explains the need for health practitioners to have the essential conversations with *tūroro* and *whānau* about their cultural needs. This includes understanding of specific customs, traditions, beliefs, values and how to include them into their care. What needs to be understood in this sense also is the way in which the heath practitioner is void of assumptions in this setting. The inexistence of perceptions will aid in optimum care and health outcomes as the health practitioner can openly welcome needs of the *tūroro* and make them available. (Ministry of Health 2017:15).

Provision of opportunity for the *tūroro* and *whānau* to discuss what is import to them is part of the understanding of cultural needs also (Ministry of Health 2017:15). This concept ensures every wish and cultural value is taken into account when providing care. *Tikanga* is relevant in this sense as there are particular needs and customs Māori have when it comes to health and pending death that others are unaware of. This assessment will create an opportunity for those needs to be met and respected.

Dignity and respect for the *tūpāpaku* is an essential element to *tikanga*. This is an important part of Māori society which includes specific practices and beliefs about the process of death (Ministry of Health 2017:23). This is ensured by creating the opportunity for *whānau* to navigate this process in any way they wish.

Consideration of the spiritual, religious and cultural needs is another concept of *tikanga* carried out in Hospice NZ (Ministry of Health 2017:33). Through this Hospice NZ will provide access to any service necessary and hope to promote the approach that *tūroro* and *whānau* can express their needs and values. This creates a comfortable and supportive environment where Māori can feel their values are understood and respected.

One resource which is the foundation for knowledge around *tikanga* in Hospice NZ is Te Rōpū Taki Māori. This group provides the hospice with support and advice on correct implication of

tikanga and *kawa* (protocols). They provide services which can be of great use for *tūroro*, *whānau* and the extended Māori community during and after death (Hospice NZ 2018). This creates the view of Hospice NZ being aware of the specific needs Māori have and implementing their knowledge and understanding through this service. Also given the option to be provided is an interpreter. This shows the understanding of cultural diversity and the lengths gone to achieve whatever process and service is helpful for every individual.

Tikanga shown through the implications of services from Hospice cater to many needs of the Māori community and Māori patients. What is considered through these services are the values and beliefs that Māori have as there are many aspects which provide opportunity in this area. Needs that are met for Māori exist in regard to care, provision of information, care for extended carers and *whānau* and information and service regarding death and after death. These resources are conducive to optimum health outcomes as they cover foundational information needed for carers to understand individual needs and give an insight into what patients can expect.

Hospice NZ provides an array of resources for *tūroro* and their *whānau* in the sense of what can be expected in care and what will be implemented. Made available are resources which indicate the lengths gone to to cater to the needs of Māori and other cultures through this service.

Māori need acceptance and understanding in order to feel valued and respected. Comprehending *tikanga* and the intentions behind why it is important to Māori is a starting point as to the importance of implementing it into health services. Taking into account Māori beliefs, values and needs is the first step into positive interactions with the Māori community. Understanding why these occur is further aid in creating an environment conducive to a balanced and maintained *hauora*. Through the implementations of Hospice NZ, *tikanga* is expressed and met in many ways which provide opportunity for Māori to feel valued and comfortable in a service which meets their requirements. Hospice NZ allows flexibility also in the way *tikanga* is implemented which further shows the way they cater to all cultures and communities. Through Hospice NZ the needs of Māori are being met through an abundance of *tikanga* and an understanding of the reasons behind it. This creates opportunities for Māori to feel comfortable working with Hospice NZ and in turn creating the feel of peace and assurance for *tūroro* and *whānau* in their last days of life.

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How the District Health Board in the Bay of Plenty uses *Tikanga* around providing health care for Māori and non-Māori in contemporary Aotearoa society.

Zane O'Sullivan

In this essay, I will examine how *tikanga* (values, protocols) is used, or how it should be implemented regarding providing health care for Māori and non-Maori in contemporary Aotearoa society. For my organisation, I will be investigating the *tikanga* practices of the Bay of Plenty District Health Board (BOPDHB). I will start my essay with my thesis statement, and then discuss how *tikanga* viewed in a contemporary society. Firstly, I explain the background information on the District Health Boards (DHBs), focusing on the Bay of Plenty region. Secondly, I will examine the current *tikanga* practices implemented in the BOPDHB. Then, I will explain the significance of the *tikanga* practices being used. Finally, I will discuss other ideas around implementing *tikanga* within the health sector that will further reinforce the current practices of the BOPDHB. I will then conclude and give some limitations on writing this essay. All health professionals and other staff working within the District Health Board (DHB) in the Bay of Plenty region have the opportunity to educate themselves in *tikanga* values and develop cultural competence for Māori patients and their *whānau* (family).

In this section, I will define *tikanga* and discuss how it is viewed in contemporary Aotearoa society. *Tikanga* comes from the word *tika* (correct) and can be translated as the right, or correct way of doing something. It is seen as guidelines that are associated with certain procedures conducted by a group or individual. These *tikanga* values are established throughout history and continued to be upheld over consecutive generations to the best ability of the group or individual (Reilly, *et al.* 1958:12). It is important to understand that *tikanga* Māori isn't stuck in traditional times and needs to change and adapt to the different lives of Māori in contemporary society today. Traditional *mātauranga* Māori (knowledge) gives Māori today an abundance of knowledge to draw from but needs to be adapted and developed for the needs of future generations (Mead 2003:21). Many of these traditional ideas have been cemented into the practices surrounding *tikanga* today, these are continued to be upheld and considered in high regard amongst Māori (Reilly, *et al.* 1958:13). Therefore, in a contemporary society these *tikanga* can act as ideologies that have the expectation to be upheld to the best extent of the individual. Some of these traditional ideologies need to adapt to accommodate the modern lifestyle of people today, otherwise, they will be lost (Reilly, *et al.* 1958:13). An example surrounding changes in traditional *tikanga* is carvers now being allowed to smoke while they work. Traditionally smoking, or *kaipaipa* (eat or consume tobacco) was prohibited while conducting in *whakairo* (carving), this is because smoking was categorised the same as food. During *whakairo* the workers are in a state of *tapu* (sacred, prohibition), food or the act of eating would cause this *tapu* to be lifted (Mead 2003:72). This

means that food would still be prohibited during this state of *tapu*, but ideals have changed, and people can smoke while they work.

The District Health Boards (DHBs) of New Zealand are responsible for providing or supplying the funding for health care services in their district. They provide disability support services and health care services funded by the Ministry of Health. There are 20 DBHs throughout New Zealand, and each is governed by a board of 11 members. These boards oversee monitoring the DHBs performance and setting the strategic direction for the DHB. The DHBs were created from the New Zealand Public Health and Disability Act 2000. The main objectives set out by the DHBs are improving, promoting and protecting the health of people and communities. Also, promoting the integration of primary and secondary health services. Finally, providing support for people in need of personal health services and disability support (District Health Board 2018). The DHBs other focuses are to reduce health disparities for Māori and other groups by improving health outcomes and reduce health outcome disparities between population groups in New Zealand. Furthermore, all public hospitals are funded and owned by the DHBs (District Health Board 2018). The Bay of Plenty District Health Board (BOPDHB) makes up one of the twenty DHBs throughout the regions of New Zealand. The BOPDHB serves a population of around 225,320 in the areas around Tauranga, Katikati, Te Puke, Whakatāne, Kawerau and Ōpōtiki. Of this 225,320, 25% of people identify as Māori ethnicity, and there are 18 *iwi* located within this district (Bay of Plenty District Health Board 2018). The indicates that people in the Bay of Plenty (BOP) generally have good health, good access to health and disability services. Plans for the BOPDHB over the next 10-20 years include eliminating smoking, obesity and reducing inequalities in Māori health. Health outcomes for Māori in the BOP are like Māori in other regions in New Zealand, with large gaps in health compared to non-Māori (Bay of Plenty District Health Board 2018).

In the paragraph, I will examine *tikanga* that is already introduced by the BOPDHB and discuss its use in a contemporary society. The main document the BOPDHB uses to provide health services that are respectful to Māori needs and interests is the Tikanga Best Practice Document (Bay Navigator 2017). This document gives all BOPDHB staff and people within the community guidelines for upholding *tikanga* around providing health care for their patients. The Tikanga Best Practice Document is more focused on patients who identify as Māori, as it reflects Māori values and concepts. This document is not exclusive to Māori as it includes the best practice standards of care and can apply to all people regardless of ethnicity. An example of one current existing *tikanga* within the Tikanga Best Practice Document is verbally offering the *urihaumate* (patient) and their *whānau* the choice of *karakia* (blessings/prayer). This document specifies that *karakia* needs to be offered before and after surgery, and that staff will support and make time for *karakia* if needed. Also, it states that *karakia* can't be interrupted unless the physical condition of the person is compromised and that if *karakia* can't be performed an explanation will be offered (Bay Navigator 2017). This document emphasises that *karakia* is culturally significant for Māori and must be offered to all patients

who identify as Māori but doesn't explain to the staff or community why it is important. I believe that if people don't understand the reasons for certain *tikanga* then they can't understand its true significance and is less likely to be implemented. People are more likely to be culturally sensitive to other groups and their customary values if they understand why they are offering services and why it is important to the individual or *whānau.* Another example of *tikanga* being practiced in the BOPDHB is the consultation with *urihaumate* and *whānau* regarding removal and return of body parts, tissues and fluids. Staff of the BOPDHB are encouraged to give clear verbal explanations of procedures with the *whānau* as early as possible to manage any miscommunication around surgery. (Bay Navigator 2017). This is important when the removal or retention of a body part is involved, especially with limb amputations. It is stated in the Tikanga Best Practice Document that verbal explanation of the procedure needs to be explained, and then both verbal and written consent is required to continue. Also, that time will be allowed for consultation between the patient and their *whānau* unless the physical well-being of the individual is at risk and urgent amputation is required. This allows patients to uphold the *tikanga* of *whanaungatanga* (sense of family connection) so that the patient can feel comfortable and more confident with their decision. This document also specifies consent for the retention of all body parts and tissues is required and that these substances need to be stored and labelled correctly in case they are requested to be returned (Bay Navigator 2017). An example of this is during childbirth many Māori people request that that placenta is returned to the family. This is because the placenta is translated into *whenua* (placenta, land) and many people choose to bury the placenta and plant a tree over it sustaining new life and making a connection back to the land (Mead 2003:206). This is an important *tikanga* as it enforces *tangata whenua* (association with the land, home) which relates to an association with the land, just like the umbilical connections between an unborn child and its mother. Also, the belief that Māori come from Papatūānuku (Earth Mother) as though they were born from the land its self (Waitangi Tribunal 2001:25).

This paragraph will examine the significance behind the *tikanga* used by the BOPDHB and discuss the importance of understanding the *tikanga* as well as enforcing it. In the Tikanga Best Practice Document used by the BOPDHB, it discusses the procedures following the death of a patient who identifies as Māori. When a person passes, the hospital will offer a private room for the *tūpāpaku* (cadaver) and their *whānau* to start the grieving process at the earliest convenience. Also, the *whānau* will be given the choice of taking the body home or contacting a funeral director (Bay Navigator 2017). Many Māori believe that when a person dies the individual's *wairua* (spirit) departs the body before entering *Te Ara Wairua* (spiritual pathway) which leads to *Te Rerenga Wairua* (Cape Rēinga, Leaping place of spirits) (Herbert 2001:6). It is imperative that the body is not left alone during this time. This is to ensure that the *wairua* has company on its final days on earth and will allow it to cross over peacefully without getting lost after departing the *tūpāpaku* (Herbert 2001:6). Therefore, it is important to uphold the *tikanga* regarding contacting the *whānau* urgently after a family member has passed. I believe that if staff members understood the significance behind the *tikanga* they might more

sympathetic towards contacting the *whānau* sooner. Also, it is important for *whānau* to be allowed to take the body is that when a person dies as the people of their *marae* (meeting house) immediately begin preparing the *marae* for the *tangihanga* (funeral). The reason for this is in some *iwi* following death, the *tūpāpaku* will be taken back to the *marae* that it had the closest family connections to (Barlow 1994:120). With people living all over Aotearoa it is important that the *tūpāpaku* returns home to where their *whakapapa* (genealogy) connections lie and to reside with close relatives. Having the body returned swiftly ensures that the *wairua* of the person is not alone for too long and becomes lost. Furthermore, the BOPDHB should consider that's not all Māori are from the same area and that different *iwi* have their own believes surrounding death. For example, the people of Ngāti Porou believe that once leaving the *tūpāpaku* the *wairua* travels to the top of Mt. Hikurangi where they board a spiritual vessel at dawn (Reilly, *et al.* 1958:44). It is important that all staff of the BOPDHB understand that there are differences so that they can be culturally sensitive to peoples believes and not assume all Māori are the same. In this document they also discuss the *tikanga* surrounding food, it specifies that food must not be passed over a person's head, but it fails to address the reason behind this (Bay Navigator 2017). The head is known as one of the most *tapu* parts of the body and it is important for people administering healthcare to understand that. Being aware of this will prevent people from being culturally offensive towards their patients. Also, passing food over someone's head violates their *tapu,* this is because cooked food is used to negate the effects of *tapu*. This is seen when a roasted *kūmara* (sweet potato) is thrown over a new meeting house to reduce the level of *tapu* before people are welcomed inside (Mead 2003:49). If people were to understand the significance of the *tikanga* behind this action rather than being told not to do it, then it would be more likely to be enforced and any violations of *tapu* wouldn't occur.

In this paragraph I will compare pre-existing *tikanga* practices used by the BOPDHB and discuss potential ideas to improve their model. In the Tikanga Best Practice Document from the BOPDHB they discuss how to practice *tikanga*, but mainly focus on *tikanga* surrounding death, or the physical treatment of the patient. By addressing the mental and emotional aspect of a person's well-being is one way that the BOPDHB could improve their *tikanga* practices for Māori. Implementing correct pronunciation of *te reo* (the language) is a *tikanga* that should be enforced for all staff members, as mispronouncing a person's name diminishes their *mana* (power, authority). Everyone who identifies as Māori has *mana* to a different extent, but regardless undermining an individual's *mana* can affect the health and well-being of a person (Broughton, *et al.* 2016:105). Therefore, all staff members of the BOPDHB should be obligated to actively attempt or learn the correct pronunciation of Māori names and places, as to not be culturally insensitive towards their patients. Furthermore, disrespecting a person's *mana* can affect the relationship of the individual and the healthcare professional. This is because respect is a two-way streak and the individual doesn't feel mutual respect by the other party they are less likely to listen and adhere to the advice given. The Tikanga Best Practice Document discusses the importance of *whānau* support and consultation but

primarily focuses on physical treatment and surgery. This document doesn't explain the *tikanga* or procedures of dealing with mental health. Māori have some of the highest prevalence of mental health and healthcare providers should be aware that Māori are culturally different to non-Maori. Therefore, contemporary treatments might not be appropriate for Māori and potentially more harmful than good. Another form of *tikanga* that could be introduced is offering alternative treatment such as *rongoā* (traditional herbal medicine) or spiritual healing, for example, laying of the hands for Christian Māori (Broughton, *et al.* 2016:105). These are protocols that could be implemented instead of giving Māori patients antipsychotic drugs. Also, through *kōrero* (conversation) and offering alternatives prior would work to break down the barriers and reduce the stigma of Māori not accessing interventions earlier. If Māori felt like their needs were being addressed in their own way, it might help individuals not feel *whakamā* (shyness, shame) when seeking preventative health care. Also, they might be more likely to adhere to treatment regimes as they feel like their needs are in the best interests of the people providing the intervention (Te Pou o Te Whakaaro Nui 2010:16). Moreover, an ideology that should be implemented within the BOPDHB is *Te Whare Tapa Whā* (Māori model of health) and should be understood by all staff members. The BOPDHB has *tikanga* in place for addressing *te taha tinana* (physical dimension) and *te taha whānau* (family/social dimension) but fails to implement protocols for *te taha hinengaro* (mental dimension) and *te taha wairua* (spiritual dimension). It's important for people providing health care services to recognise that causes and issues with mental health for Māori can be different from people who are non-Māori. This is because spiritual and mental are closely related, and mental illnesses can be related to the state of a person's *wairua*. Another example of *tikanga* around improving mental health is teaching Māori who are disconnected about the narrative stories and re-establishing their *whakapapa* connections. Teaching Māori about their connections to the *atua* (Gods) can give them strength to draw from, and *tūpuna* (ancestors) to seek guidance from (Hurihanganui 2018:69-70). Teaching people about the narrative stories or reconnecting them to their ancestral *waka* (canoe) shows them that they belong to a collective and can be enough to realign their spiritual well-being. This is a *tikanga* that should be offered for people who are Māori or non-Māori initially seeking mental health care before administering antipsychotic drugs. This is because most of the time individuals seeking mental health care can health themselves by being given something bigger to believe in or draw strength from. I believe this would be a better alternative, as many antipsychotic drugs have adverse side effects and don't fix the problem, only leaves them dependant on the health care system.

In conclusion, the DHBs are responsible for the providing and funding health care services in their own region. I focused on the BOPDHB, their goals are to reduce smoking, obesity and inequalities in health care for Māori compared to non-Maori. Secondly, I discussed the current *tikanga* in place within the BOPDHB, one example was offering and utilising *karakia* for Māori patients. The second example was regarding the returning of body parts and tissues, as both clear verbal and written consent needs to be given so that both parties are fully aware of the

consequences of their descions. Thirdly, I explained the importance behind the *tikanga* and why it needs to be implemented. I discussed immediately contacting the *whānau* after a person dies to prevent the *wairua* from becoming lost from the *tūpāpaku*, also how certain actions can violate an individual's *tapu*. Finally, I discussed further ideas that could be implemented to improve pre-existing *tikanga* practices. One idea was enforcing correct pronunciation of *te reo* to be culturally sensitive to Māori. I also then discussed how *Te Whare Tapa Whā* can be used for the overall well-being of an individual, especially spiritual and mental aspects. There were a few limitations with writing this essay such as, finding information on Māori health that wasn't just statistics, limited resources on *tikanga* or Māori views. Finally, I found it difficult to find academic resources regarding information I already knew myself or relating to my own Māori world view. Overall, these are the ways and the all health professionals and staff in the BOPDHB can educate themselves about *tikanga* and develop cultural competence for Māori patients and their whānau.

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The Implementation of *Tikanga* by Korowai Aroha Health Centre

Renee Tuifagalele

There are a number of organisations and institutions that are founded upon the *kaupapa* and *tikanga* of Māori society. One particular organisation that implements *tikanga* in as many areas as possible is Korowai Aroha health centre in Rotorua. Korowai Aroha health centre is a Māori-based health care centre, that was established in 1992 by a group of local Māori nurses (Hand, 1998). The goal of this health centre was to provide primary health care services for the region of Rotorua and surrounding districts (Ministry of Health, 2018). The significance of this particular service was the foundation that Korowai Aroha was set up on. The foundation is the focus of health and wellbeing for Māori communities and encouraging *kaupapa* and *tikanga* in all practices and policies (Korowai Aroha Health Centre, n.d.). *Tikanga* is implemented within Korowai Aroha through their work practices and ethics that abide by seven principles of *kaupapa Māori*. The seven principles are: *manaakitanga, rangatiratanga, whanaungatanga, kotahitanga, wairuatanga, ukaipotanga* and *kaitiakitanga* (Korowai Aroha Health Centre, n.d.).

One of the seven *kaupapa* that Korowai Aroha health centre uses to implement *tikanga* is *manaakitanga*. Hirini Moko Mead defines *manaakitanga* as the reciprocal nature of caring for one another, supporting relationships and having consideration for each other (Mead H. M., 2003). Korowai aroha takes pride in respecting each and every person's *mana*, especially their patients (Korowai Aroha Health Centre, n.d.). Not only do they acknowledge each other's mana but the centre provides an environment and service that is mana-enhancing, through *manaakitanga* (Korowai Aroha Health Centre, n.d.). The implementation of *tikanga* for this *kaupapa* is stated by Korowai Aroha on their website, highlighting the significance of their Māori-based services and care. The centre demonstrates *manaakitanga* in their high standards of care for their patients, the generosity amongst staff with their salaries and other staff benefits and finally, the management providing *manaakitan*ga towards their staff in their policies (Korowai Aroha Health Centre, n.d.). An example of demonstrating the principle of *manaakitanga*, Korowai Aroha provides free services that manage diabetes and heart disease for Ngāti Pikiao patients (Korowai Aroha Health Centre, n.d.). Not only does this fulfil the goals of improving the health and wellbeing of the communities, but it shows that Korowai Aroha have obligations and responsibilities for their local *iwi* [tribe (Moorfield, n.d.)], Ngāti Pikiao. In creating a more accessible and comfortable service (Kinita, 2014) to accommodate their communities, they are maintaining these relationships through their own consideration. Korowai Aroha is implementing *tikanga* through the services, programmes and education they provide their communities. They are caring for each other and are conserving relationships that will improve the wellbeing for both parties.

The second *kaupapa* used by Korowai Aroha to implement *tikanga* is *rangatiratanga*. The Ministry of Health defines *rangatiratanga* as the people holding the rights to decide and participate in the health services that are available to them and knowing how they will benefit from it (Ministry of Health, 2014). Korowai Aroha acknowledges the *rangatiratanga* within the different levels of Māori kinship, from a micro-level to macro-level (Korowai Aroha Health Centre, n.d.). The implementation of *tikanga* for *rangatiratanga* is exemplified through the encouraging and development of rangatira qualities of staff, the acknowledgement of staff contributions and the rangatira actions of senior management reflecting *whakaaro* Māori [to think, plan (Moorfield, 2018)] (Korowai Aroha Health Centre, n.d.). A *rangatira* is a figure that is considered to be a leader that is well-respected (Moorfield, Rangatira, n.d.). The educational leadership model (ELM) identified four qualities for a leader in an educational context, yet the same can be applied in other areas (Ministry of Education, 2018). These four qualities are: *manaakitanga* - leading with moral purpose; *pono* – having self-belief; *ako* – being a learner; and *āwhinatanga* – guiding and supporting (Ministry of Education, 2018). A prominent example of *rangatiratanga* is the initiative of those responsible in establishing Korowai Aroha Health Centre. This group of Māori nurses the necessity of a service that improves the physical, mental, cultural and spiritual wellbeing of their Māori community (Hand, 1998). Tariana Turia acknowledged the group's work during the accreditation of the health centre, praising the intentions behind their work and the Māori worldviews that were kept central in it all (Turia, 2009). It was through the *rangatiratanga* of this group of local nurses that Korowai Aroha was established and will always be acknowledged for. In creating a foundation that focused on Māori worldviews, *tikanga* was implemented from the start of this health centre and continues to be through the different forms of *rangatiratanga*.

Another of the seven *kaupapa* that Korowai Aroha have based their service off is *whanaungatanga*. Mead defines *whanaungatanga* as the embracing of whakapapa (genealogy) and focusing on the relationships that are established by it (Mead H. M., 2003). With *whanaungatanga*, comes the obligation to provide as a collective for individuals within your kinship group and as individuals, to provide for the collective as a whole (Mead H. M., 2003; Korowai Aroha Health Centre, n.d.). Korowai Aroha has an understanding of the social organisations within Māori society, in order to provide an effective and long-term service for their people (Korowai Aroha Health Centre, n.d.). Korowai Aroha implements *tikanga* of *whanaungatanga* in the provision of opportunities for their staff, *whanaungatanga* being endorsed through the development of employment policies, maintaining relationships with the *iwi* and *hapū* [sub-tribe (Moorfield, n.d.)] in Rotorua and finally, distinguish and continue role-centred systems (Korowai Aroha Health Centre, n.d.). These particular role-centred systems that Korowai Aroha aim to identify are in association with the genealogical and tribal structures in Māori society (Walker, 2011). As the identity for many individual Māori stem from a collective identity, the staff of Korowai Aroha understand that they are not just working for and with an individual's wellbeing, but with the *whānau* [extended family (Moorfield, n.d.)] as well. Rose Whetu-Boldarin shares that the underlying intentions that are

created when providing a health service for Māori (Ministry of Health, 2014). It is through establishing a genuine relationship with the patient, that the same values and principles shared with them will be shared with their *whānau* as well (Ministry of Health, 2014). In being awarded the Cornerstone Accreditation by the Royal New Zealand College of General Practitioners, members of Korowai Aroha Health Centre, Hariata Vercoe (Chief Executive) and Rose Whetu-Boldarin (Clinical Quality Manager), shared their motives of the centre and its success amongst the community (Ministry of Health, 2014). Korowai Aroha is not working to maintain a professional relationship with its patients, but a *whānau*-based relationship. Korowai Aroha is providing a service that not only builds relationships but also maintains them, in hopes to continue educating and providing the best health care to everyone. This is all to fulfil the objective of providing necessary support and services for anyone that is in need of it, Māori and non-Māori alike.

The *kaupapa* of *kotahitanga* is also another one of the seven that Korowai Aroha uphold, with the implementation of *tikanga*. In the article, Rethinking Māori tourism by Alison J. McInstosh, Frania Zygaldo and Hirini Matunga, *kotahitanga* is interpreted as a collective sense of belonging and sharing of objectives (McIntosh, Zygadlo, & Matunga, 2004). In a more relatable context to Korowai Aroha, *kotahitanga* also can be understood as creating relationships between Māori organisations and groups (McIntosh, Zygadlo, & Matunga, 2004). Korowai Aroha discusses this *kaupapa*, that in order to achieve set objectives for the institution, those involved are all encouraged to contribute and participate in the process of it (Korowai Aroha Health Centre, n.d.). The institution implements *tikanga* with the inclusion and informing of people for activities, compromising when needed for staff in decision-making processes and prioritising the progress of consensus within the centre (Korowai Aroha Health Centre, n.d.). Derek Hand writes that Korowai Aroha was established under a system that allows Māori to act as co-purchasers in the clinic, which allowed self-governing for their own health care (Hand, 1998). In support of the level of autonomy, Whetu-Boldarin shares that in choosing Korowai Aroha, it is the health centre's responsibility to encourage and support them (Ministry of Health, 2014). From the highest level of the institution to the level of being a patient, the staff at Korowai Aroha are not working 'for Māori' but 'with Māori'. This particular concept was not used in the health service context, but for *kaupapa* Māori research (Walker, Eketone, & Gibbs, 2006). This type of research is by Māori, intended for Māori and with Māori (Walker, Eketone, & Gibbs, 2006). Just like the research, Korowai Aroha was established by Māori, for Māori communities and works with Māori staff. The patients and their *whānau* are not forced to use their service and the health centre ensures that the environment and service that they provide is one that allows autonomy for both the staff and patients (Korowai Aroha Health Centre, n.d.). The healthcare centre works with motives of providing a safe platform for both staff and patients to communicate. Achieving the bettering of a population requires harmonious autonomy and Korowai Aroha holds this in the centre of their decision-making. The implementation of this *tikanga* of *kotahitanga* strengthens the

significance of the wellbeing and health of Māori communities, allowing both parties to work together in the hopes of bettering each other.

Wairuatanga is a unique feature that Korowai Aroha highlights when implementing *tikanga*. *Wairuatanga* is referred to as the acknowledgement of the spiritual nature within Māori values (McIntosh, Zygadlo, & Matunga, 2004, p. 341). Often acknowledge through art, stories and performances, Māori indicate their spiritual connection to everything and everyone (McIntosh, Zygadlo, & Matunga, 2004). Korowai Aroha explains that people have a connection between the spiritual and physical realms, that requires the individual to have sustenance both physically and spiritually (Korowai Aroha Health Centre, n.d.). Korowai Aroha implements the *tikanga* of *wairuatanga* through providing an environment that sustains and develops a *wairua*, inspiring and pursuing the practice of *karakia* for necessary activities and times and arranging for karakia [incantation (Moorfield, karakia, n.d.) in activities (Korowai Aroha Health Centre, n.d.). *Karakia* is a way to communicate with deities and ancestors and was practiced in areas of activities (Keane, 2011). This practice is an acknowledgement to the spirituality of Māori worldviews (Keane, 2011). An example of how Korowai implements this *tikanga* in their services is the availability of *mirimiri* or *rongoa* (Witehira, 2007). Rongoā Māori is the use of traditional healing defined in a cultural context (Ministry of Health, 2018). This form of healing centralises the enhancement of Māori wellbeing, which recognises the physical, spiritual, social and mental aspects of a patient (Ministry of Health, 2018). To accommodate Māori patients that may feel that traditional methods may be more suitable (Jones, 2007), Korowai Aroha has adopted this practice. This particular services uses *karakia* as response for ill health and its impacts (Ministry of Health, 2018). The Ministry of Health currently funds Korowai Aroha as a provider of *rongoā* services and this stresses how important the implementation of this *tikanga* is for not only the institution, but the country as well (Ministry of Health, 2018). The availability of this service is an illustration of how *tikanga* enhances the wellbeing of Māori when implemented. The inclusion of this practice encourages the motive of *tikanga* to become an important part of New Zealand's society and culture. *Wairuatanga* is a *kaupapa* that connects every Māori and non-Māori with more than just the physical domain. Implementing this *tikanga* encourages a partnership between the Eurocentric health system and Māori traditions of healing. Thus, *tikanga* runs deeper than just the wellbeing of an individual, but also a collective.

A *kaupapa* that is beginning to become more and more important to have *tikanga* implemented for, is *ukaipotanga*. *Ukaipotanga* has a more contemporary connotation, as it refers to a place where one can ground themselves to their home and land (Waa, Pearson, & Ryks, 2017; Korowai Aroha Health Centre, n.d.). With more Māori living in urbanised areas, the need for services to cater to their sense of identity and independence are becoming increasingly necessary (Waa, Pearson, & Ryks, 2017). Korowai Aroha provides a place of inclusiveness, open contribution and identity (Korowai Aroha Health Centre, n.d.). Korowai Aroha breaks down the *kaupapa*, by relating *ukaipotanga* to the concepts of *tūrangawaewae*

[place where one has the right to stand (Moorfield, n.d.)], *hau kāinga* [true home (Moorfield, n.d.)] and *ūkaipō* (places to find ourselves, strength and energy) (Korowai Aroha Health Centre, n.d.). The institution implements *tikanga* of this *kaupapa* through actions that highlight the sense of significance, inclusion and input; practices that minimise work-related stress; the incentive to a prioritisation of the survival of Māori; emphasising challenging exciting activity; and encouraging the grounding of patients to their land and home for the benefit of their wellbeing. An example of how the *tikanga* was implemented by Korowai Aroha was through the initiative of health checks brought to the community. "Ms. Maaka said they were wanting to change mindsets, by going into a space where people felt comfortable" (Harris, 2016). An organisation and health care centre that primarily started in an urbanised area for Māori to provide a sense of belonging are now reaching out to the marae of Ngāti Pikiao (Harris, 2016). Korowai Aroha wants to cater to the needs of all their patients and communities, no matter where they go. The implementation of the *tikanga* of prioritising the survival of Māori was in support of working with an environment where the patients are most comfortable and independent in. More planned marae visits through this initiative implement the *tikanga* that Korowai Aroha want to work by and the success of this, strengthens the references of the seven *kaupapa*.

Furthermore, the last *kaupapa* that Korowai Aroha bases their practices and policies from is *kaitiakitanga. Kaitiakitanga* is often defined as the guardianship and management of the environment (Paul-Burke & Rameka, 2015). *Kaitiakitanga* includes spiritual and intellectual relationships, as well as those physical and political nature (Paul-Burke & Rameka, 2015). In this context of *kaitiakitanga* proving to cover more than the generalised definition, Korowai Aroha includes the conservation of *taonga*, appropriate financial management and self-accountability as an organisation (Korowai Aroha Health Centre, n.d.). Korowai Aroha implements *tikanga* of *kaitiakitanga* through practicing financial management that endorses the seven *kaupapa* and a programme that collects and archives knowledge shared by *kaumātua* [Māori elders (Higgins & Meredith, 2011)]. The fees that Korowai Aroha have for their patients is a demonstration of their strong commitment to their *kaupapa*. Ngaire Whata shared they only used take donations but now they charge from NZ$5 to NZ$15, with a community services card (Hand, 1998). This is still an improvement compared to the prices of other health clinics. Korowai Aroha wants to provide the best health care possible, without creating obstacles for those who need it the most (Korowai Aroha Health Centre, n.d.). Another implementation of *tikanga* was their involvement of a study that interviewed *kaumātua* and *kuia* to determine what social, economic, spiritual and physical factors affected the future of their health (Dyall, Skipper, Kēpa, Hayman, & Kerse, 2013). An important aspect of this study was that the interviewers identified the significance of the *kaumatua* sharing their own life lessons, stories and knowledge (Dyall, Skipper, Kēpa, Hayman, & Kerse, 2013). This type of knowledge is a *taonga* and those involved with this study had to consider the preservation of this. The guardianship and management of these relationships continues to be a driving force of what Korowai Aroha hopes to achieve. The

implementation of this *tikanga* is to fulfil its main objectives of improving the wellbeing of Māori in as many areas as possible.

Korowai Aroha health centre is constantly breaking down the barriers of a health system established in a Eurocentric society by basing all their policies and practices off the seven *kaupapa*. Korowai Aroha illustrated *manaakitanga* through their high standards of care being recognised and awarded by the country. *Rangatiratanga* was shown through their staff's contributions as not only 'leaders' but also community members themselves. *Whanaungatanga* was exemplified through the care of not just an individual, but their *whānau* as well. *Kotahitanga* was the mutual effort of patient and employee of Korowai Aroha in achieving the improvement of their wellbeing. *Wairuatanga* was observed through the availability of *rongoā* at Korowai Aroha and funded by the Ministry of Health. Finally, *kaitiakitanga* was the guardianship and preservation of the relationships and the gifts from them. Korowai Aroha is a Māori-based healthcare centre, so it is no surprise that these seven *kaupapa* remain central to the service and environment they aim to provide. It is how the institution fulfilled these principals that demonstrated how they implement *tikanga* in almost everything they do. Every intention, plan and action support the *kaupapa* and *tikanga* of Māori society and it is through this, that Korowai Aroha continues to succeed as a service in both Māori and Pākehā communities.

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Canterbury district health board (CDHB) *Tikanga* (Maori customs) Māori practices and how to strengthen *tikanga* Māori practices to improve Māori Health.

Han Gil Jeong

Within the modern New Zealand society, we are able to see implications of *tikanga* within a multitude of different departments, specifically the health care departments of New Zealand (Mead, 2016). *Tikanga* by definition is said to be traditional values and customs which are specific to Māori and so it can be interpreted as behaviours which are considered to be culturally appropriate within Māori traditions (Tangianau, 2016). Practices of *tikanga* have increased within health care departments in New Zealand but there are always ways in which it can be strengthened such as through more knowledge and practical implications of *tikanga* (Bacal, Kira and Jansen, 2006). The Canterbury District Health Board (CDHB) is the largest health care department within the South Island of New Zealand and has shown multiple steps to strengthen their practices of *tikanga* throughout the years since formation (Kipa, Potangaroa & Wilkinson, 2014). This research report will include information regarding the history of the CDHB to their recent practices of *tikanga* that have contributed to the strengthening of *Tikanga* maori within the Canterbury health facilities as well as the benefits towards Māori health within the Canterbury district. With understanding and knowledge of the current practices of *tikanga*, this paper will suggest ways in which *tikanga* within the CDHB could be strengthened through *tikanga* concepts such as *whakawhanaungatanga* (establishing relationships), *rangatiratanga* (self-governance), *wairua* (spiritual wellbeing) and many more. With the decline in Māori health over in recent times there have been multiple signs indicating that the health care towards Māori was not appropriate to their values (Ellison-Loschmann and Pearce, 2006). Therefore it can be inferred that healthcare organisations that practice *tikanga* Māori will be more commonly visited or will have more patients that are of Māori descent.

The Canterbury District Health Board was originally founded in year 2000 by the New Zealand Government which was formed due to the impact of the Public Health Act which occurred in 1872 (Ministry of Health NZ, 2011). Through research on the early years of the CDHB, it was found that an aim of the formation of the health district was to help Māori health which was influenced from the claims from the Waitangi Tribunal regarding health care for Māori (Pollock, 2011). The aim to help better Māori health was mentioned within past articles however, there was evidence that showed signs of very little practices performed in order to know and understand how to treat Māori patients while respecting the Māori cultural values (Jansen, Peter and Smith, 2006). The CDHB continued their practices for the following 10 years with very little regards to Māori *tikanga* and no concept of how it would help Māori health at the time but with more scientific studies being published suggesting that Māori health is

continuing to decline, the CDHB began to take action to help practically help better Māori health care within the district (Hector, 2011). From year 2011 and to the present, an annual 'Canterbury Māori Health Action Plan' have been released which states the years plan to help improve Māori health within the Canterbury region (Hector, 2011). Within the first action plan in 2011, it was stated that they wanted to improve their cultural responsiveness by delivering training services for Māori health care service providers on the Treaty of Waitangi and *tikanga* Māori (Hector, 2011). Within the early stages of application, the CDHB attempted to educate their staff members through the introductions to *tikanga* Māori practices which resulted in a few changes within the facility in order to respect some of the newly learnt Māori values (Kipa et al., 2014). Many years following the initial introduction of *tikanga* Māori within the CDHB, some of the Staff became more invested into the improvement of Māori health. Staff who were of Māori descent naturally showed more interest towards ways to practice *tikanga* in order to improve Māori health care services (Kipa et al., 2014). The CDHB took measures in 2013 to help improve their practices in *tikanga* Māori by attempting to employ staff who were of Māori descent as they would have a clearer understanding of the concepts of *tikanga* as well as how to practically apply it to help make Māori patients receive clinical treatment while being treated in a culturally appropriate manner (Collins, 2013).

A recent article was released on the CDHB website in their archives which was titled 'Blue for the head, when making the bed' (Hector, 2011). This was a practical step towards practicing *tikanga* and incorporating it into their facility, not only by the actions of people but by the equipment that was presented to the patients. The reason behind the initiative was to change colour of the pillow cases that were made specifically for the head to be changed from white to blue pillow covers (Hector, 2011). The idea was suggested by *Te Komiti Whakarite* (Māori advisory committee) which saw large benefits when applied to the health care centres within the district. With their knowledge of Māori values, they understood that the head was considered to be *tapu* (sacred) and so preventing and protecting against infections to the head was a practical change which was beneficial to every cultural need. These new adaptations were demonstrating that the CDHB were aware and were taking action in practicing *tikanga* Māori within the organisation (Hector, 2011). Within the 2017-2018 Public Health Act released by the CDHB, they stated that an aim for the DHB was to ensure the improvement of Māori health along with more Māori participation within the healthcare services and decision (Houston, 2017). With the employment of more Māori staff or even the interactions with local iwi about decisions can help to make the heath care departments in Canterbury more culturally appropriate for Māori patients which will allow for the local iwi to have more control over their own health care services and which direction would be the most ideal for Māori health, therefore could lead to more Māori patients seeking health care resulting in an increase in Māori health within the Canterbury district (Houston, 2017). The CDHB have stated in their 2012-2013 Māori Health Action Plan that they would begin to work in partnership with local iwi (Reid, 2012). This shows the CDHB had intentions to allow more input from the Māori community in order to help improve Māori health and help healthcare

inequalities to be reduced for Māori were facing from observed statistics and articles (Harris, Tobias, Jeffreys, Waldegrave, Karlsen & Nazroo, 2006). In 2017, the CDHB wanted to make steps to ensure the improvement of Maori health care and so the board incorporated a compulsory course for all students with a degree in Nursing. The compulsory course was for the future nurses to learn and understand the concepts of *tikanga* Māori, how to incorporate it, and about the treaty of Waitangi (Houston, 2017). This was considered to be very important as nurses are the most interactive with patients who have received treatment and therefore is vital that the services are culturally appropriate for Māori patients (Wilson, 2003).

Evidently through statistics, it has been shown that drugs and alcohol are a very large addiction for many Māori with multiple deaths per year from either (Huriwai, Sellman, Sullivan & Potiki, 2000). With growing worry, the CDHB launched a Health Movement in 2002-2005 focussing on excessive Alcohol and Other Drugs (AOD) which was focussed towards the younger generations of Māori (Abel, Gibson, Ehau & Leach, 2005). A study mentioned that with younger (<18 Years) Māori patients, they either had no idea of *tikanga* Māori or very little knowledge of it. However, the findings indicated that the older Māori generations (>30 Years) had more knowledge of *tikanga* Māori and was more aware of the *tikanga* practices that were being applied at the CDHB by nurses (Huriwai et al., 2000). Therefore it is just as important to educate as well as acknowledge the Māori customs and traditions when being a health care service provider for Māori. To further help the education processes, the CDHB released employment acts in 2018 exclusively for people of Māori heritage in order to strengthen the practices and the understanding of *tikanga* as well as act as a role model for those who find difficulty in correctly practicing *tikanga* Māori when treating Māori patients (Buick, 2018). This has benefitted the CDHB and the Māori patients because the Māori patients understand that the CDHB are acknowledging *tikanga* Māori and are respecting their Māori values while treating them, providing culturally appropriate care to improve Māori health.

The CDHB is an organisation which has developed and have recently directed their focus towards Māori health in the last 10 years. However, there are always areas that can be improved especially when it comes to the strengthening of *tikanga* within a health care department. *Whakawhanaungatanga* is an important concept of *tikanga* which can be very pivotal in the steps to improve Māori health care (Tangianau, 2016). This is because the formation of a relationship between a Māori patient and their health care provider can be very fragile and difficult as often the provider might not understand what the patient is going through emotionally or physically (Tangianau, 2016). With more knowledge of *tikanga* Māori and how to practice it within the health care environment, it will allow the provider to show to the Māori patient that they are making an effort to understand and relate to the patient in a cultural level which would encourage trust and a stronger relationship between the patient and the health care provider (Tangianau, 2016). A research paper focussed on the importance of *wakawhanaungatanga* within health care centres. The paper stated that Māori living in

New Zealand showed greater morbidity rates for pulmonary obstructive disease. The statistical analysis suggested that a confounding reasoning for the greater morbidity rate was the fact that Māori were less inclined to visit health care centres than other ethnicities (Levack, Jones, Grainger, Boland, Brown & Ingham, 2016). With the incorporation of *whakawhanaugatanga* the Māori community may come to realise that the health care centres are focussing to help them and they would be working to help treat them while respecting their culture and their traditions. If this were achieved there could be an increase in the number of visits to health care centres within the Canterbury District, ultimately improving Māori health over progressive years to come (Levack et al., 2016).

Rangatiratanga (self-governance), *Mohiotanga* (Sharing of information) and *Maramatanga* (Understanding) are all Māori values which can contribute to the strengthening of *tikanga* at the CDHB or even at any health care department around New Zealand (Tangianau, 2016). *Mohiotanga* is the concept grasping the sharing of information (Tangianau, 2016). For the CDHB, they may want to form more culturally appropriate ways in which they can share the information without breaching any Māori values in a way that can be clearly understood by the Māori patient as well as to their *whanau* (family). Information that is shared could include surgical procedures and the risks of a certain type of treatment or even what is contained within the medications that are provided to give knowledge to the Māori patient about what they are receiving so that they have an understanding to the procedures without breaching Māori customs (Tangianau, 2016). *Maramatanga* is the concept of understanding which can be very important when giving information regarding surgeries and the potential risks of the procedure (Tangianau, 2016). It is crucial that the Māori patient and their *whanau* understands the risks and therefore be given enough information for them to have control over how they would like the treatment to be handled which is a way to ensure the Māori patient's *rangatiratanga* or the *whanau's rangatiratanga* are not diminished (Tangianau, 2016). *Rangatiratanga* is a concept that signifies self-governance which is crucial in practicing *tikanga* within healthcare departments (Tangianau, 2016). If a Māori patient feels as though they are not in control of the treatment due to the lack of information and understanding, they may feel as though their *rangatiratanga* is being diminished which can be seen as a breach in the practices of *tikanga* within health care (Richardson & Williams, 2007). However, if the health care specialists at the CDHB strengthen their practices of *mohiotanga, maramatanga* and *rangatiratanga* within the Canterbury District, there could be more efficient Māori health care as well as a more satisfactory experienced at the CDHB by Māori encouraging more visits.

Many of the articles contained within the archives on the CDHB website are regarding interactive issues or practices which are physically executed. A concept which is not commonly mentioned within health care is the Māori patient's *wairua* (spiritual wellbeing) (Tangianau, 2016). Spiritual wellbeing is an important *tikanga* concept, especially for Māori patients that are needing be treated for health reasons (Tangianau, 2016). History has shown

that Māori share a strong intrinsic connection with their atua (god) and therefore in the state where an illness has become serious, the Māori patients spiritual wellbeing is being effected (Durie, 1985). Therefore in order to help strengthen the Māori patients *wairua* through practices of *tikanga* can be done through allowing time for *whanau* and the patient to share a *karakia* (prayer) to help improve their *wairua* within the situation. Displaying practices of *tikanga* that are not so physical but rather spiritual and mental can be very beneficial for the CDHB as it can greatly strengthen *tikanga* Māori within the district as Māori within the community would realise that the CDHB understands or at least tries to relate with the culture and the traditions of Māori as shown through their practices of *tikanga* (Chidarikire, 2012). With more Māori acknowledging the efforts to practice *tikanga* at the CDHB there could be an increase in visits to health care centres within Canterbury as they may believe that the health care providers can provide culturally appropriate treatment within New Zealand.

From observing the development of the CDHB since its formation, there has been significant changes in the approaches to health care for Māori that can be seen through the recent releases of the Māori Health Action plans and through their implications of *tikanga* Māori within their practices. However, there is always room for improvement within health care treatments, and still while there is inequality and discrimination towards Māori health, there are adjustments and improvements the CDHB must make in the future in order to equalize Māori health to the rest of the ethnic groups living within the Canterbury region. A suggested approach would be through the strengthening of their *tikanga* practices of the Māori values such as *whakawhanaungatanga, rangatiratanga, mohiotanga, maramatanga, wairua ,* and *hauora.* Incorporating a multitude of Māori values could result in more Māori seeking health care as they can feel comforted and related to when being treated by their Māori values and traditions. Ultimately this is all to bring accessible health care services to all people of the Canterbury region in hopes to lead as an example for the other DHB's around New Zealand and the promotion of the importance of Māori Health care and *tikanga* practices.

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Tikanga Today: Applying Māori Customs and Beliefs to the Modern World
Jesse Merito

The salience of Māori *tikanga* (customs and protocols) today has become an alarming issue in relevance to the cultures preservation. Through the shift in time, the renovation of technology and the increase in urbanised societies, one has to wonder whether there is still an appreciation towards the Māori way of life. New Zealand organisation, Lifewise implements *tikanga* deep within their system and recognises the value of the cultures core beliefs and thus the Māori culture in general.

The word '*tikanga*' in and of itself is a difficult concept to define and at times has been the victim of a notion over-complexed by different interpretations (Mead 2016:13). In some cases, *tikanga* has even been compared to western societies and Aristotelian mindsets, whereby conformity for Māori was believed to be guided by one's own morals and their own definition of good and bad (Perrett and Patterson, 1991:185). As *tikanga* stems to many different practices, the primary aspects of *tikanga* include; *manaakitanga* (hospitality), *whanaungatanga* (kinship) *utu* (reciprocation), *ea* (satisfaction), *mana* (prestige), *tapu* (sacred) and *noa* (neutrality), each helping guide the lives of Māori and compliance with customs and protocol (Mead, 2016:16). A novel could detail the applications and ritualistic practices of *tikanga*, but what is vital to note is that *tikanga* is a tradition. It is law but not really a law, there are punishments for lack of conformity and it is distinct to the Māori culture (Mead, 2016:14). In the Māori language, '*tika*' translates to 'right' or 'correct' and '*nga*' is the plural for the word 'the'. In this form, *tikanga* can be seen as 'way(s) of behaving correctly', (NZ Law Commission 2003:16). If, however, a definite meaning had to be attributed to *tikanga*, one could say that it is self-established precedents, customs and protocol or even more simple; how Māori ancestors lived their lives in the days of old (Patterson 1992:155).

If one was to look back at what history has drawn, they would notice that *tikanga* has been devalued many times in the past; in that British settlers initially showed a great sense of indifference towards the Māori way of life (Gallagher, 2018:1). The common perception was that *tikanga* was unfair, unbalanced and uncertain. According to most settlers, it failed to uphold moral standards and it was inconsistent (Gallagher, 2018:1). In a world that may once again be running away from Māori traditions, it is suitable then to ask the question; who still cares for *tikanga*? Or to be more frank, who has given *tikanga* a chance to outshine the shift in time, holding fast to old practice?

Lifewise, a mental health services organisation in New Zealand, not only allows for the practice of *tikanga*, but policies and processes within the organisation have aligned with

Māori practices and tradition (Apirana, 2017:1). For patients or '*tangata whai ora*', Lifewise provides support specifically for those dealing with mental health disorders, addictions or general disabilities. Lifewise also offers aid to those who need help with parenting or even those who just feel stressed. Among their many forms of support and treatment, the key vision for Lifewise is the goal to "turn lives around" (The Lifewise Trust, 2018:2).

The foundation of Lifewise policy is highly linked to a vital component within most Māori societies. Each staff member is instilled with the knowledge of 'Te Whare Tapa Whā.*' Tikanga* pays great attention to Māori health, for when someone refers to 'Te Whare Tapa Whā', they are talking about how Māori compare health and wellbeing to something built on four; '*te taha wairua*', the spiritual realm, '*te taha hinengaro*', the mental realm, *'te taha whānau'*, the family realm and '*te taha tinana',* the physical realm (Apirana, 2017:4). The concept itself is compared to a '*whare*', in that an individuals health is referred to as a 'house', with four main supporting structures. What upholds the wellbeing of that person are the four aspects of *Te Whare Tapa Whā* and if any cornerstone was to become damaged so would the person or the 'house' (Durie, 1985:483). '*Te taha wairua'* deals with matters beyond the actual human, gods, the spiritual aspects of rituals, remaining humble knowing that there is a higher order that looks after everyone. '*Te taha hinengaro'*, deals with the mental side, the understanding that thoughts and feelings are integral to one's wellbeing. '*Te taha tinana'* deals with Māori care towards physical health, in essence, body shape, the way one takes care of themselves somatically (Durie, 1985:484). '*Te taha whānau*', which focuses on the support given by actual family or even extended family (Durie, 1985:484). *Te whare tapa whā* covers all aspects of one's health. It would be necessary to assume, therefore, that after every support session or appointment, checking whether the patient's *'whare'* is intact would be a reliable form of criterion throughout Lifewise service. In that case, *tikanga* is not only appreciated but perhaps seen as a technique to help guide the staff and provide a reliable checklist out of a concept that is considered a vital concept for Māori.

In the same area of healthcare, Lifewise policy also offers Māori specific techniques as healing processes. This includes *mirimiri* (massage), *rongoā* (medicine), *tohunga* (priest) and *kaumātua* (elders). which they say are accessible if patients require them (Apirana 2017:5). According to Tom O'Connor, deep tissue massage was used to treat injuries and easing tensions (cited in Mark and Lyons, 2010:1757). *kōrerorero* (discussion) was a key treatment method, talking about it with someone. Rhys Jones gave insight on *rongoā*, which focused on the use of Māori herbal medicine and its contents came from various plants (cited in Mark and Lyons, 2010:1757). According to Durie, the role of helping *tangata whai ora* was traditionally the job of *tohunga* or priests, or someone who specialised in a certain field. *Tohunga* had unnatural capabilities and a strong relationship with the spiritual world. They could gauge the different levels of potential healing within plants, and they were firm believers that *wairua* (spirit), *hinengaro* (mind), and *tinana* (body) were one in the same (cited in Mark and Lyons, 2010:1757). The availability of Māori specific remedies, in particular,

tohunga, demonstrates an even deeper understanding of *tikanga* within the Lifewise organisation. Once again, Lifewise is seeing more reward factors from using *tikanga* within their system. While the involvement of Māori specific health care and treatment is noteworthy, merely understanding that there are traditional aspects within helping others would establish more care within how employees give support for their patient. Alongside that, this also means that there is more variety in treatment, there is more than just a discussion, there are medicinal plant use and massage techniques to ease the mental or physical pain within *tangata whai ora*. Furthermore, such implementation of traditional healthcare would most likely give *kaumatua* (elders) a breath of fresh air, reminding them that the methods of *awhi* (support) that helped them in their time are still being practised today.

Tikanga flourishes in everyday work life for the people of Lifewise. The nature of Lifewise itself could easily reflect *manaakitanga* (hospitality), purely based off their motive to support and care for others but there are no formal or systematic applications of *manaakitanga*. *Whanaungatanga* (kinship) on the other hand is one aspect of *tikanga* that is closely tied ino Lifewise policy. Lifewise employees encourage patients to bring their families along to sessions to help guide them through their situation or overcome a family-oriented quarrel(Apirana, 2017:1). The concept of *whanaungatanga* itself brings forward several ideas, yet it has become apparent to most that in some cases it does not have to represent an actual relationship, as the word *whānau* would denote. What makes it apart of *tikanga* is the fact that it can mean a 'sense' of kinship between people as in something that keeps Māori together like 'glue', both in the physical and spiritual sense (McNatty and Roa, 2002:88). John Rangihau wrote that the concept of *whanaungatanga* is significant because all that it embodies is highly linked to one's reassurance of being Māori (cited in McNatty and Roa, 2002:90). Its role in relevance to *tikanga* is that it represents the value of family and kin, in that *whanaungatanga,* shows one treating others as if they are blood-related or literal family. For most Māori, an individual's own needs and wants are put aside while *whānau* takes precedence (Ritchie and Ritchie, 1993:85). As the natural sense of connection is so closely linked to customary belief, perhaps it may give patients an extra incentive to seek more help when the notion of family is incorporated, even more so when the patient identifies as Māori and understands *whanaungatanga*.

When new employees are added to the Lifewise roster, they are formally welcomed through the *pōwhiri* (welcoming ceremony) or a *whakatau* (official welcoming) process (Apirana, 2017:2). The *pōwhiri* was an old custom in which people of a certain area would procedurally welcome on visitors of a different area on to their *marae* (meeting house) and thus into their homelands (Keane, 2013:1). Contemporary *pōwhiri* but some still continue to hold on to its traditional use.The procedure usually begins with the *manuhiri* (visitors) at the entrance of the *marae* and the hosts at the front of their meeting house or near. Next, a man or a group of men would run out to issue the *wero* (challenge), to see whether the visitor came in peace

or if they came for war. In many instances, this challenge usually came in the form of a leaf, or stick that was placed down in front of a representative of the visitor. Following the *wero*, the *karanga* (call) would then take place. The *karanga* was usually the job of a female, in which a *kaikaranga* (caller) would call out to a responding *kaikaranga* (caller) from the *manuhiri* to slowly move onto the *marae*. Calls were usually chants or spiritual incantations to one and other. While the call was being made between the two females, the *haka pōwhiri* (ritual action chant) often took place. The *haka pōwhiri* was done in support by fellow descendants or members of the *marae*. To close proceedings, the two parties would most likely give *whaikōrero* (speeches) and then end with *waiata* (song) and *karakia* (prayer) to conclude the *pōwhiri* (Keane, 2013:1). For Lifewise, it may not always be a full *pōwhiri,* with a *wero* or *waiata,* the incorporation of *pōwhiri* systematically shows an honouring in something that took time and effort. A new employee is perceived as more than just a debutant or someone new going to work there, it is someone entering into their respected area and it is someone that may wish to go against the beliefs of their ideas, therefore, they must be welcomed in such a way.

Another key emphasis within the Lifewise policies is the focus on *whakapapa* (genealogy). Within services, their main goal is to safeguard 'the link between *tangata whai ora, whakapapa* and *whānau',* (Apirana, 2017:1). For Māori back then, *whakapapa* was usually at the top sphere of importance whereby the selection process of a *rangatira* (leader) placed a high emphasis on bloodline in that in almost every case the first factor to be assessed was your genealogy. This usually required a *tōhunga* (priest) of high knowledge to evaluate where you traced back to, in analysing which *waka* (canoe) and chiefs you stemmed from (Jones, 2010:3). Potatau Te Wherowhero, the first Māori king, was the eldest son of his father Te Rauangaanga. Te Wherowhero's father was a chief of the Waikato confederation of tribes of *Tainui waka* and in the same line of his father, Te Wherowhero was also the sixteenth descendent of Tamatekapua, a famous chief of his tribe, Te Arawa (Jones, 2010:3). In one way he was of high linkage to *Tainui waka* and in another, he was of similar correlation to *Te Arawa waka*, two highly distinguished canoes in Māori. Pei Te Hurinui Jones told the story of how when Te Wherowhero had reached the correct age, his father had initiated him into the Māori sacred house of learning, Te Oneparepare Marae. Seeing it as his son's birthright, Te Rauanganga felt it was suitable for Te Wherowhero to learn such teachings as he was the son of what many Waikato Māori and Māori abroad, saw as a chief of high merit. It is here where Pōtatau learnt secret knowledge of his people, brought to New Zealand by auspicious priests of both the *Tainui* and *Te Arawa canoes*, (Jones, 2010:32). It was not because of bloodline alone that a rangatira was selected, it was universal to all Māori that if you were of high chiefly descent you had advantages in several areas, whether it be in warfare or general knowledge. When Pōtatau had been elected king, other candidates did not believe they were worthy enough simply due to their insecurity in *whakapapa*, when compared to Te Wherowhero (Jones, 2010:189). Clearly, *whakapapa* meant more than who you were linked too in the past. Jones interpretation gives rise to the possibility that *whakapapa* determined social rank.

Although Lifewise may not look at *whakapapa* in terms of measuring social rank, genealogical appreciation shows an even deeper understanding towards preservation.

If corporations strived to maintain *tikanga*, it looks like Māori tradition would eventually become stabilised. If organisations apply Meads 'first level', or the theoretical concepts of *manaakitanga* and *whanaungatanga,* who is to say that they would not eventually reach the second level of ritualistic practice, *pōwhiri* and so forth? (Mead 2016:25). Perhaps this is where the change in times proves to be a restricting factor. Realistically, it is unlikely that every organisation in New Zealand would prioritise *tikanga* the same way Lifewise does. As Aotearoa is becoming more culturally diverse, the country is playing host to customary belief from all around the globe. Although universal implementation may seem unlikely, the least we could do is teach people about it, or show an appreciation to the little aspects of Māori tradition, at the very least.

It is obvious that Māori has done well to rebuild *tikanga* from what remains as a result of colonisation but there is an even more lethal threat at the door of Māori. Hirini Mead wrote; 'As a people, we set aside many of our *tikanga*, but today we are rediscovering and reviving much that was lost', (Mead, 2016:26). While it seems like societies are becoming more culturally diverse and urbanised by the day, and technology is growing as well, historians should actually feel worried for *tikanga* Māori. It will take more than one organisation to defend against the hand of time and its potential threat towards tradition*.* Aiming not to downplay the continuous efforts of those who do uphold *tikanga* today, it should be clear that the new enemy is of a different nature.

There should be no debate about making the Māori language a compulsory subject in school. Learning Māori should be the primary step towards appreciating *tikanga*, first in schools than in organisations. Renowned historian Ranginui Walker informs people that what people would be learning is a language that was suppressed in New Zealand schools. The only language Māori knew how to speak was cut off in educational systems (cited in Hutchings and Morgan, 2016:25). Applications of *te reo* might be difficult but there must be ways to compensate for what history has drawn are ways one could involve the language fluidly. Perhaps if *Kura kaupapa* (Māori schools) became one with mainstream schools whereby Māori kids taught *Pākeha* (European) kids how to speak their language. Or even if we erased the dichotomy between full Māori school and mainstream schools completely, whereby each school had an equal ratio of Māori to English and each school was taught to be more expressive of intercultural relationships.

Learning the language would most likely allow for speakers to naturally attain the knowledge of *tikanga*. The Māori language involves a heavy use of *whakatauki* (proverbs)*.* Most proverbial sayings reflect knowledge of the elderly and in turn knowledge of Māori belief (Cowan, 1930:110). As a result, maybe learning the language is all that is needed. If not, there

is always room for more *tikanga* to be learnt. It would be easy for non-Māori to exhibit the stage one aspects like *whanaungatanga* or *manaakitanga* but perhaps not so easy to execute a *haka pōwhiri* to the correct standard or assess *whakapapa*. Whether one knows a lot of *tikanga* or not much at all, what is important is that they are trying. Looking at the list of Lifewise policies that incorporate *tikanga*, it is shown that *tikanga* can be involved in a working environment in the modern day. As a result of *tikanga* deep within their policy, they have recognised the value of the Māori cultures core beliefs and thus has upheld the *mana* (prestige) of the Māori culture in general. Although the change in time may prove to be a worry in the future, the application of *tikanga* could start anywhere, from displaying the 'stage one' aspects in everyday social life, to supporting *Te Reo* within schools.

All in all, organisations in New Zealand should look to systems like Lifewise as inspiration when incorporating *tikanga* within their own policies. The salience of customs and protocol today may be an alarming issue, however, the best thing anyone could do would be to appreciate the *tikanga* you learn, for when one does this, the question of whether or not appreciation towards *tikanga* still exists becomes irrelevant.

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Tikanga Māori in the Southern District Health Board
Makenzi Forman

Tikanga Māori is 'the Māori way', detailing the way life should be lived in a way that is *tika* (right) and *pono* (true to Māori culture) which is commonly referred to as Māori customary rules and practices (Mead 2016:14). Some principles of *tikanga* include separating household laundry from food-related cloths when washing and taking hair away from the salon to be disposed of correctly (Mead 2016:52). *Tikanga* is an incredibly important element of Māori life, as it is present in all aspects of day-to-day living (Mead 2016: 15). The Southern District Health Board (SDHB) is the largest health board in New Zealand, serving nine areas including Invercargill, Queenstown, Gore and Dunedin (Southern District Health Board 2018). The SDHB covers everything from hospitals to local pharmacies in these nine areas, and therefore it is extremely important for the correct training and information to be accessible to staff in all of these healthcare areas (Southern District Health Board 2018). When it comes to healthcare, understanding *Tikanga* Māori is incredibly important in order to retain Māori patient trust and respect. The Southern District Health Board has taken respectable steps towards understanding tikanga and incorporating such practices when caring for Māori. This essay aims to delve into the SDHB and evaluate to how *tikanga* practices are being understood and incorporated for Māori patients, and whether or not using these practices has had an overall effect on Māori health.

It has been made very clear from research that Māori communities carry a high burden of disease (Pitama, Huria, Beckert & Lacey 2011: 10). The cause of the health disparities between Māori and non-Māori peoples is due to inadequate cultural competency by mainstream healthcare providers, which, with better training for staff on the understanding of *tikanga* practices, would improve both Māori patient trust as well as the general health of the Māori population (Pitama et al. 2011: 10). Research has shown that the acknowledgment of Māori as the indigenous peoples of New Zealand rather than an ethnic minority, understanding and incorporation of *tikanga* practices and the use of some *te reo* Māori (Māori language) all help to make Māori patients feel accepted and validated by healthcare workers, and in turn increase the amount of Māori admissions into healthcare (Pitama et al. 2011: 11). Many Māori feel uncomfortable being admitted into mainstream healthcare, as they find *tikanga* is breached too frequently, as well as the fact that their network of *whānau* (family) would be removed, which is a large component of *tikanga,* especially when illness and healthcare is involved (Mead 2016: 360). Breaches of *tikanga* that may occur in a mainstream hospital that make being treated there unsettling for Māori patients include the use of hospital beds where someone may have passed, wearing hospital provided clothing, shared rooms with other ill people or using the hospital provided linen that may not have been cleaned to *tikanga* standards (Mead 2016: 360). It is important to take this difference in beliefs and ideals into

consideration when caring for patients as healthcare is based on effective communication, of which cannot be accurately done if cultural and lifestyles differences are not considered (Bacal, Jansen & Smith 2006: 306). According to known Māori expert Professor Mason Durie *"Cultural competence is about the acquired skills to achieve a better understanding of members of other cultures so that the doctor/patient relationship is as productive as possible"* (Bacal, Jansen & Smith 2006: 306). In this way, playing ignorant to the differences in population and providing healthcare in only one way that is tailored to the mainstream is a sure-fire way to exclude patients from other cultural backgrounds. Staff in healthcare sectors should be trained to deal with these differences, as already established fears and anxieties about healthcare can only be worsened by uninformed care and will further create barriers between patients and professionals (Bacal, Jansen & Smith 2006: 306). Conversely, research has demonstrated that acceptance of cultural differences and acknowledgement of this when caring for Māori patients results in improved patient outcomes (Bacal, Jansen & Smith 2006: 306). As well as providing the basis for a more accurate diagnosis, Māori patients are also more likely to discuss life and psychological stresses with a doctor when they feel their cultural status is validated by them (Bacal, Jansen & Smith 2006: 306). Cultural incompetency also accounts for lower referrals, fewer tests, lesser treatment plans and less time speaking to a doctor for Māori patients, despite statistics showing Māori as being generally sicker for longer (Bacal, Jansen and Smith 2006: 307). Understanding *tikanga* and being able to provide methods that increase cultural competency will increase the number of Māori admissions into healthcare and in turn, vastly improve general Māori health (Magnusson & Fennell 2011: 49). In order to improve staff understanding of *tikanga* so that they could provide a more culturally appropriate level of healthcare to Māori patients, health boards would need to provide further training for all staff on best practice guidelines when dealing with a Māori patient (Bacal, Jansen & Smith 2006: 306). They would also need to ensure that these guidelines were implemented appropriately and followed dutifully, with the expectation of delivering as tailored and quality care as mainstream patients. The improving of cultural competence is not comparable learning a basic skill and can instead be seen as an essential life expertise, something to be used in daily life and adjusted for patient and practice changes over time (Bacal, Jansen & Smith 2006: 306).

The Southern District Health Board (SDHB) has taken many respectable steps in improving the cultural competency of the staff in the areas of healthcare they preside. They first acknowledge the fact that the Māori have the poorest general health out of the population of New Zealand and have a desire to change this statistic (Southern District Health Board 2018). The largest effort that the SDHB has made towards improving the cultural competency of their staff is by creating TIKAKA best practice guidelines that explain and assist understanding in *tikanga* practices to use when dealing with Māori patients, and any other patient who may wish to be treated the same (Southern District Health Board 2018). These guidelines are taught to each staff member and are also placed frequently around hospitals and practices for quick referral in the case of being unsure (Southern District Health Board

2018). To address the issue of consistency, all staff including on-site contractors are expected to follow these guidelines and make a conscious effort to include them in their work (Southern District Health Board 2018). These guidelines utilise some *te reo* words such as *wairua* (spiritual), *hinekaro* (psychological) and *tinana* (physical) with English translations to explain Māori perspectives of health and to encourage staff to use *te reo* language (Southern District Health Board 2018). As discussed earlier, the use of some *te reo* by healthcare professionals is a way to help Māori patients feel that their culture is validated by staff and in turn more comfortable discussing their health (Pitama et al. 2011: 11). The guidelines also acknowledge that while the practices should be used when treating Māori patients, the guidelines should be offered to all and followed in the same way if they so desire (Southern District Heath Board 2018). The *tikanga* guidelines cover a large majority of the basic breaches that occur frequently in healthcare and offer explanations and alternative ways to deal with issues that arise for Māori patients (Southern District Health Board 2018). Firstly, the guidelines recognise the need for *whānau* rooms and other designated areas, explaining that some rooms are set aside entirely for *tikanga* governed patients, and that Māori patients should be offered these rooms (Southern District Health Board 2018). Designated rooms include rooms for *whānau* group conferences, *mihi whakatau* (welcome ceremonies), *whare karakia* (chapels), where a Māori death have taken placed and viewing rooms for the deceased, and it is made clear that staff are to respect and acknowledge these areas (Southern District Health Board 2018). Next, the guidelines recognise the importance of *taoka* (valuables) and offer ways to deal with these, including being aware and respectful of patient wishes and offering alternative ways to deal with *taoka* that may be in the way of care such as taping greenstone to the body rather than removing it, or allowing *whānau* to take care of it (Southern District Health Board 2018). *Karakia* (blessings, prayer) are also recognised as extremely important, requiring staff to offer patients the opportunity to have *karakia* at all stages of care, and require that time is made for it and providing access for any materials needed for *karakia* such as clean water or access to *tohuka* (expert, skilled person). *Whānau* has already been established as an extremely important factor in the healthcare process, and it is extremely difficult for Māori patients to feel comfortable when they have been removed from their *whānau* network (Mead 2016: 360). This is addressed by the guidelines by requiring staff to treat *whānau* with the utmost respect, encouraged and supported throughout the entire process (Southern District Health Board 2018). The guidelines acknowledge the issue of body parts, tissue removal and so on, and offer the correct way to deal with these circumstances, including returning anything removed from the body to the patient and/or allowing the patient to be involved in the discussion of disposal or burial (Southern Health Board 2018). The guidelines explain the notion of *tapu* (restricted) and *noa* (unrestricted) and how these need to be respected and understood, as well as providing an extensive list of rules to follow (Southern District Health Board 2018). These include not passing food over a patient's head, not reusing pillowcases and allowing patients to provide their own, using colour coded linen e.g white for head, blue for body, using different flannels for different areas of the body, not sitting on tables or placing anything used for the body where food will

be placed and so on (Southern District Health Board 2018). The guidelines also include an extensive glossary list that explain important Māori terms and encourage staff to use them where appropriate (Southern District Health Board 2018).

The TIKAKA best practice guidelines account for many of the issues that make it difficult for Māori patients to see mainstream healthcare providers, and while it is a fantastic step in the right direction it does not completely resolve all of the issues. *Tikanga* is acknowledged well, and the support and alternative methods of care that the guidelines offer is a fantastic start in the direction of increasing cultural competence, but it is not faultless. As mentioned earlier, it is important that cultural competence is seen as an essential life expertise rather than a learnt basic skill (Bacal, Jansen & Smith 2006: 306). By simply introducing guidelines, staff that may be unaware of much of Māori culture have no context as to why they need to treat patients in this way and may come across patronising or insincere. In order to ensure that cultural competency becomes more than a basic learnt skill and something that is internalised, training and deeper understanding into *tikanga* and Māori culture should be provided as well. Something that the SDHB has done well is set the precedence levels of the TIKAKA policy, noting in their policy that if the new policy and guidelines were to conflict with any existing policies that the TIKAKA policy will take precedence (Southern District Health Board 2018). This is important, as the SDHB have created a policy that stands for itself and can not be undermined by existing mainstream-focussed policies, which in turn would assist in helping Māori patients feel validated and respected. From 1996 to 2015, Māori to non-Māori deaths have been stable at about double, from (per 100,000) 1062 (Māori) to 533 (non-Māori) in 1996 to 648 (Māori) to 354 (non-Māori) in 2015 (Ministry of Health 2018). In contrast, Māori hospital admissions have increased while overall deaths have decreased, symbolising am increase in trust in mainstream healthcare and a general bettering of general Māori health (Ministry of Health 2018). While mortality rates are still double that of the non-Māori population, it is obvious that the general health of the Māori population is getting better, if only slowly. This could be due to lingering mentalities that Māori may still have about mainstream healthcare, regardless of the changes that have been made. Some Māori may believe that the kind of treatments offered by mainstream health providers is incorrect, and that other holistic methods may be more beneficial to them. For example, *Te Mahi a Atua* (tracing ancestral footsteps) is a programme created that uses traditional Māori narratives instead of medicines or other treatment in order to help Māori patients suffering from mental illnesses with very promising outcomes, reducing Māori admissions into psychiatric care from 80 a month to 5-10 (Rangihuna, Kopua & Tipene-Leach 2018:16). With these kinds of results, it is important to understand that simply changing the way Māori patients are cared for may not be enough to entirely be culturally competent, and that alternative methods to traditional biomedical medicines and treatments may be inappropriate ways to treat Māori patients, and this is a potential next step of development for the SDHB.

Tikanga Māori underpins the culturally appropriate ways to assist Māori patients in mainstream healthcare sectors, and it is therefore incredibly important that staff in healthcare areas understand and are accommodating for things that may breach *tikanga*. The Southern District Health Board (SDHB) has taken some fantastic steps in helping staff to understand the basic principles of *tikanga* and to be able to apply these consciously to the care of Māori patients and their *whānau*. The SDHB has introduced TIKAKA best practice guidelines, and a related best practice policy, both of which address the issues of *tikanga* breaches that make it difficult for Māori patients to be admitted into hospital care. While the guidelines are enlightened and progressive, there are still some remaining problems, such as deep understanding of *tikanga* and why guidelines are required may not be grasped by staff and could in turn cause staff to seem insincere and patronising, which would further in-validate Māori patients. Ensuring staff have a real, internalised understanding of *tikanga* would create a better opportunity for patient trust as Māori are more likely to feel validated and culturally appreciated by staff that understand *tikanga.* Further, the next step for the SDHB would be to use an understanding of *tikanga* to develop alternative ways of treating Māori patients other than biomedical methods.

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What are the *tikanga* practices that are implemented in mental health services, and How is *tikanga* practices implemented in the different aspects in mental health in New Zealand, is it implemented efficiently and if not, how should it be implemented?

Bre Henderson-McGregor

In New Zealand it is believed that around 47% of New Zealanders at some point in their life will experience some type of mental illness which can be anything from depression, anxiety substance abuse and a diagnosis bipolar disorder. Mental illness is a behavioural phase of mental Patens that causes a lot of significant distress and impairment of a person's personal function. The causes of a mental health illnesses are most of the time unclear, but there are times where it can be contributed to an event or situation that has come around, this can be anything from a death of a person, to traumatic event.(Mental Health Foundation of New Zealand ,n.d) Mental health is usually defined by a combination of how a person might feel, behave or think.(Anon, 2014). In 2003/4 a mental health survey Te Rau Hinengaro was done and in this it was found that just over half the Māori people in this survey have experienced a mental health disorder, the most common were anxiety, substance and mood disorder(Oakley-Browne, Wells, Scott, K.M.,2006). The Ministry/department of health was formed in 1903 by the merging of other government departments Some of the tikanga practices that used within these departments are whanaungatanga (kinship, family, relationship) whakapapa (genealogy) and the understanding of Mate Māori (Ministry of Health NZ, n.d). In this essay I will being looking into what tikanga practise are implemented in mental health services and how they are implemented.

To take care of people's safety who are members of many diverse cultural groups, tolerance, patience and understanding at all times is needed to be showed. Because of the commitment to be in partnership with Māori through-out the treaty of Waitangi, mental health places work with mandated representatives from local Runanga/Runanga to establish guiding principles for the provision of Tikanga, which are guidelines rather than rules that are to be applied in all circumstances and is the Māori world view. One instance that has been in works with the treaty partnership is with work of Kaupapa Māori and the implementation of it in our health sector (Tikanga Best Practice Guidelines, n.d). In blueprint II improving mental health and wellbeing for all new Zealanders (2012) it says for services to be effective for Māori they need to, one, meet the broader health and mental health needs of the user in the context of their whanau, two, recognise the Maori world view in service delivery, three, be culturally appropriate, four, address the barriers to Maori accessing mental health and addiction services and increase access for Maori. One of these services is based on Kaupapa Maori which can be seen as the Māori practice and approach. Kaupapa Māori mental health services are contracted by district health boards (DHBs) throughout New Zealand and also provide

specific services such as residential mental health, child and youth services and alcohol and other drug services (Te Rau Matatini, 2015). Southern DHB Te Oranga Tonu Tanga (a pathway to healing) is a free Kaupapa driven Māori mental health services for Children and adults that provides *Whanaungatanga, Mahaki and Manaakitanga* to help Whanau and individuals who are experiencing a significant mental health issue. Kaupapa Māori literally translates to the Māori way of doing things (Te Oranga Tonu Tanga whanau booklet,2004*)*. Its related to all things Māori, Māori topic, Māori customary practice, Māori institution, Māori agenda, Māori principles and Māori ideology. Te Oranga Tonu Tanga offers a range of services that are provide by the kaioranga Hauora Māori to their clients, their services are provide both for their Tangata Whaiora (clients) that are in hospital and individuals and their whanau who are out of hospital. Kaioranga Hauora Māori are people that have descend from a variety of iwi from around New Zealand which helps offer an extensive in depth understanding of the different tribal understanding of the Māori world view the way of life. They have expert knowledge of tikanga Māori within the Mental health system but most importantly a massive passion about supporting Māori on their journey of recovery. This service also uses the help of their Kaumatua to help guide and support them in their practices as well as providing guidance and support to whaiora and their whanau. There motto is *Whakamanatia ngā wawata me ngā tumanako ngā tipuna o nehe rā.* To restore the dreams aspirations and hopes of our ancestors past and present. They are there to help Māori in time of need with metal health issues (Te Oranga Tonu Tanga whanau booklet, 2004)

Kaupapa Māori mental health and addiction services is an indigenous response to effectively meeting the mental health and addiction needs of the Tangata whenua and their whanau. This way of healing has been providing treatment based on Māori cultural values, processes and their beliefs. (Te Rau Matatini,2015) These cultural values and beliefs are transformed to help approach and address Māori mental health and addition needs. Kaupapa Māori mental health and addiction service was designed to facilitate healing via the access to cultural resources within a service that is run predominantly by Māori for Māori. (Te Rau Matatini 2015) Kaupapa Māori mental health and addiction services had been defined by the Ministry of Health as a service that has been specifically developed and delivered by providers who identify of Māori descent. *"Kaupapa Māori services address the cultural and spiritual needs of Māori alongside physical and psychological health needs. By connecting people to their culture, language and customs, people are supported to achieve Hinengaro (mind), Tinana (body), Wairua (spirit) and Whanau wellbeing."*(Guidelines for cultural assessment- Māori: under the Intellectual Disability Compulsory Care and Rehabilitation Act.2004)

The fundamental components of Kaupapa Māori and mental health are the connections it has and makes with Māori Whanau, Hapu, iwi and the community one of the ways they archive this is that most if not all of their staff are predominantly of Māori descent. Kaupapa Māori has massive support for Mana whenua and the local community they are in, they utilise the Māori derived belief system, values and practices by the way the look after their clients and

thy way they address each situation. It has a massive emphasis on Whakawhanaungatanga and prides itself on providing specific needs and services within the different age groups in the whanau which with these services includes education, health, cultural assessment (Te Rau Matatini, 2015). They get their providers to use Māori framework and models of care that encompass a holistic approach to health that underpinned by the Māori concepts of *Mana Tapu Mauri*. An example of this is the way they approach the care of the client.

The common elements of Māori models and framework used include, Whanaungatanga which this principle refers to the building of one's relationship and how to maintain them and how through the process of building and establishing a meaningful, reciprocal and whanau like relationships though cultural respect, connections and engagement. Manaakitanga this principle describes the hospitality, kindness and generosity. This supports collaborations in research and in elevations it helps knowledge go both ways. Aroha this means love but also covers respect, for example treating people with Aroha allows them to have some control over what is happening in their lives. Mahaki which is about showing a great amount of humility when sharing knowledge, helps understand each other and Mana, this principle relates to power, dignity and respect. About looking at ways to help someone in a way that won't affect their mana and doing it in a dignified way(Durie, Ngata, Whare, eds.2006). The major ones are is *Tapu* and Noa. *Tapu* it is the strongest force in Māori life, it has numerous meanings, can be interpreted as sacred or defined as spiritual restrictions containing a strong imposition of rules and probations. A person who is ill can be placed under a massive amount of *Tapu* till that person become better. *Noa* is seen as free from *Tapu* restrictions and it can lift some rules and restrictions of *Tapu*, *Noa* cannot be associated with something that is extremely *Tapu* as it is highly offensive (Mead,2016). All tikanga is underpinned by the high value that is placed upon *Manaakitanga* and *Whanaungatanga* within nurturing relationships within whakapapa and the community, being careful about how other people are being treated (Mead,2016).

Services that use Kaupapa Māori are expected to use a Māori framework or models of care that encompass a holistic approach to health and cognisant of requirements of Māori. Which Te Oranga Tonu Tanga Uses and so does Mercy hospital. Te Whare Tapa Wha is a model that is commonly used in Māori mental health. This model uses four cornerstones of health and wellbeing, it in endorses the Māori world view and ecological approach to health. In this model it uses four dimensions of health, they are used and positioned as platforms to have an integrated approach, so it helps with the delivery of health services to Māori (Rochford, T.2004). These are Taha Wariua which is spiritual wellbeing, for Māori this is one of the most essential requirements of health, it is believed without a spiritual awareness individual can be considered lacking in wellbeing and prone to ill health, this breakdown can also been seen in terms of ill health or the lack and loss of a person's identity. It is also the capacity of faith and communion, it recognises the connections between its people, ancestors and the natural environment (Fraser & Tilyard, 2010). Taha Hinengaro mental wellbeing it is an emotional and

cognitive dimension, this dimension is based on the Māori way of thinking, feeling and behaving these are all vital to the health in Te Ao Māori (Ministry of Health. N.d). Taha Tinana physical wellbeing, encompasses the physical health and recognises socioeconomic factors that come around in the day to day lives. It is also the main component associated with *Tapu* (Mead, S.M., 2016). Taha whanau this shows the importance of social wellbeing family support, relationship and all of their connections (Ministry of Health n.d). Te Whare Tapa Wha was developed by researchers and Māori health advocate professor Sir Mason Durie in 1984 after a Hui Taumata which was the Maori economic summit conference in 1984, this was in response to Rapuora a piece of research undertaken in 1979-80 by the Māori woman's welfare league. It was developed to help provided prospective on health for Māori. All four walls of Whare Tapa Wha are needed and to be in balance for the house (wellbeing of a person) to be strong (Cherrigtion, 2009)

How tikanga is implemented in Te Oranga Tohu Tanga is Tikanga is first implement for a patient from the first referrer or when you are first admitted into hospital that has been put forward by a health professional. Whakawhanaungatanga is implemented within Te Oranga Tonu Tanga and at Mercy Hospital within the first meeting that has been arranged (Te Oranga Tonu Tanga whanau booklet, 2004). As a Kōrero takes place it will help them understand and provide the services you might need. Its building the staff and client's relationship to bring them closer together and make it easier for the service user to become familiar with the environment and the situation. A way that tikanga is implemented will is when a client first goes in to hospital. Tikanga is highly important when people have been admitted into hospital to stay overnight or longer, there are diverse ways that it is implemented. When it comes to the persons taonga(valuables) which are extremely important to Māori and are much more of a significant sentiment value than what is seen, for Māori such as medals and spiritual items like necklaces and crosses. (Tikanga Best Practice Guidelines n.d). What the hospital dose is they get their staff to do when referring to tikanga is to be really respectful of their taonga, always discus the ways of handling these items and if it is possible to handle them if not get the whanau to do so. (Te Oranga Tonu Tanga whanau booklet, 2004)

When It comes to food, bed items in a hospital or at home *Tapu* and Noa are key concepts that underpin many practices that are an essential element in tikanga. This source of tikanga goes to the heart of Māori religious thought, *Tapu* is everywhere in our world. Noa is for restoring balance because high levels of *Tapu* is regarded as dangerous so it restores balance. It is also important to keep items that are *Tapu* separate from things that are Noa. (Mead,2016) Both of these concepts align with good health and safety practise.

The staff show this respect when working with food items and the people they are looking after is by they do not pass food items over the patient's head as their head is the most *Tapu* part of their body. The staff use two different lifts for the transportation of food items and items that have been in contact with the patient. (Tikanga Best Practice Guidelines n.d) For

example, at the hospital part they use the lift on the right for transporting all food items and then the lift on the left they used it for the transport of patients to and from theatre and the transport of the deceased because as often as not the patient they are attached to drips and drains which involve body fluids and waste.(Tikanga Best Practice Guidelines n.d) When it comes to the bed and linen the staff do not use pillow cases for any other purpose than for the pillows, staff also use the colour coded linen correctly. They have the oatmeal pillowcases for the heads only and all the other cases for the rest of the body. Different facecloths are used for the washing of the body and the washing of the head. Other ways staff respect *Tapu* and *Noa* are that they have clearly identified fridge's and freezers and what they are used for, they keep the medicines sperate form food. They also do not use drinking water containers for anything other purpose (Te Oranga Tonu Tanga whanau booklet, 2004).

With the pending or following of a death what the staff do is that Whanau should be notified immediately, supported and involved in every aspect that they do after death to their whanau member. Our staff should use the guidance of the whanau on the cultural and spiritual practices that are appropriate for them at any given time (Te Oranga Tonu Tanga whanau booklet, 2004).

How our staff show this they are always including Whanau and involving them especially when acquiring the appropriate support people like chaplain and cultural advisors. The staff make every effort to have a room available at all time for the whanau and allowing enough time for the family to grieve before moving the deceased and any post Morten Is carried out. Then the handling of the deceased to be done discreetly, when moving the body, the feet go first and using predetermined pathways by and also avoiding public areas. The staff will always place a bowl of water outside the room for the Whanau to sprinkle themselves with water prior to entry and exit, this is symbolic way of keeping the living world separate from the dead. (Tikanga Best Practice Guidelines n.d)

Both of these services implement tikanga to the best that they can, In the two places that I looked at Te Tonu Tanga and mercy hospital I found that mercy hospital had a lot more information written down and on their practices with in tikanga for their staff to implement which gave their patients and their whanau's information of what they expect their staff to uphold in regard to cultural. I found that they said they try to uphold every tikanga practice they have and get their staff to do regular training when possible. It was said to me that they try to implement each value whenever possible but sometimes some stuff gets passed over because of an emergence. They believe that there is always room for improvement and will always be working with local iwi on improving their understanding of a tikanga and improving their cultural approaches when it comes to their mental health sector. With Te Oranga Tonu Tanga they implement Tikanga very well because this groups mental health schemes are based on Kaupapa Māori values, it was showed to me that sometimes for them as well they do struggles with for filling all the tikanga values because of emergences and also because

sometimes their clients but they do try to uphold when possible. I found that the different tribal affiliations that there staff have make it a lot easier for them to uphold tikanga practices and understand the different interpretation that each iwi has of theses' principles and values. I found that both these groups implemented tikanga the best way they could in any situation that comes about, that they have regular training to keep their staff new and old will trained and well understanding of theses cultural principles and values. There is always room for improvement, but I found that both of the two places I looked into implemented tikanga the best way they could.

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How is/should *tikanga* Māori be implemented in Taranaki District Health Board?
Shireen Hasolkar

Introduction

Every society around the world is a reflection of its roots and culture. This is seen in New Zealand (NZ) which represents the distinctive Māori culture that is unique in the Western world. *Tikanga* Māori refers to a code of conduct of Māori beliefs and practices (Mead, 2016a). These are a set of guidelines that underpin their values, protocols, views on health and are derived from ancestral knowledge and wisdom. (Mead, 2016a). NZ culture is strong when both Māori and Non-Māori are acknowledged and have optimum health in the society (Mead, 2016a). It is said that incorporating *tikanga* Māori would not only create an equitable health system but also durable outcomes in the long run (Mead, 2016a). Today, Māori are reluctant to use mainstream health care as it is delivered according to the western practice where *tikanga* is not as acknowledged by health professionals (Bootham, 2016). This is detrimental for Māori as there is a high prevalence of co-morbidities in their population (Mead, 2016b). The 'Taranaki District Health Board (TDHB) Health Needs Assessment 2007' indicated that Māori life expectancy is eight years lower than non-Māori and they have higher age-related health and disability issues (Ratima, Jenkins, 2012). Hence, delaying the treatment contributes to this trend in their population (Mead, 2016b). Over the last decade, the integration of *tikanga* into mainstream health care became an important health strategy of TDHB (Taranaki District Health Board, 2017a). The purpose was to increase cultural competency in the workforce, ensure cultural safety and equity in health outcomes of the Maori population (Taranaki District Health Board, 2017a). This report will address how *tikanga* Māori is implemented in the health care delivery of TDHB. It will begin by describing the background of TDHB. Then, it will analyse how *tikanga* is incorporated in TDHB's policies and within the hospital. Finally, the surveillance and outcomes of integrating *tikanga* in health care will be evaluated to determine its impact on Taranaki Māori.

Background

TDHB is based in New Plymouth and extends over Stratford, Hawera and smaller rural areas in Taranaki (Ministry of Health, 2018a). The health board is publicly funded by the Ministry of Health (MOH) which provides about $325 million for health and disability services per annum (Ministry of Health, 2018a). According to the New Zealand Public Health and Disability Act 200 (NZPHBA), TDHB is liable to ensure the delivery of these services to the population (Ministry of Health, 2018b). Taranaki Base Hospital (TH) is main regional hospital operated by the TDHB in New Plymouth (Taranaki District Health Board, 2018a). It provides various services such as public health, mental health, surgical and so on (Taranaki District Health Board, 2018a). Every year, plans and strategies are developed by the advisory committee of TH to meet health goals (Taranaki District Health Board, 2018c). They are also responsible to

inform TDHB about the performance at the hospital (Taranaki District Health Board, 2018c). The committee reports are assessed and evaluated against the goals in the annual plans to keep track of the progress. (Taranaki District Health Board, 2018c). This enables the health board to uphold their objectives and improve population outcomes.

One of TDHB's primary health strategy is to improve Māori health status and reduce inequalities as per their commitment to the Treaty of Waitangi and NZPHBA (Taranaki District Health Board, 2017a: 9). This is because about 18.9% of the population in Taranaki is Māori (Ministry of Health, 2018a). The treaty demands all government district health boards (DHBs) to establish ventures that encourage Māori to contribute and participate in decision-making and delivery of health services (Taranaki District Health Board, 2017a). They must uphold the principles of partnership, participation and protection that underpin the relationship between Māori and TDHB (Taranaki District Health Board, 2017a). The principle of protection is important in the health sector as it ties the government to ensure they protect Māori cultural concepts, values and practices (Taranaki District Health Board, 2017a). In other words, acknowledge and understand Māori in order to understand Māori health issues. Therefore, as TDHB is a government organisation, it is committed to meet these obligations (Taranaki District Health Board, 2017a). It values the importance and shares the understanding that health is a *taonga* (treasure) (Taranaki District Health Board, 2017a). Since health holds such a high value, it must be taken good care of.

Integration of *tikanga* in TH's policies became necessary as the health board realised that *tikanga* is often disregarded by health professionals (Ratima, Jenkins, 2012). This is evident in 'TDHB Health Needs Assessment 2007' which showed that about 70% of Taranaki *marae* (communal meeting ground) were highly concerned about the potential loss of history and *tikanga* in the health sector (Ratima, Jenkins, 2012). This provided evidence for action to increase staff competency as well as Māori responsiveness to the health system. If *tikanga* was implemented, perhaps more Māori will make use of health care services. Hence, the 'Te Kawau Mārō: Taranaki Māori Health Strategy 3' envisions to bring an improvement in mainstream services (Taranaki District Health Board, 2017a). It will be in respect of *tikanga* to respond to indicators of health distress and needs of Māori patients (Taranaki District Health Board, 2017b: 3). Furthermore, these actions will be monitored and reported back to the DHB's Māori health department for further analysis (Taranaki District Health Board, 2017b: 3). Increasing staff competency in *tikanga* Māori is another focus of TDHB to reach their goals (Taranaki District Health Board, 2017a: 9). TDHB recognises that if the health practitioners are responsive and understand cultural preferences of Māori, they will overcome the communication barrier with Māori (Taranaki District Health Board, 2017a: 9). Hence, TH has established several policies over the years to observe *tikanga* in clinical practice (Māori Health Department, 2015).

The application of *tikanga* Māori in TDHB

One of the key priorities of the TDHB is to improve Māori health status and reduce inequalities in their access to health care (Māori Health Department, 2015). In order to do so, appropriate response to their needs is required within the health sector to address the issue. Increasing the understanding of *tikanga* in the TH's workforce enables health practitioners to provide a culturally responsive service to Māori patients in Taranaki (Māori Health Department, 2015). This is supported by the TDHB's health policies, the treaty and TDHB's mandatory '*Tikanga* Recommended Best Practice' training workshops for all staff members (Māori Health Department, 2015). For instance, the concepts of '*tapu*' (sacred) and '*noa*' (not restricted) are significant for risk and safety in today's health environment (Māori Health Department, 2015). It is important the TDHB staff understand this to determine appropriateness of certain practices as well as be aware when *tapu* may imply a probable risk to individual's health (Māori Health Department, 2015). Similarly, *whānau* (family) contribution in patient care must also be respected and allowed in the hospital (Māori Health Department, 2015). This shows building trust and confidence under the partnership between the TDHB and Taranaki Māori community. The following few guidelines demonstrate how *tikanga* is integrated in TDHB.

To begin with, establishing *Te Kōrero Ki Ngāi Māori* (communication with Māori) is an important policy of TDHB (Māori Health Department, 2015). This policy requires Māori patients to fully understand their health condition and treatment (Māori Health Department, 2015). Health professionals must ensure Māori are aware of the outcome and are provided with appropriate information on support systems (Māori Health Department, 2015). In order to do this, the staff need to understand that in Māori culture, *kanohi ki te kanohi* (face-to-face communication) is preferred form of communication by *whānau* (Māori Health Department, 2015). Nurses, more specifically have to ask patients to identify their ethnicity so that culturally safe service is provided (Māori Health Department, 2015). They must also have the proficiency to make referrals on patient or *whānau* request to the TDHB *kaumātua* (Māori Health Department, 2015). This is because if the staff addresses their concerns, Māori will feel comfortable and respected in the health setting. Furthermore, it will overcome any communications barriers that exist and deliver a better quality of care. This policy upholds the concept of *tino rangatiratanga* where Māori have autonomy and feel positive towards the health care system (Durie, 2013). Having mutual conversations show that health practitioners acknowledge their wishes and provide them with a sense of control over their health decisions. This will make Māori patients feel empowered as well as motivated to abide to their treatment plan.

The next policy is about "do's and don'ts" with linen and body in a hospital (Māori Health Department, 2015). This policy requires TDHB staff to be competent with the Māori concept that human body and bodily fluids are *tapu* while food is *noa* (Māori Health Department, 2015). These values are key in Māori practice and are separated from each other (Māori

Health Department, 2015). This is because *tapu* translates to being 'sacred' while *noa* means to be 'not restricted'(Māori Health Department, 2015). TDHB's staff needs to observe this principle through a number of practices while caring for Māori. These include refraining from passing food over a patient's head as human head is viewed as *tapu* (Māori Health Department, 2015). The application of *tapu* to this region of the body is to avoid any unnecessary injury to the brain (Māuri Ora Associates, 2008). This is because human brain is an irreplaceable organ and any damage to the brain would result in loss of individuality and character. Moreover, nurses must use separate cloths for washing different body parts of the patient (Māori Health Department, 2015). This is probably observed to prevent certain risks to individual health such as spread of germs, infection and so on. This is a good method of ensuring hygienic practice in a clinical environment. TDHB's staff must also be careful because behaviour that breaches these concepts can cause distress to Māori patient and their *whānau* (Māori Health Department, 2015). It will further result in lack of trust, confidence and willingness in Māori to use health care services which impact their health outcomes. Hence, TDHB staff must be cautious about this principle and ensure they follow it appropriately.

Following this is the policy of providing *Te Tautoko O Te Whānau* (*whānau* support) (Māori Health Department, 2015). The concept of *whānau* is broad in the Māori culture and extends beyond the patient's immediate family (Māori Health Department, 2015). There is a strong emphasis in Māori culture on community and kinship ties for support in all areas of life (Māori Health Department, 2015). Hospital staff need to accept that *whānau* have a key role in healing and recovering process of patients and have shown to reduce psychological distress (Māori Health Department, 2015). Hence, TDHB aims to welcome *whānau* contribution in care and decision making for the patient (Māori Health Department, 2015). In TH, *whānau* are encouraged to be present for obtaining informed consent and developing a treatment plan for the patient (Māori Health Department, 2015). They are also allowed to provide physical care such as bathing their inpatient (Māori Health Department, 2015). This is a good idea as some people may not feel comfortable or modest when strangers bathe them. Most importantly, TDHB recognises that patients feel their best when they have the love and support from the their family. In order to establish this, hospital staff arrange suitable visiting hours with the patients' *whānau* (Māori Health Department, 2015). This is to comply with hospital policies as well as recognise the value of *whānau* involvement in patient recovery (Māori Health Department, 2015). The presence of *whānau* upholds the concept of *manaakitanga* (looking after patients with compassion and generosity) and plays an important role in assisting the patient to feel hopeful during illness (Taranaki District Health Board, 2017a). TH also provides whaiora (*whānau* accommodation) in the hospital where *tikanga* Māori and kawa can openly be observed by *whānau* (Māori Health Department, 2015). It is a temporary accommodation with facilities for people who have come to support their family (Māori Health Department, 2015). This is especially useful for *whānau* members that wish to reside closer to the inpatient for the time being. The *whaiora* has the similar protocols to a *marae* and is provided for the purpose of spiritual practice (Māori Health

Department, 2015). Allowing for this will also uplift the *whānau's wairua* or spiritual wellbeing.

Moreover, *Te Mate Me Te Mate Haere* (dying and death) is another principle of TDHB (Māori Health Department, 2015). This policy provides care following the death of any patient. TDHB procedures governing death of Māori patients ensure that spiritual beliefs and practices are respected and incorporated in their care (Māori Health Department, 2015). Acknowledging this provides moral and practical support to the *whānau* along with facilitates the customary practice of *tangihanga* (Māori funeral) (Māori Health Department, 2015). TH observe the following steps in this event. When the death of a Māori patient is determined, the staff is responsible for contacting the *Kaimahi Hauora* (Māori health unit) to request a *kaumātua's* assistance (Māori Health Department, 2015). This could be because their Māori background and competency ensures that the emotional support they provide is more appreciated by the *whānau* of the deceased. Following the death, the staff must ensure the *tūpāpaku* (deceased person) is not left unattended and give their *whānau* the opportunity to perform their spiritual rites (Māori Health Department, 2015). For instance, performing *karakia* (prayer) before the deceased is removed from the room for autopsy (Māori Health Department, 2015). This is because according to Māori perspective, the room (where the patient passed away) is not spiritually clean until a *karakia* is performed (Māori Health Department, 2015). Many Māori may also feel uneasy to enter the place (Māori Health Department, 2015). Allowing for these steps show the hospital is understanding of Māori customs. Additionally, transporting the deceased body with the feet first at a slow pace and not taking food or drink near it are other respectful practices during the dreadful event (Māori Health Department, 2015).

Finally, the principle of *karakia* is an essential element in maintenance and protection of wellbeing in a hospital environment (Māori Health Department, 2015). The patient and *whānau* are offered *karakia* in situations where it is appropriate for practice (Māori Health Department, 2015). For instance, before and after a surgical procedure (Māori Health Department, 2015). By allowing time and protecting spiritual rites from interruption (unless it is detrimental to patient's health) shows that the hospital honours Māori and their traditions (Māori Health Department, 2015). Patients will feel a sense of hope and appreciation by the hospital staff. If TDHB staff are unable to give *karakia*, they are strongly advice to contact a *kaumātua* to present it on their behalf (Māori Health Department, 2015). The health board also uses *karakia* to guide harmonious situations such as group meetings where Māori health providers are present (Māori Health Department, 2015). It is a sign of respect to present an opening or closing *karakia* by a staff member of the hospital (Māori Health Department, 2015). On a whole, this will build a positive relationship between the health board and the Taranaki Māori community.

Surveillance and outcomes of integrating *tikanga* Māori

To monitor the implementation of TDHB policies, the health board appoints a Pou Tikanga, Te Pa Harakeke (Taranaki District Health Board, 2018d). This is an experienced leader who oversees *tikanga* functions in mainstream health care (Taranaki District Health Board, 2018d). Their role is to ensure on-going development and implementation of cultural competencies in TH (Taranaki District Health Board, 2018d). This is important as their job will focus on building a culturally competent workforce that fulfils these policies. They also ensure that these policies are consistently reviewed and updated in the hospital so high quality of care is delivered (Taranaki District Health Board, 2018d). It would be pointless if the policies are set but no one follows them. In my view, hiring a Pou Tikanga is a good idea as monitoring actions becomes less of a priority over time. Having this position in the TDHB will ensure they reflect Māori cultural expectations as well as facilitate communication with Māori communities (Taranaki District Health Board, 2018d).

Moreover, in June 2016, TH was alive with the official celebration of *Puanga* (Taranaki Māori New Year) (Puse, 2017). The celebration provided staff the opportunity to learn the true relevance of *Puanga* from a health perspective (Puse, 2017). This was thoughtful as new year brings people to reflect on life and set resolutions for oneself. The TDHB's Māori chief advisor, Ngawai Henare stated that the celebration was able to restore faith, hope and honor Māori identity (Puse, 2017). Hence, in remembrance of the deceased members of the community, TDHB's *waiata* (singing) group performed around the hospital with patients, visitors and staff (Puse, 2017). It is very significant for Taranaki Māori as such celebrations acknowledge their culture, lightens the mood and brings joy in the hospital environment (Puse, 2017). It relates to the concept of *whanaungatanga* where both the staff and the patients are able to engage (Taranaki District Health Board, 2017a). The staff learn about Māori traditions while the hospital patients come together for socializing and sharing their stories.

Recently in August 2018, an article by Stuff stated that a Taranaki *iwi* leader, Debbie Ngarewa-Packer strictly opposed the upcoming changes in the coronial services of Taranaki (Coster, 2018). The new change by the Ministry of Justice was the transportation of the deceased patients from Taranaki to Hamilton or Palmerston North for autopsy (Coster, 2018). Debbie was concerned this will have drastic impacts on Māori *tikanga* and culture because the move will disregard the *tikanga* involved in care of *tūpāpaku* (dead body) (Coster, 2018). In other words, mourning period would not be respected and could lead to increased sadness and depression in their *whānau* (Coster, 2018). Hence, TDHB chose not to implement this service at this moment and continues to provide mortuary for the deceased in TH (Coster, 2018). This shows that TDHB takes the Māori values into great consideration before they tender for any service. It is acknowledging Māori opinion in decision-making as well upholding the concept of *whānaungatanga.*

There are some clear policies and procedures set by the TDHB which undoubtedly accord with the principles of *tikanga*. The hospital staff are required to use them as a guide for culturally competent practice. This will ensure that Māori feel safe, honoured and make efficient use of health services. However, it has come to my view that despite having evaluation and monitoring of these policies by a Pou Tikanga, the reviewed information is not disclosed to the general public (Taranaki District Health Board, 2018e). After a full search through TDHB's annual reports and database, no information was found on the outcomes (Taranaki District Health Board, 2018e). What has integration of *tikanga* in TDHB's polices done for Māori health? How successful was the implementation? In my opinion, this information must be easily accessible to ensure that *tikanga* is applied appropriately and is fulfilling its purpose. How are researchers supposed to guarantee the functioning of policies if there is no evidence or reports on the outcome? It is easy to write policies and guidelines however it difficult to ensure their execution. Furthermore, this information may be useful for other DHB's that still have not incorporated *tikanga* in their health policies. It will inform them about the benefits, drawbacks as well as finance required for the implementation. This is the only shortfall in TDHB's implementation of tikanga where there is no system of reporting or evaluating the actions. Hence, TDHB should focus on writing annual reports on these policies and how they have impacted Māori health. It will convince the public that integration of *tikanga* in DHBs is useful indicator for reducing health inequity between Māori and Non-Māori. This will ultimately improve the health status of the Māori population.

Conclusion

To sum up, *tikanga* Māori has been implemented by the TDHB through its integration in the policies for health care delivery. This is due to their genuine commitment to principles of the Treaty of Waitangi and the NZPHBA. Some of these policies include communication with Māori; do's and don'ts with linen and body; providing *whānau* support, assistance with death rituals and practice of *karakia*. These policies have successfully incorporating *tikanga* Māori and have provided in-depth guidelines for the staff at TH. The cultural competencies will ensure that they deliver a culturally safe service to every patient. Now, the TDHB and Māori communities must continue to work together to normalize the practice of *tikanga* Māori in the health sector. Furthermore, the TDHB should make reports (evaluation) available to the general public to ensure the implementation of *tikanga* is successful in its purpose.

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How is *tikanga* Māori (Māori protocols and practices) implemented at Mercy Hospital Dunedin

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Thesis Statement: Through utilizing both Pākehā and *tikanga* Māori practices, hospitals are able to achieve a higher standard of holistic well-being for their patients.

The first step in solving any problem is recognising that there is one. It is widely acknowledged that the Treaty of Waitangi is the founding document of the Aotearoa, New Zealand that we know today. Signed by both the representatives of the British Crown and a large cohort of Māori chiefs (Orange 2012), this document signified a major change in how *tikanga* Māori would be practiced in the years following its signing. Conflict soon arose between the two parties due to the mistranslation of the treaty. As the disparity of power grew between Māori and the Crown, this partnership and the promises made within the treaty were disregarded. As the Crown exerted their power over the Māori people, the Māori cultural was drastically effected as Māori were increasingly pressured to assimilate themselves into the Pākehā world. Māori practices were pushed out of society (Kidd, Black, Blundell & Peni 2018). The use of traditional Māori practices were further diminished through the urbanisation of Māori. Instead of Māori having their own identity as Māori, Māori were forced to adopt British ideals, diluting their own understanding of Māori culture in the process (Mead 2016:14-15). Parts of *tikanga* Māori has been lost, revived and modified during this process but as the use of *tikanga* Māori is normalise through strengthening Māori and Non-Māori relations, the practice of *tikanga* Māori is becoming much more widely accepted and represented within New Zealand and around the world. It is important that these relationships with Non-Māori continue to be formed and strengthened over time as change cannot take place without a universal willingness to embrace the Māori culture. This is not just for the betterment of Māori people, but to further strengthen the country as a whole.

The purpose of this essay is to discuss Mercy Hospital's relationship with Māori people and to analyse the effects of incorporating *tikanga* Māori has on the care of their patients. Mercy Hospital is a not-for-profit, private hospital located in Māori Hill, Dunedin. The Dunedin hospital was established in 1936 and is recognised as a charitable organisation whose primary focus is on private elective surgery, they also have a few different facilities that cater to specific needs (Mercy Hospital 2018). The hospital is owned by Ngā Whaea Atawhai o Aotearoa Sisters of Mercy New Zealand (NWAoA), a congregation of Catholic women (Sisters of Mercy 2018). The values and beliefs that are held by the sister's are heavily influenced by Māori cultural concepts. They originally migrated to New Zealand due to a request made by wāhine Māori located in Auckland, who requested that *'wahine tapu'* (religious women) come and 'teach them to care for their people' (Sisters of Mercy 2018). As a result, the hospital

incorporates the use of *tikanga* Māori into the daily running of the hospital. They promote this through the use of cultural policies which highlights the rationale, objectives and implementation of these polices. The hospital also have an ongoing relationship with local *iwi* (tribe) to ensure correctness, appropriateness and implementation of these policies (Mercy Hospital 2018). In this essay, I will be analysing the 'cultural', 'treaty-based practice' and 'death of a patient' policies. In closing I will analyse the implementation of these policies and provide suggestions on how improvements can be made based on the widely accepted Whare Tapa Whā health model. Due to the absence of an annual report from their website and an inability to conduct a formal interview, I will use all literature provided at face value, in order to report my findings and showcase how evident their implementation of *tikanga* is.

All staff at Mercy Hospital are expected to exercise a certain level of care while tending to their patients (Mercy Hospital 2017:2) and they acknowledge that Māori patients may have particular needs that differ from other patients. Patients are given the opportunity to identify their particular ethnic affiliation(s) and patients are encouraged to communicate any specific cultural needs they have, including support for their *whānau* (family) (Mercy Hospital 2017:2). Once a patient identifies themselves as Māori, the hospital has a number of policies in place relating to the care of Māori patients. Staff are required to conduct themselves in a manner which respects and acknowledges the cultural values and beliefs of its patients (Mercy Hospital 2017:1). All staff are required to partake in a three-step induction program, regardless of their involvement with patients. This includes, being given an introduction booklet which introduces the concept of culture and *tikanga*. All new staff are then required to meet with the mandated Ōtākou Rūnaka representative during orientation, where *tikanga* will be discussed in more detail to staff. Lastly, all staff must attend an in-service provided by the hospital at least once every two years. This service will be run by an individual who is 'appropriately qualified to impart knowledge on cultural awareness' (Mercy Hospital 2017:3). This presenter should demonstrate how the treaty-based policy is to be implemented, why their need to be awareness of cultural diversity, and why *whānau* participation and care is necessary (Mercy Hospital 2017:3). It appears as though the hospital consider this type of care as being something that essential to the overall care of their patients, rather than an optional by-product that can be omitted. They follow up this process by allowing patients to give feedback in order to better understand the health requirements of their patients. The importance of this practice is further highlighted through the organization's commitment to the principles of the Treaty of Waitangi and their acknowledgement of the cultural significance that holistic well-being has for Māori people. They facilitate this work through the relationship that they have established with Ōtākou Rūnaka, the local *mana whenua* (Māori people with authority over local land). The elected representatives of this *iwi* assist with cultural consultation, staff orientation and, education and input on committees (Mercy Hospital 2017:1). In order to give adequate cultural support to patients, it is very important to ensure any and all cultural practice is '*tika*' or correct (Mead 2016:14-15). Something that I really appreciated about this report is the use of Māori *kupu* (words) throughout the report,

such as *kotahitanga* (collaboratively), *whanaungatanga* (integrated relationships) and *manaakitanga* (care and hospitality). I have briefly discussed the effects of colonization on Māori people and how the status of Māoridom (all things Māori) was disregarded for a long time. As a young adult who grew up in a highly urban area such as Wellington, it is refreshing to see such a strong partnership between a seemingly 'Pākehā' organization and a Māori *iwi* (tribe). It is nice to see that Māori are not the only ones who are advocating for *tikanga* Māori to be used in everyday life. To be recognized as the indigenous people to this land, one party to our founding treaty settlement, is such an important concept to be understood and recognized. Māori still need to continue the work that they are doing for their own people, but by building and strengthening communities and facilitating the regular use of *tikanga* in Non-Maori organizations, will create a wider acceptance of Te Ao Māori (the Māori world) and will bring Māori ideals and practices to the forefront. It takes not only the efforts of Māori, but the efforts of the country as a whole, to enable this change.

I would now like to discuss the aforementioned 'Key Principles of Treaty-based Practice' policy. This is a policy that is set in place by NWAoA and is a guiding principle of the hospital. Again, this policy highlights the importance of having a partnership with Māori people. The aim of this policy is to recognize the key principles that are inherent to the Treaty of Waitangi (Sisters of Mercy 2012). In this policy they address the three main articles of the treaty. In section one they address the idea of partnership and the difference between equality and equity. They acknowledge that this may result in an unequal sharing of resources in order to ensure equality. Section two relates to *tino rangatiratanga* (absolute authority) and enabling Māori to take charge of their care and to live their life under the umbrella of Te Ao Māori. They are aware that they may need to shift away from dominant culture in order to make way for this to happen. They recognize that this cannot take place unless there is participation from Māori during the process. Rather than 'help' Māori, they choose to 'walk alongside' them. The final section relates to the importance of protecting Māori and their interests, through the development of new initiatives. They acknowledge that Māori interests have changed since the signing of the treaty and continue to do so (Sister of Mercy 2012). As I have said, it important for there to be a sort of partnership between Māori and Pākehā. A lot of the discord that we see today between the two is due, from what I believe, to a lack of understanding in regard to the treaty and how the dishonoring of the treaty led to the disempowerment of Māori. This effected not just the Māori of that time but had an interwoven generational effect on all Māori today. It is so important to understand that equality and equity are not the same thing. Once the treaty and its effect on Māori are understood, relationships of an equitable nature can take place. Strong bonds are not created on weak through understanding. This policy also refers to the hospitals theological stance on the treaty. They acknowledge that Māori suffered many injustices due to colonization and as such, strive to provide 'structures of grace' with the aim of providing justice and peace (Sisters of Mercy 2012). It is interesting to consider that although this hospital is influenced by the bible and its teachings, they still choose to allow Māori practices to take place, even though

these practices are influenced by *atua* (Gods) Māori beliefs. This is not directly mentioned within this policy but is alluded to in the cultural policy (Mercy Hospital 2017:2). They further recognize that old prejudices and ways of thinking must change in order for there to be a change of mind and heart. It is not until this happens that healing from the pain caused can take place. They also recognize the similarities between their beliefs around 'letting go' and *mana tuku*. Whereas, enrichment comes from a person's willingness to share themselves fully, or that, only in giving do we receive (Sisters of Mercy 2012). It is important to recognize that in order for change to take place, there must be common ground between Māori and Pākehā. It is through a change in mindset that this common ground can be established. The relationships that Māori make strengthen the use of *tikanga* Māori, rather than dilute it.

Lastly, the hospital has a 'Death of a Patient' policy which focuses on the care of a deceased patient and their *whānau*. The main objective of this policy is to meet the psychological, cultural and spiritual needs of their patients and their families (Mercy Hospital 2016:1). In Te Ao Māori, death is an almost clinical process for a lot of Māori. It is an important and sadly common part of Māori life. The amount of *tangihanga* (funerals) that I have been to where a family member has stood up and said something along the lines of 'I wish it would have been a much happier occasion that brought us together' are countless. Growing up, majority of my interactions with wider *whānau* heavily occur at *tangihanga*. Māori attitude to death is center around the fact that it is an essential part of life. This is embodied through the significance of Papatūānuku (Earth Mother). Māori trace their origins back to Papatūānuku, she gives Māori sustenance throughout life and to her do Māori return at the end of their lives (Sullivan 2012:132). The care of *tūoro* (dying patients), *tūpāpaku* (deceased) and *whānau* during this time is outlined in their Tikaka Best Practice policy, which brings together general and culturally appropriate practices. *Whānau* are included in the process at every chance they get and may be present at all times. *Kaitakawaenga* (cultural advisors), support staff and *whānau* are kept up-to-date and informed during the process (Mercy Hospital 2016:7). *Whānau* are given the option to guide staff through the cultural and spiritual processes that they would like to take place at this point in time and will be given time to exercise their own beliefs and practices (Mercy Hospital 2016:8). They also mention that *kai* (food) and drinks will not be taken into the room, unless done so by *whānau* for their own cultural purpose (Mercy Hospital 2016:8). This practice ties into the cultural concept of *tapu* (to be set apart) and *noa* (without restraint). The tūpāpaku is *tapu* and *kai* is *noa* (Sullivan 2012:138). The movement of a body is a highly tapu act, and so there are many ways in which the hospital will act accordingly to the concept of *tapu* and *noa*, such as always being transported feet first, not using a lift that is used by the public or to transport food and *karakia* (prayers) are performed over all equipment used during the process of moving the body. Finally, the room will not be used until a *karakia* from an appropriate clergy has been recited. This is normally done by a Māori liaison as soon as the body has been removed (Mercy Hospital 2016:9). This process shows how Pākehā and Māori practices can work alongside one another. It is clear to see that, within reason, all the wishes of *whānau* are respected and acted upon when appropriate.

The following is my analysis of the organization's implementation of *tikanga* Māori within the hospital. I think that these policies have been wonderfully crafted. It is clear to see that these polices were created with a comprehensive understanding of *tikanga* Māori at heart. There is a certain level of competency displayed here, that goes beyond the norm, and showcases the level of partnership, at least in regard to policy writing, that has been forged between the hospital and Māori people. The organization who run the hospital, NWAoA, have a clear desire to honor the treaty, which they use as a guiding principle for the relationships that the organizations that they own have with Māori people. Something that I appreciated about NWAoA is the fact that their strategic plan for 2015-2018, was written in both Te Reo Māori and English (Ngā Whaea Atawhai o Aotearoa 2015). While conducting my research, I hit a bit of a brick wall when realizing that the limited literature available on the hospital did not refer to their relationship with Ōtākou Rūnaka or anything to do with the implementation of these policies within the hospital. The downside of this research it that it is mostly based off of the policies found on the website. The first improvement that the hospital can make is to increase the availability of information on the implementation of cultural practices used, for public use. One thing that I was able to pick out of the aforementioned resources is the need for private hospital care and the willingness of patients to spend more money on private hospitals for the added level of personal care received (McKinney 2005:54). Simply put, public hospitals are underfunded and understaff and so they may not have the capacity to care for Māori patients in the ways that they need. The use of private hospitals may be what Māori patients need due to this extra availability of care. Due to the westernization of health care, many Māori feel uncomfortable with seeking out professional heath care. It is during times of illness that holding on to our Māoritanga (Māori heritage) is more important than ever as it influences out attitudes and reactions to healthcare (Durie 1998:67). Māori need to have holistic wellbeing and if Mercy hospital was able to build on these practices and increase the involvement of *iwi* within the hospital, they would be able to draw in and help many more Māori patients. Māori acknowledge that there are many dimensions of health, such as, *tinana* (physical health) *hinengaro* (mental health) *whānau* (relationships) and *wairua* (spiritual health) (Durie 1998:69). While analyzing Mercy Hospital's cultural processes, it is clear to see that if there is absolute implementation of these cultural policies, in a perfect world scenario, then the holistic well-being of Māori is being well looked after. It is easy to see the effect that the hospital is having on a person's *tinana*, and all throughout these policies the hospital refers to the importance of involving *whānau* within the process of patient care. *Wairua* is looked after through the use of the pastoral care team, although it is unclear if this includes someone who practices Māori *tikanga*. We know that there is a Māori liaison on site, but the nature and permanence of this role is unknown. Throughout these policies, there is little said about a patient's mental state and so the hospital could improve this by incorporating more practices around mental health. The hospital could do this by employing Māori support staff who could counsel patients and provide them with resources to help them understand their health situation from a Māori perspective, which will give the patient their own sense of

peace and mind. Every 4 in 5 Māori men and 3 in 4 Māori (Kidd, Black, Blundell & Peni 2018) struggle with health literacy skills, and so the availability of this information, with additional counselling, will influence the mental state of their Māori patients. It is noticeable that a majority of staff, as seen in pictures on promotional materials, are Pākehā and so to have more Māori staff will give Māori patients a greater sense of belonging through shared Māoritanga. Overall, I think that Mercy Hospital is doing well, but they really do need to improve on their reporting of *tikanga* Māori and how it is implemented by the hospital outside of hospital policy.

In conclusion, Mercy Hospital Dunedin showcases how a Pākehā organization and Māori *iwi* can come together and incorporate the use of *tikanga* Māori into the daily running of a hospital. NWAoA have a strong commitment to the practice of *tikanga* Māori and are honoring treaty-based practices in a way that is beneficial for Māori and Pākehā. They facilitate these practices through the relationships which they have built with Māori communities, in order to ensure that their practice is '*tika*'. Through utilizing both Pākehā and Māori practices, Mercy Hospital are able to care for their Māori patients in a way they may not be available to them at a public hospital. It through the wider acceptance of *tikanga* Māori that New Zealand as a whole are able to broaden their understanding of Māori and benefit from the enrichment of *tikanga* Māori.

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How the Ministry of Health in New Zealand uses *tikanga* around providing health care for Māori in contemporary New Zealand society.

Tiara Wilson

New Zealand is a multicultural country that is made up with a diverse population. This essay will outline how the Waikato District Health Board organisation in New Zealand implement *tikanga* (Protocols) when providing health care for Māori and non-Māori in a contemporary setting within New Zealand society. The thesis statement for this essay is how *tikanga* Māori practises are implemented in the health care sector in New Zealand. Furthermore, how does the organisation ensure that they are providing *tikanga* protocols to their staff. Firstly, this essay will discuss the history of the Waikato District Health Board and give a background of the aim and purpose of this organisation. Secondly, explain some of the frameworks around *tikanga* that the Waikato District Health Board currently have in place. Lastly, how do these *tikanga* practises affect the health outcomes of Māori and how is *tikanga* maintained in the health sector with the support of Waikato District Health Board.

Firstly, the cultural concepts of *tikanga* can be interpreted with different meanings. For example, Mead (2016:19) states that *tikanga* can be referred to as a 'rule, plan' or method, and more generally, to 'custom and 'habit'. Furthermore, *tikanga* is used to carry out general practises and interaction with cultural practises by following certain guidelines. These guidelines are the notion of what is right and moral, and what is wrong (Benton 1996:65). There are many interpretations to what tikanga means and changes within different Iwi (tribes), Hapu (sub-tribe) and whānau. Judge Eddie T.Durie defines *tikanga* as the 'values, standards, principles or norms to which the Māori community generally subscribed for the determination of appropriate conduct' (Durie 1996:499). There is no completely wrong or correct definition for tikanga. Tikanga Māori provides cultural safety, health and wellbeing, *Mātauranga* and the opportunity to carry out a balanced lifestyle (Durie 1998:30). It is not only important to Māori but understand tikanga will be beneficial for non-Māori as well.

Tikanga is put into place to assist individuals in carry out out proper procedures of rules and regulations that are put into place for ceremony or event to keep them culturally safe. "*Tikanga* is also seen as the ethical and common law issues that underpin the behaviour of members of *whānau, hapū* and *iwi* as they go about their lives and especially when they engage in the cultural, social, ritual and economic ceremonies of their society" (Mead 2016:202). Currently there is a range of *tikanga* frameworks that are well established within the health sector in New Zealand. For instance, the Ministry of Health has a Guidelines for cultural assessment- Māori under the intellectual disability (compulsory care and rehabilitation) Act 2003. This guideline has been designed to meet the needs for Māori with an intellectual disability. The aim for these guidelines is to promote *tikanga* Māori and

ensures that *tikanga* is meet in the process of establishing these guidelines for Māori with an intellectual disability (Ministry of Health, 2004). When cultural needs are meet and considered in frameworks when dealing with health issues for Māori it inhibits the barriers and discrimination that Māori may have with disabilities (Ministry of Health, 2004).

The District Health Boards were established by the New Zealand Public Health and Disability Act 2000. The District Health Board (DHB's) play a key role in assisting Māori with reducing health inequalities that exist between Māori and non-Māori (History of Waikato District Health Board, 2018). In addition, The Waikato District Health Board (WDHB) was formed in 2001 amongst the other 21 health boards that was set up across New Zealand. The District Health Boards across New Zealand were established to provide a point of planning, funding and providing community and hospital-based health care within each district (Equity of Health Care for Maori: A Framework, 2018). The Waikato District Health Board base their vision and mission under six key strategic imperatives;

- Health equity for high need populations
- quality health services for all
- people centred services
- effective and efficient care and services
- a centre of excellence in learning, training, research and innovation
- productive partnerships

Through these six strategic imperatives the Waikato District Health Board incorporate *tikanga* practises as a priority when delivering these key ideas. The use of enabling a workforce to deliver culturally appropriate services is an example of how they try to consider *tikanga* when designing strategy framework throughout the organisation (History of Waikato District Health Board, 2018). The Waikato District Health Board has the highest population of Māori at 23% in the country. 60% percent of the population that fall under the WDHB are rural. However, Māori and rural people have poorer health outcomes compared to the rest of the population. A major factor of these statistics is due to accessibility to services.

Secondly, the WDHB currently have some of the frameworks around *tikanga* that are used and placed around health services within the WDHB. The main resource that the Waikato District Health Board currently use is the 'Tikanga Best Practice Guidelines'. This guidelines document aims to deliver traditional principles of *tikanga* and Māori values when delivering services to patients, *whānau* and employers. The framework incorporates the *whare tapa wha* model that was designed by Sir Mason Durie. This includes the *taha wairua* (spiritual), *hinengaro* (psychological) and *tinana (*physical) and *whānau* aspect. These guidelines apply to all staff, contracted staff and all health facilities under the Waikato DHB ('Equity of Health Care for Maori: A Framework', 2018). By using this guideline, health providers are able to gain a Māori perspective and *tikanga* when treating health care. It is key that health professionals

can distinguish between the four dimensions of the 'whare tapa wha model' and carry out the practises that will be beneficial for Māori.

'The Tikanga Best Practice Guidelines' uses some of the cultural practises of *karakia* (blessings, prayer, incantations), *Taonga, whānau* and concept of *tapu and noa.* An example that is used in the 'Tikanga Best Practise Guidelines' is the concept of *whānau* support. Understanding the role of whānau when treating an individual, awareness of tikanga and beliefs and understanding the holistic approach is important when working with Māori. The concept of *whānau* is important when an individual is recovering from an illness. Māori often include *whānau* into decision making as this plays a vital role in the recovery process for the individual and the *whānau* (Cultural Guidelines, 2018). It is common for Māori patients to bring *whānau* into appointments when being seen by a doctor. Health practitioners or staff members can carry out their role as a positive practitioner by actively encouraging, supporting and catering to the needs of the patient and *whānau*. One way they can achieve this is by sharing a health recovery care plan with the patient and *whānau* , being flexible about visiting times and being culturally sensitive when consulting with whānau which has been referred to in the 'Tikanga Best Practise Guidelines'. Having the *whānau* involved with the decision making and consultation often brings a sense of security to the patient and therefore leads to better health outcomes.

The WDHB support the importance of *whānau* support by ensuring that the *whānau* have an option to access Māori staff or a *kaumatua* within the wards in hospitals and health services. Informing the Māori *kaitiaki* or staff that their patient is in their care as soon as possible. Having an up to date knowledge of the types of services and resources that the facility has for Māori. The use of `*whānau* room, Māori chaplain, and Māori health providers. This is a support mechanism for the patient and their *whānau* as they can understand what is happening, provide alternative support and resources and can assist to any language barriers or more in depth cultural understanding (Cultural Guidelines, 2018). There are several Māori health providers within Hamilton that support *tikanga* practises such as Te Kohao Health center, Raukura Hauora O Tainui which are committed in providing quality health care for Māori.

Building a good rapport with Māori patients is essential. A key aspect of this is the ability to communicate and pronunciation of *Te Reo Māori. Whanaungatanga* is a key value that is associated with *tikanga* (Mead:30, 2016). This concept is associated with understanding *whakapapa* (genealogy) and works of building relationships. Communication and pronouncing Māori words is important when building positive relationships. For example, pronouncing a patient's name that may be in Māori is critical in the initial step of a consultation. It represents the respect you have for that individual, *whānau,* ancestors, history, *iwi* and upholds the *mana* of that individual, *whānau, iwi* and *hapū.*

Furthermore, the cultural concepts of *tapu* and *noa* is being practised in the WDHB. *Tapu* and *noa* are concepts that come hand and hand together (History of Waikato District Health Board, 2018). *Tapu* can be defined as to be sacred and noa is the absence of sacredness. However, these concepts have many interpretations. Staff within the WDHB familiarise themselves with these two principles of *tapu* and *noa* and build an understand through the Tikanga Best Practise Guidelines. For example, one way that the WDHB support the ideal of this *tikanga* practise is by outlining ways that staff can act around these protocol. Keeping food which is considered *noa* and the *tupapaku* (cadaver) which is seen *tapu* present in the same room as food. As a health practitioner, understanding what is considered *tapu* and *noa* will keep the *taha wairua* aspect of an individual safe and supported (Cultural Guidelines, 2018). This resource states that staff should understand and practise *tikanga* as it aligns with good health and safety procedures and will influence better health outcomes for Māori.

Additionally, the process of dying within hospital usually includes the *whānau* which are offered an area to gather or stay so they are close with their relative. The guideline outlines *tikanga* that can be followed by staff members of the hospital when dealing with death. For instance, the process of how the *tūpāpaku* is treated from the time of dying in the hospital to leaving the hospital. Some *tikanga* that is outlined is to not leave the body unattended after that person has died. Respecting and being open to *whānau* members that wish to perform cultural and spiritual customs before the *tūpāpaku* leaves the hospital should be taken into consideration by staff members as well.

Lastly, does the *tikanga* practises outlined in the Tikanga Best Practise Guidelines affect the health outcomes for Māori within the WDHB. It is clear that Māori are over-represented in the health sector (Ministry of Health, 2017). There are huge health disparities in the health outcomes of Māori compared to non-Māori. Research shows that Māori have significantly higher rates of mortality, prevalence and a higher mortality rate due to communicable diseases than non-Māori. However, do these *tikanga* guidelines improve the health outcomes of Māori? The Ministry of Health has designed a framework called *Equity of health care for Māori: A framework* which states that at a organisation level, health organisations such as the Waikato District Health Board set policies and monitor strategic plans which aim to improve the quality of accessing health services and allowing better service and support for Māori.

The Tikanga Best Practise Guideline can be seen as a resource that is commitment to delivering a high-quality health plan and ensures health equity for Māori (Ministry of Health, 2016). Likewise, it also states that actions such as ensuring tikanga is always followed and respected, acknowledging the importance of te reo Māori as an official language of New Zealand into health organisations will ensure strong leadership is upheld. This framework is a good resource that the WDHB use as a guide when delivering services for Māori (Waikato District Health Board, 2018). Through this research it is evident that using *tikanga* practises when delivering health care only have positive effects for Māori health outcomes

For example, when health practitioners are able to understand the importance of te reo Māori and *tikanga* they are more likely to model an act of respect and appreciation. Effective communication is an important skill in building positive relationships. In doing so, pronunciation of Māori names and places is important to the taha wairua aspect of the individuals health and whānau. Mispronunciation is often taken in offense to the history behind the name and shows disrespect which also lessens the mana of the whānau and patient. Showing an attempt to pronounce Māori words correctly or admitting your difficulties with pronunciation shows a sense of respect and is the therefore form a stronger relationship with Māori. Positive engagement with patient and health practitioners is key to improving health outcomes for Māori. It is important that staff are culturally competent and sensitive when communicating with patient and whānau. It is easy for staff to become overworked and get caught up with other major health issues (Mental Health and Addiction: Service Use 2015/16, 2018). However, it is vital that health providers and staff are supported by the Waikato District Health Board to centre their focus on the health of the patient and *whānau.*

Additionally, when Māori patients feel like they can be themselves and their *tikanga* is considered in health services they are more likely to follow up with their health care plan and attend appointments when needed (Mental Health and Addiction: Service Use 2015/16, 2018). Therefore, stabilizing and maintaining diseases or illnesses and reducing the risk of prevalence rate for Māori. There is evidence that shows Māori are more likely to experience longer and slower pathways through health care and have difficulty attending health services for both treatment and prevention that non-Māori (Ministry of Health, 2006).

Finally, the Tikanga Best Practise Guidelines for the Waikato District Health Board was published in 2004 (Ministry of Health, 2016). This organisation may need to revisit their policies or update this resource as it is not noted through research whether new staff are trained within the health service. Another issue that is not addressed in the Tikanga Best Practise Guidelines is the way practitioners could tackle the issue of mental health. In the Mental Health and Addiction: service use report of 2015/2016 it shows that Māori mental health rate that was reported to the District Health Boards has increased by 72.1% since 2001/2002 (Mental Health and Addiction: Service Use 2015/16, 2018). Compared to non-Māori which had an increased by 36.8% (Ministry of Health, 2018). This shows that Mental Health issues for Māori is major problem that needs to be addressed. 2018 has been the biggest Māori have a holistic approach to health care and spirituality is a key aspect of their wellbeing.

In conclusion, the health status of Māori can be viewed through various measures. To ensure that Māori health outcomes are improving and eliminate inequalities *tikanga* practises need to be considered. Waikato District Health Board is responsible for providing quality funding,

planning which can support health care services. By incorporating *tikanga* practises and customs within their health care services Māori are able to achieve better health outcomes. The Waikato District Health Board provide key health promotion plans that are focused using Māori health promotion models. *Tikanga* is used in these models and paves a way to reinforce cultural values and practises.

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An analysis of *tikanga* implemented at Moana House Therapeutic Community.

Korako Edwards

Background

Moana House is a Dunedin-based therapeutic community (TC) for adult male offenders. Since 1987 Moana House has been working to create change in the lives of these men (Te Whare Moana 2018:4). As a mainstream service, male offenders of any ethnicity are welcome to the house provided that they meet certain criteria. With this said, the most recent annual report revealed that 128 of the 200 referrals made in the year ending June 2018 were men of Māori ethnicity (Te Whare Moana 2018:8). Thus, the majority of residents currently engaged in the Moana House service are of Māori ethnicity. Of the 200 referrals made to Moana House in the year ending June 2018, 157 were methamphetamine related and the remaining 43 related to alcohol and other drugs (AOD). Acknowledgement and implementation of *tikanga* is a key way that Moana House try to connect with the Māori men who come through the service.

It is important to establish an understanding of the concept of *tikanga* for the following essay. Kluckman (1957) outlines nine key criteria of culture, three of which aid in defining *tikanga*. The first criteria is, "mechanisms for the normative regulation of behaviour", the second is "a way of thinking, feeling and believing", and the final is, "a storehouse of pooled learning" (Kluckman 1957, cited in Yeats, 1995:6). Love's (1999:63) understanding of culture and *tikanga* touches on meanings, symbols and signs which are shared by people in a group and transmitted to others within the group. Mason Durie (2001:3) a leading expert on Māori health, defines *tikanga* as practices which describe understanding between members of a group, often underpinned by shared values. Mead (2003:14) defines *tikanga* as ethical, common law which underpins everything we do. Mead's definition will be central to this piece, however it must be noted that *tikanga* and Māori culture are interpreted in many ways and all such understandings contribute to the multi-faceted nature of the concept.

Introduction

This essay will outline how *tikanga* is fundamental to the ethos at Moana House. I will highlight how implementation of *tikanga* is beneficial to the Moana House programme. Moana House's Heke Tikanga framework of practice will be presented and I will outline how *tikanga* is woven into said framework. Following this, I will explain the *mihi whakatau* (speech of greeting), a normalised welcoming procedure within Moana House and consider *mihi whakatau* in relation to *tikanga*. Finally, I will locate Moana House within a broader cultural context and use literature to highlight addiction and drug abuse problems within

Aotearoa. This will build an understanding of the significance of Moana House's centralisation of *tikanga* in addressing this pressing issue.

This essay uses peer-reviewed literature, news articles, and other text-based resources. I was privileged to speak with two senior staff members from Moana House: Claire Aitken (programme director) and Takarua Tawera (deputy director). Claire and Takarua discussed their work with me and gave me access to some vital resources. I have a *whānau* (family group) connection to the Moana House community and I include some personal reflections in this essay. These reflections are anecdotal experiences I have had at the house.

Heke Tikanga

Heke Tikanga is the Framework of practice used and developed by Moana House. Their entire programme is built around this framework and as I will go on to discuss the Heke Tikanga framework is built on *tikanga*. The Heke Tikanga framework was first used in the year 2000, and has continued to be utilised in policy and practise from this time (Te Whare Moana 2018). *Tika* (correctness)*, pono* (honest, genuine) and *aroha* (loving, kind, compassionate) are the *turanga taketake* (foundations) of the Heke Tikanga and underpin all that is done (Manning & Metekingi 2000: 1). The following *whakataukī* outlines these three *tikanga* principles and how they relate to the work at Moana House.

Ma te tika o te mahi i roto i te pono me te aroha, ka eke ki nga taumata o te ora.

It is by correctness and in faith and love that we will achieve the pinnacle of wellbeing.
(Alcohol Advisory Council of New Zealand 2009:6)

Tika: appropriate and correct decisions are made. *Tika* is relevant to all *tikanga* (Mead 2003:29). We navigate ourselves by using our knowledge of what is *tika* and what is not. In the context of the house, this may look like a resident acknowledging that using illicit substances is not *tika* for them. Acknowledgement of *tika* as one of the guiding principles within Moana House that sets their service apart from other mainstream rehabilitation services. A fundamental component of *tikanga*, *tika* is the first important principle of the Heke Tikanga framework.

Pono: being true, fair, honest and maintaining integrity. *Pono* can be regarded as carrying and conducting ourselves in a way which is true to Māori culture (Mead 2003: 30). Knowledge and understanding of this concept is key when following *tikanga*. Within the context of Moana House, *pono* may be visible when men within the programme are coming to terms with their past and taking responsibility for their actions. This often arises in stage one of Heke Tikanga: *whakaohooho* (awakening). *Pono* is the manner in which we practice *tikanga*.

Aroha: in everything we do, we can give love. *Aroha* may encompass all expressions of goodness to all living things (Barlow 1991:8). A person showing *aroha* will keep the welfare of others in mind no matter their status (Barlow 1991:8). I believe this *tikanga* principle is most important at Moana House. Residents who come through the programme often come from backgrounds where they have never experienced being loved or may have not learned how to love themselves (Te Ahi Kikoha 2014). The *tikanga* principle of *aroha* should be evident within the staff at Moana House in order to strengthen all interactions between people.

The three *tikanga* expanded upon above are vital within Māori culture. The implementation of them as the *turanga taketake* in the Heke Tikanga framework of practice is representative of how Moana House keeps *tikanga* Māori at the forefront of their service.

The values of the Heke Tikanga Programme are modelled around a *wharenui* (meeting house) and include *whakaeke* (welcome, challenge), *poutokomanwa* (centre ridge pole), *whāriki* (floor mats), *tuanui* (roof), *tāhuhu* (ridgepole, backbone) and *poupou* (wall pillars) (Manning and Metekingi 2001:1). Each of the parts of the *wharenui* represent a main component of the Heke Tikanga programme. Creating a framework which is modeled around a well known Māori idea such as that of the *wharenui* frames the Moana House programme in a way which is relevant and relatable to Māori people. A goal of Heke Tikanga is for residents to build their knowledge and understanding of *tikanga* principles, as they do so, they come to build a *whare* within themselves (Manning & Metekingi 2000:2). The Heke Tikanga framework ensures the running of the programme is done in a way which is consistent with *tikanga* Māori. The example of the *wharenui* shows how *tikanga* is implemented and its usefulness as a model.

Mihi whakatau

One of the first interactions new residents will have at Moana House is that of *mihi whakatau*. A *mihi whakatau* is a welcoming practice that takes the place of a *pōwhiri* (welcome ceremony) when away from a *marae* (meeting place). The *tikanga* of a *mihi whakatau* is to ensure that the visitors are well cared for and looked after (Tipene-Matua, B., Phillips, H., Cram, F., Parsons, M. and Taupo, K., 2009: 2). The *mihi whakatau* is performed in the same way for every new visitor to Moana House, regardless of ethnicity. *Whānau* are involved whenever possible (Te Whare Moana 2018). As Māori, it is significant that Moana House involve *whānau* because the *whānau* unit is an important social grouping within Māori culture (Mead 2003:225). The *mihi whakatau* process has become normalised within the Moana House community. Normalising practices such as *mihi whakatau* is one aspect of Moana House which grounds their community in *tikanga* practice.

Mihimihi (introduction of oneself) is a key part of the *mihi whakatau* process as it allows connections to be made within the group (Tipene-Matua *et al.* 2009:3). Although *mihimihi* is *tika* and correct in theory, very often the men at Moana House do not know how to introduce themselves in this way. From my research into Moana House, many of the men describe having grown up in an environment which does not celebrate Māori values. In Jacob Ashdown's (2016:33) thesis, Māori men's perspectives on Moana House TC, all of his participants who were residents at the time of being interviewed described having little knowledge of Māori culture before coming to the Moana House TC. For residents who have little understanding of their identity, a *mihi whakatau* is an effective way to introduce new members to the house and to their own culture. Evidence from Ashdown's thesis showed that residents appreciated the *mihi whakatau* because it was a warming and positive welcoming (Ashdown 2016:31).

Furthermore, Tess Chalmers' 2014 thesis compiles many studies which highlight that lack of cultural identity can lead people to anti-social behaviour, gang associations and mental illnesses. Men who have been affected by these issues are ultimately the ones who come to Moana House for help. Through my research, it has become clear that the lack of a strong and positive Māori identity and missing understanding of *tikanga* Māori are common themes within these kinds of organisations. The Alcohol Advisory Council of New Zealand's evaluation of Moana House TC agrees that a lack of identity was prevalent within the men at Moana House (Adamson *et al.* 2010: 68). Conducting *mihi whakatau* at Moana House achieves many things. First and foremost, it is the correct *tikanga* practice for welcoming new people. It instills and grounds *tikanga* in the ethos of Moana House. Secondly, it is a warm and inviting welcoming that makes people feel comfortable. Having mentioned lack of cultural identity as a common theme among residents at Moana House, how does this affect Māori on a broader scale?

Cultural identity and Moana House

The social construct of 'race' shapes the lives of individuals and groups, emboldens individual and institutional racism, determines life chances, and shapes cultural identity formation (Love 1999:58). The arena of health care has often been a one size fits all model in favour of a eurocentric view and has not addressed Māori needs such as *whānau* involvement or *tikanga* Māori approaches (Jungersen 1992: 746; Adamson *et al.* 2010:26). Though Love (1999) and Jungersen (1992) wrote before the turn of the century, I argue that their statements are still highly relevant to the current and ongoing affairs of Māori. Statistics released for 2013/2014 show that Māori males were twice as likely to report anxiety or depressive disorder compared to Non-Māori males (Ministry of Health 2013). Māori were significantly more likely to be hospitalised for self-harm and have nearly twice the rate of suicide compared to Non-Māori (Ministry of Health 2010). Though we only make up just fourteen percent of the New Zealand population fifty percent of the prison population is Māori (Department of Corrections 2018). These statistics illustrate the clear reality that our

life experiences and outcomes are not the same as Non-Māori. We see Love's (1999:58) statements are still true today. The incarceration statistics indicate that Māori are unequally represented in the justice system. The men who come to the Moana House service are products of this unequal system. The majority of Moana House residents fit the categories of male offenders with histories of drug abuse, drug addiction, violence and gang affiliations. Throughout my studies at University I have become acutely aware of these problems within Māoridom. New Zealand media has no shortage of Māori health related articles that remind us of our ongoing battles (Radio New Zealand 2014; Munro, B. 2016; Wright, T. 2016; Radio New Zealand 2018).

Lack of Māori identity stands out as a major theme for many of the residents who come to Moana House. A lack of cultural identity has been acknowledged in several cases as one of the reasons Māori make up negative health statistics (Kupenga-Wanoa 2004; Nakhid and Shorter 2014). In Ashdown's thesis (2016:60), the residents were stated as having, "little or no knowledge", of Māori culture or identity. Kupenga-Wanoa (2014:59) stated that rehabilitation programmes need to offer opportunities for engagement with *te reo* Māori and *tikanga* Māori. This statement is inline with consultation between Māori and the Department of Corrections, where the need for *tikanga* based programme design by Māori and for Māori was asserted (Kupenga-Wanoa 2014:44). It is fortunate that TCs such as Moana House address these needs. Moana House displays a keen awareness of New Zealand's' problems surrounding cultural identity within Māori men. Moana House cites loss of language, land, identity and connections with *whānau, iwi* (tribe)*, hapū* (subtribe) and long standing effects of colonisation as factors to have compounded problems within addiction in New Zealand (Te Whare Moana 2018: 12). Acknowledgement of these factors shows they are mindful of our issues.

Given the experiences of racism, lack of cultural identity, colonisation, loss of connections to *whānau* groups, what does Moana House offer in their service to address these issues and attempt to lessen their grip on Māori men who enter the programme? *Waiata* (songs, music)*, karakia* (prayers, incantations) and *pepeha* (formulaic expression of ancestors) are the answers.

Waiata are means of increasing residents connection to their Māoritanga. Not only do *waiata* increase spoken *te reo*, they are a means of disseminating knowledge of genealogy, stories and beliefs in *atua* (gods) (Barlow 1991:151). *Waiata* will often be sung after *mihi whakatau* or through out the day. Mead (2003: 130) states that *waiata* are sung after a speaker is finished during *whaikōrero*. Therefore, *waiata* are a necessary *tikanga* within the *mihi whakatau* procedure. Having visited Moana House on a number of occasions, I know *waiata* are a normal practice at the *whare*. On any given day, people are in the lounge strumming a guitar and singing a song. One of the participants in Ashdown's thesis stated that he very much enjoyed learning *waiata* as he was able to share this learning with his *tamariki* (children)

(Ashdown, 2016:59). Through the medium of *waiata* this resident was able to make a positive connection with his child. Takurua Tawera in his interview on Radio New Zealand also commented on the significance of *waiata* within the Moana House programme; "... waiata as a means of *whakawātea* (cleansing), as an exercise for their *mauri* (life essence)", (Te Ahi Kikoha 2014). The previous statement outlines the spiritual importance of *waiata* for the residents at Moana House. *Waiata* are one of the key practices of Māori culture which are still very evident in today's society. Moana House use this practice to create positivity and spoken *te reo*.

Another way Moana House implements *tikanga* to strengthen cultural identity within the men is through *karakia*. *Karakia* are used to bless food, start meetings and to end the day. *Karakia* are the correct means of *tikanga* practice to provide guidance, protection and comfort in our pursuits (Barlow 1991: 37). Teaching residents *karakia* increases their use of *te reo* and offers a *tikanga* based practice they can continue for the rest of their lives.

I believe teaching people how to give their *pepeha* is a great way of strengthening the cultural identity of people who do not have much connection with or knowledge of their Māori heritage. At Moana House, everyone learns their *pepeha* whether they are Māori or Non-Māori (Te Whare Moana 2018: 31). Some of the staff at Moana House are experts in *te ao* Māori and are able to help in this process. Being able to introduce yourself with your *pepeha* or *mihimihi* is very normal within Māori society and is essentially the base of introducing oneself. Recitation of your *pepeha* is a strong example of teaching someone their cultural identity and is again a *tikanga* which is evident at the house.

Whakapiri (to come together) is a time which incorporates use of all three of *waiata, karakia* and *pepeha*. *Whakapiri* are held every morning to ensure the day starts well (Ashdown 2016:31; Te Whare Moana 2018:12). Having participated in *whakapiri* at Moana House I can say it is a very normalised process. By normalising this practice it becomes second nature to the men at the house and ensures the three cultural identity strengthening practices of *waiata, karakia* and *mihimihi* are part of the everyday routine. By teaching residents their *pepeha*, *waiata* and *karakia*, Moana House revives cultural identity, *te reo* and knowledge within its residents. Learning *tikanga* traditions helps Māori to develop self respect, self confidence and pride in their Māori origins (Jungersen 1994:36). Offering such opportunities to people who may know very little about their Māori heritage is a powerful gift that Moana House provides. Through teaching residents at Moana House, who often do not have a strong a grounding in their identity, about *pepeha, waiata and karakia*, the programme implements *tikanga* as tools for strengthening these men in their Māoritanga. Participants within Ashdown's thesis (2016: 58) are quoted as saying they enjoyed the cultural practices within the house which helped to teach them about themselves. In an interview with Takurua Tawera, one of the leaders within the Moana House community, Tawera stated that one of the keys to the programme is in acknowledging that the men have *mana* and they must take

responsibility of their lives in order to empower that *mana* (Te Ahi Kikoha 2014). By giving these men such tools, they are giving them the means to empower themselves. Empowerment can give them confidence to fight against being another negative statistic (Chalmers 2014).

Conclusion

This research has been very personal to me. My growing understanding of Moana House and Māori addiction/mental health issues has opened my eyes to many realities. While I have found a lot of this material hard to digest, the statistics, the stories of Māori men who have had terrible upbrings, the forces of colonisation and acculturation, I am grateful to now be more informed about the health of our people.

In this essay I have expanded upon a range of *tikanga* values, principles and practices which are evident within the Moana House TC. The Heke Tikanga framework is the basis for the Moana House programme and contains key *tikanga* principles in *tika, pono* and *aroha*. As well as these principles, the Heke Tikanga is modelled around the different parts of a *wharenui*, a readily understood object within Māori culture. The inclusion of these elements highlights how *tikanga* is evident within the very framework of Moana House.

Mihi whakatau are held for all new visitors who come to the Moana House. This welcoming procedure is consistent with *tikanga* Māori as a means of welcoming visitors. Within *mihi whakatau* and *whakapiri*, *waiata, karakia* and recitation of ones *pepeha* are learnt and taught to the men at the house as a means of reconnecting them with their Māoritanga.

As this essay has shown, Moana House house represents a form of service which offers support to some of the people in our society who need it the most. Moana House set themselves apart from other corrections services by making *tikanga* a big part of what they do. I believe if our country put more support into programmes like Moana House, who know the importance of *tikanga*, cultural identity, community based support, we will see more success in the sector of Māori health outcomes.

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Examining *Tikanga* Māori within the Ministry of Health

Saane Kaufanga

Living in a country with a rich heritage and an array of diverse nationalities, it becomes hard to ensure that each and every person receives the proper care they are entitled to. Enabling fairness and respect across the board is something *Tikanga* Māori plays a big role in administering. The core values, interactions are all encompassed within *Tikanga* Māori and this is passed on through the passages of time in the hopes of retaining its importance. (Mead, 2016; 13) In the health sector it can be quite difficult both handling peoples wellbeing and upstanding their integrity as a person amongst other colleagues also. However, the Ministry of Health is charged with setting the direction for Māori Health and guiding the sector as they work to increase access, achieve equity and improve outcomes throughout New Zealand. (Ministry of Health NZ, 2018) This essay will showcase how the Ministry of Health helps implement the inclusion of *Tikanga* Māori into their work place as well as passing on this knowledge to the practising health sectors that they oversee. This is important in helping others know and respect the core values of the *tangata whenua* (people of the land) of whom's land we, in Aotearoa also call home. The Ministry of Health have a rubric that they have instilled into their workplace to both acknowledge and educate others on the fundamentals of *tikanga* Māori when it comes to Māori health. (Ministry of Health NZ, 2018) This essay will highlight procedures put in place like *Te Whare Tapa Wha*, *Tikanga ā-Rongoā,* and the inclusion of tikanga such as *manaakitanga* (hospitality).

Tikanga Māori as mentioned earlier is a way of living that has been passed down through generations, from family members, significant leaders and elders that have influence on their whanau. Tikanga is an umbrella term that underpins the social control over Māori people by way of which they individually decide to incorporate it into their lives. It is a way of interacting with other people, a form of construct that helps individuals identify within a social group as a way of feeling that they belong. (Mead, 2016; 13) As the times have changed and the adoption of new cultures, *tikanga* Māori is constantly being refined and adapting to suit the current way of living Aotearoa is in at the moment. Despite these changes, the importance and significance of *tikanga* Māori does not dwindle or lose its importance within the Māori community. (Jackson, 2012) It could be seen that with the diversity and abundance of different cultures, the importance of *tikanga* Māori being reinforced is more valuable and vital for individuals as well as being the fundamental building blocks of larger organisations. *Tikanga* Māori is represented in many different ways, Hirini Moko Mead dedicated an entire book to breaking down the various forms that *tikanga* Māori takes in the society. He highlighting the differences of *tikanga* Māori today as opposed to what it used to be in the past decades. (2016)This will be a vital tool in helping to elaborate the *tikanga* present within the Ministry of Health today. (Mead, 2016)

The Ministry of Health holds the responsibility of managing and developing New Zealand's health and disability system. They are the government's advisors for health issues and create legislations and regulations that are used throughout health sectors across New Zealand. (Ministry of Health, 2018) When it comes to Māori Health, the Ministry of Health focuses on improving health outcomes for the Māori people, and strengthening the equity. They aim to provide better access to medical care that each person is entitled to across the organisation as well as throughout the country. The Ministry of Health is an organisation that has been put in place to help deliver impartiality, being one of the government's priorities, they are constantly gathering data, insight and working alongside system partners. This helps to enhance their knowledge on what the Māori people need which allow them to be better abled to respond and cater accordingly. (Thorn, 2018) The Ministry of health are aware of the holistic and spiritual ways of healing that are weaved within the Māori culture known as *Tikanga ā-Rongoā* and have developed toolkits that help in aiding the Māori community. In addition to these toolkits, they have come up with health models which have been made specifically to cater to the Māori community and the philosophy that is also based on holistic health, the spiritual wellbeing, as this is what is commonly lacking within health services. From this, other health care providers are able to imitate the same initiatives being modelled and delivered by The Ministry of Health.

Reports from a 2016/2017 health survey found that Māori adults and children were 2 times as likely to go through visiting doctors and not collect the required prescription due to the cost in comparison to a non-Māori adult or child. (Ministry of Health, 2017) 35% of Māori adults were found to be current smokers which is 3 times more likely than a non-Māori. Also, when it comes to alcohol consumption, despite having lower likelihood ratings to have consumed alcohol more than 4 times a week, of those who were to have drunk within the year, their consumption was likely to be twice as high as a non-Māori. They were found to have consumed very large amounts at least weekly, which could in turn be detrimental to ones' health. Very large amounts is considered to be more than 6 standard servings for men and more than 4 for women in one sitting or occasion. (Ministry of Health, 2018) In another survey, the Ministry of Health collected information comparing the weight ranges of Māori and non-Māori in 2013 and 2014. It was found that Māori children between the ages of 5 and 14 years were 2 times more likely to be obese compared to non-Māori children. Despite the statistics for those 15 years and older not being as high as those between the ages of 5 and 14, the obesity levels were still significantly higher for Māori people compared to those whom were not of Māori decent. (Ministry of Health, 2018) Many factors contributed to the reasons behind these statistics, however, with such alarming rates it could suggest that the need for medical care would be high. One could question whether or not the lack of incorporation of *tikanga* Māori was one of the reason at fault for the continuation of poor health across the Māori community.

Laura Bootham wrote an article in 2016 about the inability of health specialists and mainstream health systems to respond well to the needs of the *tāngata whenua* (people of the land). She found that the *tāngata whenua* did not feel "culturally safe" when not being assessed by someone of Māori decent, this in turn lead to figures showing that the death rates for Māori cancer patients were 1.5 percent higher than non-Māori cancer patients. (Bootham, 2016) Many Māori cancer patients found the transition from Māori health providers to the hospital system uncomfortable because they didn't feel that Māori tikanga was being acknowledged or practised. The Ministry of Health acknowledged at the time that there were actions that needed to be taken to help ensure that Māori people were able to feel comfortable in seeking the medical attention that they are required. This meant addressing the lack of *tikanga* in the health system and providing different ways to access this in the workplace for the future. (Bootham, 2016)

It follows that The Ministry of Health has put into place different ways to ensure *tikanga* Māori is a prevalent part of the health sector and their own workplace. One of the ways this has been enforced is the use of *Te Whare Tapa Whā* (The square house), a Māori health model developed by Mason Durie in 1982 that helps encapsulate the concepts and dimensions of Māori health. *Te Whare Tapa Wha* shows the four equal sides that depict the foundation of good health, this includes *Taha tinana* (physical health), *Taha Wairau* (spiritual health), *Taha whanau* (family health) and *Taha hinengaro* (mental health). *Taha tinana*, is a basic requirement for good health, ensuring ones physical health is taken care of ensures longevity. *Taha whanau* is important in helping one understand who they are and the importance of family when it comes to ones' health, *whanau* are there to assist in the curing process during illness or sickness. This has been implemented in numerous ways where families are allowed to be with patients during their time in the healthcare. Similarly with *Taha hinengaro*, when one understands who they are and the importance of looking after oneself that includes, taking care of ones' mental health and interactions which are uniquely Māori. The mind and body are inseparable to one another, if ones mental state is not in good condition, there physical health will also be compromised and vice-versa. (Ministry of Health, 2017) The one core value that is generally absent in the modern health system is the consideration of *Taha wairua*, the understanding of holistic health is one that can be misconstrued. *Taha wairua* is important, despite the fact that you cannot see it, the unseen energies are present and are as much a part of the traditional Māori views as the rest. The inability to consider ones spiritual health or *wairua* could be the altering factor in the approach to Māori health. This instils *tikanga* Māori and the core values that contribute to the wellness of Māori. (Durie, 1982) For The Ministry of Health, enforcing the knowledge of *Te Whare Tapa Wha* will help bring awareness to the importance of these core values to the Māori people, by knowing about them and acknowledging the role it does play could help lead to the betterment of understanding of Māori health and the *tikanga* it conveys. Just having this as a rubric that gets distributed amongst the health cares is a vital way of educating those who are responsible for the care of Māori people.

Correspondingly, The Ministry of Health developed The *Tikanga ā-Rongoā*, a set of separate toolkits put in place to ensure that a benchmark is set for the provision of safe and quality *rongoā* (Māori medicine) services. (Ministry of Health, 2006) The achievement of this throughout the rest of the health sectors is a welcomed requirement that is set in place to benefit both the different workplaces alongside the patients. As the umbrella organisation that oversees the rest of the health professional sectors, maintaining a consistent and readily available tool to check that each sector are upholding what is required of them, this includes the inclusion of the tikanga that follows. (Ministry of Health, 2014) *Tikanga ā-Rongoā* consists of 5 separate toolkits which focus on *Kaitiakitanga* (guardianship), *Manaakitanga* (hospitality) and *Wairuatanga* (spirituality). *Tūroro Tino Rangatiratanga*, the first toolkit, focuses on the importance of treating the overall health of the *tūroro* (patient) in a holistic sense, their wellbeing is what is most important. *Te Pāharakeke o te Rongoā* is the second toolkit consisting of different ways, strategies and policies that are in place or should be developed to aid the delivery service of *rongoā*. (Ministry of Health, 2004) The third toolkit, *Rongoa Taonga Tuku Iho* endorses the principles needed to provide quality *rongoā* services, this includes knowing how to approach patients in a respectful, manner, assessing both the physical and spiritual aspects of the patient's health. (Ministry of Health, 2004) The fourth toolkit focuses on the preservation of *Mauri* (life principle) for the wellbeing for Māori people. As the essence of life itself for both animate and inanimate objects, this toolkit depicts and accentuates the importance of *Mauri* and how it is incorporated in all things. Finally, *Te Kahukiwi Rongoā*, the fifth toolkit determines the principles and practises of *rohe rongoā tikanga.* These toolkits act as rubrics and guidelines developed by the Ministry of Health for health sectors to follow. The reinforcement of such rubrics ensures practitioners are held accountable for the ways in which they incorporate *tikanga* in their workplace aswell as ensuring the Māori people are feeling valued and cared for. This initiative is but another way the Ministry of Health is making sure that *tikanga* Māori is being well represented and acknowledge within their organisation. (Ministry of Health, 2004)

Alongside the *tikanga* being utilised, others are also being accessed within health providers by The Ministry of Health. Those principle fundamentals that are being reflected on are in *Whakapono* (trust), *Āhuatanga* (attribute) and *Ngā Mahi* (pursuit of pleasure). (Health.govt.nz, 2014) *Whakapono* is essential in maintaining the interactions between health professional and patient, ensuring that the patient is able to trust and put their own lives and personal affairs in the hands of a stranger is important. Evidently why the Ministry of Health has made it a point to accentuate this specific principle which intertwines with the four tikanga already mentioned, specifically *manaakitanga*. (Health.govt.nz, 2014) *Āhuatanga* also incorporates *manaakitanga*, because the ability to be hospitable within the workplace is a trait and an attribute that a person has to learn or practises. (Mead, 2016) *Manaakitanga* is seen as a very important trait that sometimes needs a lot of preparation to ensure satisfaction amongst the people being seen. (Mead, 2016) A person who has

knowledge of *Āhuatanga* is able to also approach holistic view is the right way and at the best given time. *Ngā mahi* is put in place to allow a person to apply their knowledge of administering *rongoā* that has been produced and harvested from the *taiao* (environment). Again this intertwines with *manaakitanga* within the *rongoā,* being able to pass on holistic medicine when needed is a sign of understanding its importance. (Health.govt.nz, 2014)

In hindsight, there is and will always be more ways of improving The Ministry of Health's System, one of the future implementations being developed is *Te Ao Auhatanga* Hauora Māori: Māori Health Innovation Fund. This fund looks to provide better services for the Māori community by recognising that health education, housing, justice, welfare, employment and lifestyle choices all contribute to the overall health of Māori individuals. The objectives of this fund is to focus on bettering the needs raised within whanau (family) , *hapū, iwi* and Māori communities, this enhances the whole wellbeing of individuals and give whanau the peace of mind needed to carry into their future. Since being developed in 2009, this initiative is now available for 2018-2022 with a priority being underlined for *Tikanga ā Tamariki Mokopuna*, which is the approach to the health and wellbeing of Māori individuals between the ages of 0 and 18. (Ministry of Health, 2014) Mead mentions in his book that children who are nurtured and sheltered in the right way grow up knowing who they are and how to behave in alignment with their culture, rather than feeling alienated, they feel empowered. (2016; 39) The Ministry of Health knowingly ensure that the children of *whanau* are prioritised just as much as the adults and are not neglected, it is their birth right to our responsibility to adhere to their needs.

In conclusion, The Ministry of Health acknowledged their role in administering and educating the healthcare providers of the importance of *tikanga* being practised. This meant developing tools and regulations to brigde the gap between Māori patients and people who found the lack of practised tikanga within the health sector unacceptable. This dissatisfaction leads to poor Māori health and inability for health professionals to help better the outcomes. The Ministry of Health have developed frameworks such as the *Tikanga ā-Rongoā* to help delivery better services to those of Māori decent whether they be of Māori ancestry or not. These regulations help set a standard that can continue to be upheld and improved over time. Tikanga within the work place, specifically for The Ministry of Health has been vital, not just for the communication process but also in the ways people practise and go about their daily work life. *Te Whare Tapa Wha* is also a key structure that has instilled the core values for everyone within the Ministry to know, from this they are able to implement it within how they interact and work alongside others. By understanding the core values those who encounter situations within the workplace have the knowledge to tackle the issues confidently. *Tikanga* Māori can and should always be developed and encouraged until the understanding of the concept is normalised, by doing so within The Ministry of Health will cause a ripple effect throughout the rest of the health sectors that will in turn trickle down to people. *Tikanga* Māori is a concept that is considered very highly within The Ministry of Health

and is one that is valuable because knowledge of cultural values and understanding of how to perform *tikanga* Māori protocols serves the best care in Māori Health. As the *tangata whenua*, the importance of attaining and maintaining these vital relationships is one that is not taken lightly, ensuring precautions are taking place to highlight these values and acknowledge this way of life.

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Tikanga Māori: Organ Donation of New Zealand

Tai Akuhata

The donation of post-mortem tissue is a highly controversial subject for Māori. Currently, donation rates amongst Māori are the lowest of all ethnicities in New Zealand with only 13 Māori donating their organs out of a total of 389 donations over the last decade (Shaw, 2010, p45). However, Māori are overrepresented in the proportion of the public needing a transplant. Māori made up 882 of the 1699 people requiring dialysis[1] in one report (Tookey, 2016, p4). The disparity between the Māori need for transplants and their reluctance to donate organs highlights a crucial need for more Māori to donate human material (Webb, 2011, p1). It is often argued that the values of Māori *tikanga* (cultural customs) and the process of organ donation are conflicted and are thus responsible for the low prevalence of Māori willing to become organ donors (Lewis, 2003, p289). However, the Ministry of Health's 2012 review on ethnic and religious differences in relation to deceased organ donations offers a contrasting viewpoint. They concluded that issues of organ donation were not greatly conflicted with *tikanga* and that such false contention made the topic less likely to be discussed between health professionals and the families of Māori (Ministry of Health, 2012, p38). This essay will, therefore, examine the concepts of *tikanga* Māori with respect to organ donation practices outlined by Organ Donation of New Zealand (ODNZ). It will explore the aspects of *tikanga* that relate to the treatment of the deceased and how the ODNZ currently facilitates the cultural intricacies of *tikanga* Māori. Furthermore, this research essay will include an examination of the evolving nature of *tikanga* in society in order to gain an understanding of contemporary Māori perspectives. From this, conclusions will be drawn outlining the current policies and any potential changes that could bring the process of organ donation further in line with Māori *tikanga*, potentially increasing Māori willingness to donate.

Tikanga is often defined as the values, standards, principles or norms to which the Māori community generally subscribed for the determination of appropriate conduct (Durie, 1996, p449). The word itself originates from the two words *tika* (right) and *ngā* (the) and therefore can be defined literally as the right way of doing things (Gallagher, 2003, p32). *Tikanga* once dictated all Māori interactions between the people, the spiritual and natural realms; from the very mundane to the most sacred or important fields of human endeavour (Williams, 1998, 312-330). It set the moral precedence of the time, which was passed down through orally told *waiata* (songs), *karakia* (prayer) and *pūrākau* (fables), affording consecutive generations social stability and growth (Williams, 1998, 316-320). The oral traditions of Māori *tikanga* and

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[1] Those who are requiring dialysis have difunctional renal filtration (kidneys). Due to the high demand of kidney donations many individuals find themselves on long term dialysis treatment in lieu of a full kidney replacement.

language have lead to an ever evolving understanding that not only contrasts temporally but furthermore spatially as such oral traditions change through the isolation of specific *iwi* (tribe) and *hapū* (subtribe) (Higgins & Keane, 2015, p38). This complex and ever changing nature of *tikanga* Māori has lead many different *iwi* to garner their own specific perspectives on *tikanga* (Higgins & Keane, 2015, p38). This makes any inference of a defined and universal set of principles which encompass *tikanga* a rather difficult proposition. In order to mitigate these difficulties research was conducted investigating the tenets of *tikanga* common to all Māori (Mead, 2003)

The donation of human material is a topic of great contention in Māori society (Sharples, 2008, p1). Under Māori *tikanga* the concept of transferring human material between the living and the deceased is believed to be a transgression of *tapu* (sacred) (Sharples, 2008, p2). Through the concept of *whakapapa*, Māori believe in a descendancy from *atua* (deities) and the land itself (Mead, 2003, p312). This is evident in the proverb *"Ko āu ko te whenua, ko te whenua ko āu."*(I am the land, the land is me) (Royal, 2007, p47). Furthermore, it can be seen in the word *whenua*, which means both the land and also refers to the placenta produced during pregnancy. Hence the land can be seen as providing nourishment for the living as the placenta is return to the land completes a holistic circle of life (Mead, 2003, p312). From this descendancy, an individual is thought to emerge at birth into the tangible realm of existence (Barlow, 2011, p37). After death, this cycle continues as their body returns to the earth and their *wairua* (spirit) passes into the spiritual realm. (Higgins, 2017, p78). This process of dying typified in sayings like "*I whānau tātou ki te mate*" which explains the process which starts at birth, with the burying of a newborn's placenta in ones *tūrangawaewae* (homeland) (Sharples, 2008, p2). That process is completed with the burial of that same person, as their body returns back to the land with their *wairua* passing into the spiritual realm (Higgins, 2017, p79). Thus, the transfer of material between those who are considered to be passing over to the spiritual realm back into the living is considered to transgress the natural order of this cyclic nature of life (Royal, 2017, p109).

The importance of death and the immense *tapu* involved can be seen in the processes of *tangihanga (funeral). Tangihanga* are considered the most sacred of processes in Māori society (Higgins, 2017, p78). This is because the deceased are believed to begin their journey into the spiritual realm at this point (Higgins, 2017, p80). Not only are *tangihanga* considered a highly *tapu* process due to the cyclic progression of life and death but furthermore due to the fact that *atua* also inhabit this realm (Royal, 2017, p112). Although the creation narratives held by *iwi* differ in detail, they generally believe in the creation of humanity by *atua* (Royal, 2017, p112; Sharples, 2008, p2). This not only makes *atua* ancestors of Māori, it affords them the highest levels of *mana* (prestige) (Royal, 2017, p100). Due to this the *tangihanga* process has many protocols intended to maintain both the *mana* of *atua* and *tipuna* (ancestors) and furthermore to protect the living from the dangers of transgressing the sacred nature of this process (Mead, 2003, p463). *Karakia* are used throughout this process which both

acknowledge *atua* and *mihi* (acknowledge) to the journey of the deceased (Otago University, 2015, p1). Further *karakia* along with the application of water is also used to remove the extensions of tapu in order for the living to return to a state of *noa* (free of tapu) in a process known as *whakanoa* (Otago University, 2015, p1). The extent of the precautions performed even in contemporary Māori society highlights the importance of these concerns to Māori.

Additionally, the dangers of transgressing the *tapu* of these realms have been entrenched in Māori society through the fables of Maui. Many *iwi* refer to Hine-nui-te-pō as being the guardian of the underworld and thus responsible for the mortality of mankind (Ngata, 1998, p47). The final adventure of Maui in which he attempted to immortalise mankind by reversing the process of birth and climb back through the vagina of this atua cemented amongst Māori the immense dangers of transgressing the *tapu* of life and death (Royal, 2017, p100). In this fable, Maui is crushed to death, caught between the thighs of Hine-nui-te-pō after being betrayed by a companion that took the form of the Pīwakawaka (Royal, 2017, p178). To this day many *iwi* still regard this bird as an omen synonymous with death and heed this warning taking great care to protect themselves from *tapu* through karakia and whakanoa processes (Te Ara, 2018).

The human body itself is also considered highly *tapu*, encompassing both the *mana* of the individual and his physical state which is bound through *mauri* (life force), linking *te taha kikokiko* (tangible realm) and *te taha wairua* (spiritual realm) (Mead, 2003, p223-232). This holistic interpretation in which the body is fundamentally connected with *wairua* also makes organ donation highly contentious to Māori society (Lewis & Pickering, 2003, p78). According to *tikanga* Māori the interconnectedness of these realms presents the danger that aspects of *te taha wairua* may also be transferred during the process of organ transplantation (Lewis & Pickering, 2003, p78). *Mākutu* (Curse) and other negative manifestations in the spiritual health, could thus be transferred infecting the recipient with spiritual ailments. Furthermore, as the recipient was now 'contaminated' with aspects of another individual's *wairua* their own journey through to the spiritual realm may be compromised (Royal, 2017, p123). It can, therefore, be concluded that there are significant aspects of *tikanga* Māori that must be considered to facilitate the culturally appropriate transplantation of human material.

Throughout the colonised history of New Zealand, Māori have had a warranted mistrust of the medical system. Since colonisation Māori health has significantly declined in comparison to the health of their Pākehā counterparts (Ellison-Loschmann & Pearce, 2006, p78-81). This has largely stemmed from the abrupt adaptation of Western lifestyles, diet and the arrival of new diseases (Gallagher, 2003, p325). However through colonisation Māori also lost access to their *turangawaewae*, their language and culture, and thus *tikanga* which maintained *noa* (sanctity) in the lives of Māori (Gallagher, 2003, p325-340). This loss of *tikanga* has often been argued to have attributed to the degradation of the '*whare tapa whā*' model of holistic

health[2] (Durie, 2017). Furthermore, massive controversy ensued following several cases beginning in 1963 when human material of Māori was removed from the deceased without the consent of the individual or their family (Sharples, 2008, p2). In many of these cases, tissue was removed in order to determine the cause of death. However, in addition, tissue has been removed for research purposes without consent. In one such example, an infants heart was removed to investigate the causes of cot death. In this case, *whānau* (family) were neither consulted nor were considerations made for their cultural concerns. This lead to unacceptable delays in the *tangihanga* process infringing upon the *tapu* nature of the individual's journey to the spiritual realm (Sharples, 2008, p1-20). The *maemae* (hurt) that many *whānau* expressed over these actions can be seen in the novel, 'Baby No Eyes' written by Patricia Grace. This novel expressed the trauma *whānau* held over the removal of a child's eyes for the purpose of medical research within the cultural framework of *mauri*, *whakapapa* and *tapu* (Grace,1998). Such events caused immense hurt to Māori *whānau* leading to stigmatisation of both the medical system and organ donation. This has lead to a rather justifiable fear that body parts may be removed without consent, leading to both poor participation of Māori in both organ donation and suspicion of Western medicine (Sharples, 2008, p1-20). In response to these events, Te Puni Kokiri in 1999 produced a guide for the removal, retention, return and disposal of Māori body parts and organ donation which in essence, reiterated the absolute need for *kōrero* (dialogue) to be had with *whānau* (Sharples, 2008, p1-20). This followed on from several other amendments in 1996 which affirmed the responsibility of medical researchers to seek the informed consent from the individual and/or their *whānau* (Ellison-Loschmann & Pearce, 2006, p120).

Due to the hurt and poor health outcomes that have arisen, it is important for clinical practice to incorporate aspects of *tikanga* Māori. This would not only increase the trust in the relationship between medical staff and Māori, but would lead to more conversations to be had amongst *whānau* concerning organ donation (Sharples, 2008, p1-20). This would likely reduce prevalent ideologies believing that it is safer not to donate organs due to *tikanga* concerns and fear of unconsented organ removal (Sharples, 2008, p1-20). Furthermore, incorporation of *tikanga* Māori would lead to a greater knowledge of *tikanga*, further mending the severed connections of the holistic model of *hauora* (health) (Tookey, 2016, p12). Due to poor health statistics it is vitally important for all Māori to seize the beneficial health possibilities that the contemporary medical field offers. However, participation amongst organ donation will only rise if these issues are addressed and the medical field incorporates the aspects of *tikanga* into all clinical practices.

The Organ Donation of New Zealand was established in 1987. Its establishment came, as heart transplant surgeries became increasingly common in New Zealand (ODNZ, 2018). ODNZ today currently manages all organ and tissue donation, sourced from the deceased (ODNZ, 2018).

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[2] The whare tapa whā model encompasses the physical, mental, spiritual and family support as integral components of the wider holistic health of an individual (Durie, 2017).

Research into the processes specific to ODNZ, did not conclude any acknowledgement to the cultural concerns of Māori or address any specific implementation of *tikanga* Māori. Māori, however, still benefit from the support of an assigned donor coordinator (ODNZ, 2018). This support can continue for years and include anonymous letters to be exchanged and regular updates on the condition of the recipient. (ODNZ, 2018). The lack of implementation of *tikanga* is thus concluded along with significant mistrust of the medical system to have lead to significant lack of Māori participation amongst organ donation.

This disregard of *tikanga* Māori in the clinical practice of ODNZ became a major impetus that lead to further research into strategies that could promote Māori participation in organ donation. Although Pita Sharples has stated that "the *tūpāpaku* (deceased) is *tapu*, and to interfere with it in any way is abhorrent to our culture," (Sharples, 2008, p1) there are cultural practices that could be implemented to bring this practice further in line with the values of *tikanga* Māori (Sharples, 2008, p1-20). Currently, no official register exists that indicates New Zealanders consent to donate or receive transplanted organs (ODNZ, 2018). Although a drivers license register does exist, these only indicate a person's wishes at the time they applied for a drivers licence. It does not meet the requirements for consent in the Human Tissue Act (Human Tissues Act, 2008). Recently, in 2008, a bill was brought to parliament which intended to increase organ donation rates by creating an official donor register (Human Tissues Amendment Bill, 2008). This was contrary to evidence indicating that registers are an ineffective tool for increasing organ and tissue donation (Abouna, 2008, p32). Other factors such as the religious and cultural views towards death and the body, the predominant cause of death, and the number and efficiency of transplantation coordinators were found to make a more significant contribution to the number of organs and tissues available (Turia, 2008, p2). The former minister, Tariana Turia of the Māori Party also expressed concern at this bill. She argued that according to Māori *tikanga,* informed consent was not an individual prerogative. Rather informed consent relied on the preference for the collective involvement of *whānau* (Turia, 2008, p2).

> *"In our world view, allowing individuals to be the sole decision-makers regarding whakapapa material is entirely contrary to our tikanga and the preference for collective involvement."* -Rt. Hon Tariana Turia, 2008

In contrast, Pākehā ideology largely encompasses the individual, giving primacy to the rights of the individual over what happens to his or her body after death (Lynskey, 2015, p 32). This highlights the key conflict between the ideologies of Pākehā and Māori tikanga. Māori through careful consideration and care act to ensure the transfer of loved ones over into the spiritual realm, while Pākehā simply refer to the preference of the individual who is deceased (Royal, 2017, p223).

Therefore to bring *tikanga* Māori in line with the practices of organ donation, it is first important to increase the awareness of Māori *whānau* and accomodate their concerns. The

viewpoint of The Māori Party was also supported by the Dunedin Community Law Centre, who supported the right of families to object to the use of human tissue; noting that once an individual has passed away, his or her needs should become secondary to those still living (Turia, 2008, p2). Although this would seem counterproductive addressing the concern of Māori *whānau* would provide greater dialogue between health professionals and Māori. Coupled with the prevalent need for life saving organ donations that many Māori *whānau* are becoming increasingly aware of, the dialogue would likely lead to an increase in Māori organ donation rates (Ellison-Loschmann & Pearce, 2006, p145-147). As the bill failed to develop a national donation register, consent remained the right of the family of donors regardless of the donor's decision (ODNZ, 2018). Although this is consistent with the principles of *tikanga* Māori, informed *whānau* consent can only be achieved when Māori understand the implications and benefits of organ donation. Thus, given the high need for Māori organ donation health professions must be made aware of these concerns and the application of informed consent must be sought within a cultural context.

The simplest and most effective way that ODNZ could reduce the concerns associated with the *tapu* of organ transplantation would be to incorporate *karakia* into all aspects of the transplantation procedure. *Karakia* were used traditionally in every aspect of life from welcoming the dawn and farewelling the day, to ensuring a safe journey and as a treatment for different types of illness (Tomas, 2006, p 25-30). *Karakia*, in their true essence, are ritual chants invoking spiritual guidance and protection (Royal, 2017, p210). Today *karakia* are often used to ensure a favourable outcome in important events and undertakings such as *tangihanga*. This usage ensures that the *tapu* would be lifted from important events, or equally that *whānau* would be protected during times considered *tapu* (Tomas, 2006, p 25-30). As *karakia* are regarded as integral to many Māori practices today, implementing them would have a positive effect on the Māori perspective of organ donation. Māori apprehension concerning their loved ones transition into the spiritual realm could be eased further with a *tuku wairua* (release of spirit) ceremony. This form of *karakia*, performed by *tohunga* (priests) is intended to ease the passage of the spirit into the afterlife (Tomas, 2006, p 25-30). This process is already in practice in circumstances where Māori bodies are subjected to the coroner office (Lynskey, 2015, p32). As this procedure is a legal requirement in many deaths this form of *tikanga* Māori can be requested to be performed alongside the coroner's investigation. *Tuku wairua* ceremonies have successfully appeased many Māori *whānau* throughout the stressful order that in many cases causes delays in the *tangihanga* process (Human Tissues Act Review, 2010, p67).

Another aspect of organ donation that does not align with *tikanga* Māori is the required anonymity of both the donor and the recipient. Within the medical field, the right to confidentiality is highly important and enshrined within law (Ellison-Loschmann & Pearce, 2006, p145-147). However, within the context of organ donation, it would be both beneficial and appropriate for the identities of willing donors and recipients to be shared amongst their

whānau (Sharples, 2008, p1-20). This would allow the further implementation of *tikanga* Māori such as *utu*[3] (justice). Utu, however, would require the identities of both the recipient and the donor to be disclosed, severely infringing on the individual's right to privacy. One such manifestation of *utu* that would facilitate appropriate *tikanga* Māori is *hākari* (feast) (Keane, 2013, p269). *Hākari*, were used both traditionally and contemporarily as closure to occasions considered *tapu* (Keane, 2013, p269). This is due to the *noa* nature of food, similarly to *karakia*, food contains the ability to lift the *tapu* associated with the deceased (Keane, 2013, p269). As *tapu* is one of the biggest reasons highlighted for Māori reluctance to organ donation, implementation of *hākari* would alleviate many of the concerns surrounding the *tapu* of organ transplantation (Keane, 2018, p271). Furthermore, *hākari* hosted by the recipient and their *whānau* would allow the reciprocation of *manaakitanga* (care). The overriding argument for the importance of disclosing both the identity of the donor and recipient lies in its potential to increase the holistic *hauora* of Māori (Durie, 2017, p74). Although the benefits of the physical contribution of organs are obvious, all Māori can benefit from this process. The social connection enhanced through these actions could also aid the mental and emotional health of the donor family, comforted in the knowledge that their loved ones *koha* (gift) has positively impacted the lives of another *whānau* (Shaw, 2010, p70). This would likely give *whānau* closure and ease the suffering of *whānau* during such traumatic times. Furthermore, *manaakitanga* through the concept of *utu* would raise awareness of the *mana* involved in the selfless donation of human material.

Utu could also create an intrinsic pressure on the recipient to both uphold his own *mana* and also the *mana* of the donor. This is the case as the *mana* of the recipient can be thought of as been enhanced by the donor, pressuring the recipient through the concept of *utu* to reciprocate this *aroha* (compassion) and thus take greater care of such a life sustaining *taonga* (gift) (Tomas, 2006, p70). This could create a potential pressure for the recipient to improve his own health through better lifestyle and health choices. As *whānau* form the basic social and political structure of Māori society, an individual's willingness to seek healthier lifestyles would likely propagate throughout families, thus helping to lower the incidence of Māori with organ failure.

The implementation of *utu* within the process of organ donation would ultimately require changes concerning the anonymity of participants. Although the right to confidentiality is

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[3] Often ignorantly defined as 'revenge' *utu* is a process that maintains the balance and harmony within a society (Strong, 2006, p4). *Utu* governed relationships when a breach of *tapu* occurred or where *mana* was increased or lost through the actions of an individual or group (Polack, 2013, p32). For example, if a neighbour gave a Māori a gift, both parties knew that *utu* required the Māori to give a similar gift in return. By giving a gift in response, Māori did not lose *mana* and the status quo was maintained. If, however, a neighbor insulted a Māori, both parties knew that attacking the neighbour's village was the appropriate *utu* reaction (Strong, 2006, p4). Through the concept of *utu*, organ donation, the ultimate form of *manaakitanga* could be reciprocated by further actions of the recipient and their *whānau*. This reciprocation could manifest in many different forms but would ultimately lead to a wider acceptance of organ donation through an increase in dialogue amongst *whānau*.

important, Māori and Pākehā alike should also be afforded the right to request contact with the recipient/donor's family. Should this desire be mutual then an individual's right to these cultural practices should be encouraged. Through *utu* it has been shown that the *tapu* of organ donations can be reduced through *hākari*. *Utu* could also improve the quality of recipients lives, and thus impacting healthy changes amongst Māori *whānau*. Through these changes and the resulting dialogue, the benefits of organ donation would be promoted. From this analysis, it is concluded that by affording people the choice on whether or not contact may be made, an individual's rights to confidentiality and an individual's right to express their culture can both be accommodated.

This research has reinforced the discomfort many Māori hold with regard to the current protocols of ODNZ. These protocols and a lack of regard to *tikanga* Māori has unequivocally lead to lower participation rates amongst Māori. These rates are further affected by the understandable suspicion by which many Māori view the medical profession. It is also clear that Māori hold a distinct worldview largely incompatible with the ideologies of Pākehā and medicine. Although many argue that organ donation and *tikanga* Māori contradict, the need for organ transplants has provided the impetus to bring the practice of organ transfer further in line with *tikanga* Māori. The recommendations of this essay which include changes that would allow the utilisation of *utu*, *manaakitanga*, and processes of *whakanoa* would allow Māori to see the health benefits from their own holistic perspective. Normalising the practice of organ donation within *tikanga* would undoubtedly lead a reduction of Māori reluctance to donate. It is clear that Māori need any available improvement to address the effects of colonisation within the health sector. Through incorporating *tikanga* within the processes of organ donation and further implementation into all health related fields Māori stand to improve the health of their people for generations to come.

He aha te mea nui o te ao?
He tangata! He tangata! He tangata

What is the greatest thing in this world?
The people! The people! The people

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Analysing How *Tikanga* Is Implemented in Oranga Tamariki: The Ministry for Children

Sophie Smith

Child Youth and Family, which is now known as Oranga Tamariki since 2017, have a clear focus to support and address a child or young person's needs which has a broad incorporation of *tikanga* (Māori customs, culture, behaviour and traditional values (Mead, 2016, p. 431)) within their organisation to approach this aim (Oranga Tamariki - Ministry for Children, 2018). It is important to address the implementation of *tikanga* into this organisation as it is integral and essential for those who are referred to, or voluntarily use this service. This is essential for the individual and *whānau* (family) outcomes with the purpose of ensuring that all *tamariki* (children) are in a loving *whānau* and community where *oranga tamariki* (wellbeing of all children) can be realised (Oranga Tamariki – Ministry for Children, 2018, p. 2). Throughout this essay I will be analysing how *tikanga* is implemented in Oranga Tamariki – The Ministry for Children, it will also have a clear focus of addressing how the social workers within the organisation, and how the organisation itself implements *tikanga*. This will be analysed by looking at who works within the organisation, and how they are required to work. This essay will also be looking at how *tikanga* is implemented within Oranga Tamariki's principles and frameworks which workers use, which now includes a changed approach in relation to the rebranding of Child, Youth and Family.

Child, Youth and Family have undergone major changes since 2017 and is now officially known as Oranga Tamariki (Oranga Tamariki - Ministry for Children, 2018). It is now a new ministry dedicated to supporting any child or young person in Aotearoa New Zealand whose wellbeing is at significant risk of harm now, or in the future (Oranga Tamariki – Ministry for Children, 2018, p. 2). There has been a five-year plan put in place to transform how the most vulnerable children in Aotearoa New Zealand are cared for. Their purpose is to ensure that all *tamariki* can be recognised and have their own voice, and that the new ministry puts children and young people's safety and wellbeing first (Moss, 2018, p. 2). Child, Youth and Family had experienced many issues around their performance which had a detrimental impact amongst the people they worked with in many ways, even in the most extreme cases which included death (McQuillan, 2017). The same children and young people would keep entering the system, these were children who were suffering from abuse, missing out on health care and education, as well as committing crimes before being dumped out of the system once they had turned seventeen. The expert panel who was appointed by the government said that "Child, Youth and Family was not meeting the needs of vulnerable children and young people, they were not helping them grow into flourishing adults" (McQuillan, 2017).

"Oranga" is the wellbeing which Oranga Tamariki want to help the children they work with to have, and *"tamariki"* is the reminder that children are descended from greatness who are born with an inherent *mana* (power) that can be damaged by abuse and neglect. Oranga Tamariki support children and *whānau* to restore their *mana,* sense of self, as well as important connections and relationships. They emphasise their right to heal and recover, and for children to reach their full potential (Oranga Tamariki - Ministry for Children, 2018). They have introduced a new way of doing things which is called the "Oranga Tamariki way" and is also a part of the values which the organisation honours by living these values every day. They implement this by putting *tamariki* first, respecting the *mana* of all people, emphasising that *aroha* (love) is vital, and ensuring that *whakapapa* (genealogy) is valued. *Tika* (appropriate behaviour, good grace (Mead, 2018, p. 400)) and *pono* (true to the principles of culture) are also significant to the organisation, as well as the recognition of *oranga* being a journey which interlinks with *tikanga.* The foundations which carry their approach include a child centred system, high aspirations for Māori children, an investment approach, strategic partnership, practice frameworks and engagement with all New Zealanders (Oranga Tamariki - Ministry for Children, 2018).

In order to work for Oranga Tamariki, the organisation requires a worker to become a registered social worker which means a recognised qualification needs to be obtained. This could include a Bachelor of Social Work or Applied Social Work, Ngā Poutoko Whakarara Oranga (Bachelor of Bicultural Social Work), Poutuārango Toiora Whānau (Bachelor of Social Work) or a Master of Social Work. Alongside this, The Vulnerable Children's Act 2014 states that if you have certain convictions which are serious, you cannot be employed in a role where you are responsible for or work alone with children (Vulnerable Children Act, 2014). It is also highlighted that the studies of *te reo* Māori (Māori language) are important, as well as being able to communicate with people from all ages and cultures which they can relate to. From this, all social workers are required to be registered with the Social Workers Registration Board (Careers NZ, 2018).

To become registered, it is now essential to hold a valid competence certificate which includes the Social Workers Registration Board Ten Core Competence Standards. The first standard which social workers have to meet is to be able to demonstrate the competence to practice social work with Māori. This includes being able to demonstrate knowledge of the Treaty of Waitangi, *te reo* Māori*,* and *tikanga* Māori*.* It is also necessary for a social worker to be able to articulate how the wider context of Aotearoa New Zealand both historically and currently can impact on practice (Social Workers Registration Board, 2016). The concept of *te rangatiratanga* (absolute sovereignty, self-determination) is an essential part of this standard as it is important to be able to maintain relationships that are *mana* enhancing, self-determining, respectful, mindful of cultural uniqueness and acknowledge cultural identity (Social Workers Registration Board, 2016). *Te manaakitanga* (care and hospitality) is also a part of this competency standard as it is vital that practice behaviours are utilised to ensure

mauri ora (healthy individuals, maximum health and wellbeing) by ensuring a safe space, acknowledging boundaries, and being able to meet obligations (Social Workers Registration Board, 2016). The final way pursue competence to practice with Māori is to be competent with the concept of *te whanaungatangai* (sense of family connection, relationship, kinship) which is being able to engage in practice which is culturally sustaining, strengthens relationships, is mutually contributing, connecting, and encourages warmth (Social Workers Registration Board, 2016).

The second competency standard is to be able to practice social work with different ethnic and cultural groups in Aotearoa New Zealand. This includes being able to acknowledge and value a range of world views including divergent views within and between cultural groups (Social Workers Registration Board, 2016). Workers also need to be able to understand that culture is not static and that it changes over time. Being able to culturally analyse how the culture, social work approaches and policies of Oranga Tamariki may compromise culturally safe practice, which is important in relation to uplifting one's *mana* and not trampling on it as this hinders good *whānau* outcomes (Social Workers Registration Board, 2016). Under this competency, it is also necessary for a worker of Oranga Tamariki to be able to be aware of their own cultural beliefs, values and historical positioning and how this can impact on their social work practice with their *tamariki and whānau* from other backgrounds. It also includes that a social worker must be able to engage with people, groups and communities in ways that respect family, language, cultural, spiritual and relational markers. It is also important to be able to demonstrate a knowledge of cultural relevant assessments, intervention strategies and techniques (Social Workers Registration Board, 2016, p. 1-2) which are important for the engagement and intervention when working with *whānau.*

Oranga Tamariki are able to uphold the Treaty principle of partnership which interlinks with *tikanga* as Oranga Tamariki are able to collaborate with other services in order to enhance *tamariki* and *whānau* outcomes. These partnerships can be between the government, community, *iwi* (tribe), government agencies, and other Māori organisations (Oranga Tamariki - Ministry for Children, 2018). Partnership with other services is important for the wellbeing of those Oranga Tamariki work with, as Māori are overrepresented in the system. Since the rebranding of Child Youth and Family to Oranga Tamariki, there has been issues in recruiting more Māori social workers (Harrison, 2018). Māori children and young people make up half of those who come into contact with the Care and Protection and Youth Justice system and they are twice as likely to be referred to statutory services compared to the rest of the population (Oranga Tamariki – Ministry for Children, 2017, p. 12).

Overall, the name change from Child, Youth and Family to Oranga Tamariki shows that they reflect *tikanga* into their organisation. Oranga Tamariki's mission and value statements show that they have a clear focus on implementing *tikanga* into their organisation and into practice by having a *whānau* approach and valuing a child's overall wellbeing which is an important

concept in relation to *tikanga* which Oranga Tamariki practice in their everyday lives*. From the qualification requirements and the competency standards from the Social Workers Registration Board, it has been highlighted that a broad understanding of *tikanga* is essential to able to work for Oranga Tamariki, and to be a practicing social worker in Aotearoa New Zealand. Due to these requirements, this then strengthens the implementation of *tikanga* within the organisation*. This becomes prevalent through the competency standards as there is a strong recognition of the use of *te reo* Māori*, tikanga* Māori*, recognition of past events including colonisation, uplifting *mana,* manintaing and strengthening relationships, cultural identity, and the concept of *te manaakitanga* which all underpin *tikanga.* The recognition and understanding of the Treaty of Waitangi underpins *tikanga* within Oranga Tamariki as it emphasises partnership and bicultural practice which is essential to all social workers within the organisation (Waitangi Tribunal, 2016).

Working with Māori is an essential part of Oranga Tamariki's policy, as Māori are overrepresented in the organisations system. Working with *mokopuna* (grandchild or young person) and *whānau* is a priority for Oranga Tamariki and it is important for those within the system. *Te Toka Tumoana* (distinctive rocky reef formation protruding out of the ocean, often used as a marker to navigate safely into and out of harbour (Oranga Tamariki – Ministry for Children, 2016, p. 1)) is Oranga Tamariki's indigenous and bicultural principled framework. It describes the principles and values of the framework that guides social workers, managers and leaders through all work they do with *mokopuna* and *whānau* Māori. It is built on the integrity and distinctiveness of Māori beliefs and practices to advance *mokopuna ora* (healthy baby or young person) within the statutory social work context (Oranga Tamariki - Ministry for Children, 2016). Indigenous practice refers to how Oranga Tamariki strengthens *tangata whenua* (people of the land), working with Māori. Bicultural practice refers to how *tauiwi* (non-Māori) work with Māori within Oranga Tamariki.

There are three overarching principles imbedded within Oranga Tamariki which are essential when working with Māori. The first principle is *tiaki mokopuna* (protect and care for young people) which is the roles, responsibilities and obligations to ensure safety, care, support, and to develop and protect the children and young people within healthy families and *whānau* from all forms of abuse. This means that *mokopuna* Māori protective factors are embedded within Māori social structures and practice (Oranga Tamariki - Ministry for Children , 2016). The second overarching principle is *mana ahua ake o te* (cherishing the uniqueness and prestige of children and young people) which is the potentiality and absolute uniqueness that is inherited and developed of Māori children and young people, which underpins a child centred practice for *mokopuna* Māori (Oranga Tamariki - Ministry for Children , 2016)*. The final principle is *te ahureitanga* which is the distinctiveness of being Māori, reclaiming that Māori worldviews and practices are valid, legitimate, self-determining and diverse (Oranga Tamariki - Ministry for Children, 2016). This reinforces that solutions must have a Māori

worldview which is relevant and enhances self-determination, so it can be sustainable in practice.

Oranga Tamariki also have eight guiding principles for wellbeing when working with Māori. They are designed to assist social workers during their engagement with *mokopuna* and *whānau* Māori but can also be used across other cultures in order to support quality social work practice (Oranga Tamariki - Ministry for Children, 2016). The first principle for wellbeing when working with Māori includes *tikanga* which focuses on stability and balance, justice, the right or correct ways of doing things, safety, integrity and fairness. Workers within Oranga Tamariki are able to implement *tikanga* through engaging with *whānau* by practicing Māori customs, habits and methods which are acceptable and respectful to the culture (Oranga Tamariki - Ministry for Children , 2016). The second principle of wellbeing is the use of *te reo* Māori. It is important to use the Māori language appropriately and respectfully during engagement as this helps build and strengthen relationships with those who Oranga Tamariki work with, as well as increases the ability to comprehend negative phenomenon which is impacting on Māori. This then enhances the use of strategies to empower and develop real life change (Oranga Tamariki - Ministry for Children, 2016).

The third principle of wellbeing is *whakamanawa* (to pass on confidence, courage or strength) which has three concepts that relate to each other within the single concept based on the syllables. *Whaka* means to cause something to happen or change, when this combines with *mana*, the concept then turns to understanding the full and true potential of a person through encouraging their own strengths in order to strengthen their own prestige, power, control, status, self-esteem and spiritual power. When *wa* completes the overall principle, it then becomes a challenge that the changes that need to be done, can be done in a definite space (Harmsworth, 2005). This principle is important because it has a clear focus on supporting *mokopuna* and *whānau Māori* on their pathway from states of oppression in all forms of abuse to emancipation and beyond (Oranga Tamariki - Ministry for Children , 2016). The forth principle of wellbeing is *wairuatanga* (spirituality) which focuses on Māori values in all aspects and enables Māori to view and make sense of the world which we live in. This principle also breaks down into three concepts based on the syllables that relate to each other. *Wai* recognises the water or life source which is needed for nourishment to all people. *Rua* translates to the number two or can also represent second, therefore meaning a second source of life which is referred to as the spiritual source, or spirit. *Tanga* then focuses on the consciousness of feeling, being, thinking and acting Māori (Oranga Tamariki - Ministry for Children, 2016).

The fifth principle of wellbeing is *kaitiakitanga* (guardianship and protection) which are the roles, responsibilities and obligations to protect, support, sustain and keep safe those who Oranga Tamariki work with. It emphasises the importance of trust and strengthening relationships (Oranga Tamariki - Ministry for Children, 2016). The sixth principle of wellbeing

is *whakapapa* which is the connection between significant people, places and values. *Whakapapa* acknowledges Māori world views in ways that everything that is living and non-living have a connection with each other. It is important because it emphasises relational connections and cultural identity (Oranga Tamariki - Ministry for Children, 2016).

The seventh principle of wellbeing is *manaakitanga* which reinforces the ways that people care for and enhance the potential of others. It emphasises that it is important to show *manaakitanga* as it can help those within Oranga Tamariki overcome the associated *tapu* (restricted) of a situation or issue to *noa* (ordinary) which is when *tapu* is removed (Oranga Tamariki - Ministry for Children, 2016). The eighth and final principle of wellbeing is *rangatiratanga* (self-determination) which focuses on enabling *whānau* self-determination and leadership through knowledge, wisdom, and empowerment. It is important to recognise the different levels of leadership within *whānau, hapū* (kinship group), and *iwi* as one does not want to trample on one's *mana* (Oranga Tamariki - Ministry for Children, 2016)*.*

Overall, the indigenous and bicultural overarching principle framework has a family and child centred approach which incorporates Māori cultural values, beliefs, and world views. It focuses on strengthening relationships and connections to the land which are all important to *tikanga* and are implemented within Oranga Tamariki. Through the eight principles of wellbeing *tikanga* becomes prevalent as *tikanga, te reo* Māori*, whakamanawa, wairuatanga, kaitiakitanga, manaakitanga,* and *rangatiratanga* are all incorporated into living by Māori values, therefore underpins *tikanga.*

In conclusion, Oranga Tamariki – The Ministry for Children, implements *tikanga* not only within the organisation, but through how social workers work with *whānau* and *tamariki. Tikanga* is implemented in a variety of ways which may not be apparent, but it becomes emphasised through the frameworks and principles which social workers use in their everyday lives. *Tikanga* is a major aspect among Oranga Tamariki, which has been shown throughout this essay which is important for the outcomes for Māori as they are majorly overrepresented within the system. It is good to see these new changes within Oranga Tamariki, but the next step for the organisation should focus on a multicultural approach instead of a bicultural approach as I believe that Oranga Tamariki should cater for all people within the system, so they have the potentiality to flourish and overcome barriers in life which they may face every day.

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Tikanga in The Royal New Zealand Plunket Society

Delila Hann

Tikanga, a word in te reo (the Māori language), referring to the 'correct' way of doing things (Mead, 2016). It is not uncommon that tikanga is related to the Māori way of conducting oneself and lifestyle through means of; traditions, ceremonies, values and morals (Mead, 2016). The Royal New Zealand Plunket Society (formerly known as The Plunket Society) is an important New Zealand organisation that is dedicated to the care for mothers, infants and toddlers (Trout, 1992). In this essay I will discuss how tikanga is implemented in the running of Plunket and further approaches that could be enforced to improve the future of New Zealand child health. In order to raise awareness of the significance of tikanga Māori practices in Plunket life, it is important to explore; how Plunket implement tikanga in their practices with mothers, how Plunket use tikanga with infants and young children and expansion on how the tikanga related to the running of The Plunket Society impacts – not only – te ao Māori (the Māori world) – but also, the entire New Zealand population.

The Royal New Zealand Plunket Society is a non-profit organisation founded in 1907, in Dunedin, by Sir Frederic Truby King (Ministry for Culture and Heritage, 2016). The organisation was initially established to generate a new approach to health in infants, due to high infantile mortality rates (King, 1913). This concept was sustained by improving the education and support in which mothers – especially new mothers - were receiving (Plunket, 2018). Today their vision is to continue to uphold their integrity whilst incorporating values of the ever- growing diversity New Zealand has acquired over the years (Plunket, 2018). Plunket nurses are the primary contact between whānau (family) and the organisation. They are the advocates for Plunket's morals and beliefs - therefore exemplifying the standards for tikanga healthcare in New Zealand. It is common that one Plunket nurse is assigned to one child throughout the duration of the contact between the organisation and the whānau free of charge.

In te ao Māori, the foundation of health is based upon a model called, Te Whare Tapa Whā, translating to the four dimensions of well-being (Royal New Zealand Plunket Trust, 2018). It is the idea that when the four constituents are sated, then the being is deemed healthy (Royal New Zealand Plunket Trust, 2018). These concepts are; te taha tinana (the physical side), te taha hinengaro (the mental side), te taha whānau (the familial side) and te taha wairua (the spiritual side) (Royal New Zealand Plunket Trust, 2018). Plunket incorporate this idea in their day-to-day running and it has proven to be an important tool, as many people believe that health is more than just a physical state (Royal New Zealand Plunket Trust, 2018).

The role of the mother in a child's life is of high importance (The Royal Plunket Society, 2018). Plunket employ nurses who educate mothers on the optimal approaches to care for their baby – catering to every individual's unique circumstances - to achieve the best life outcomes (Bryder, 2003). During traditional and contemporary day, in Māori culture, women are given the utmost respect as they have childbearing capabilities – the source of life (Mead, 2016). Moreover, with the responsibility of bearing a child came the responsibility of knowledge of childcare. Thus, mothers were usually regarded as the wealth of knowledge when it came to look after their child/children (Royal, 1961). Plunket continue to carry the legacy of a mother's responsibility by stressing importance on the interactions that they have between mothers and Plunket nurses and the education that mothers' receive.

During 1990, an issue about The Plunket Society arose as it was deemed by the population as 'solely white' and 'middle-class' - with only 5.2% of the nurses identifying as Māori (Bryder, 2001). This would then lead to the decline of Māori and Pacific Islander babies being enrolled under Plunket, despite being the two highest deprivation rates in the country (Plunket, 2001). During this time a Plunket nurse, Robyn Griffith, explains she did not push 'Plunket ideology' on mothers of Māori or Pacific Island descent, but rather, referred them to older women of the same background to help them with the traditional care of their newborns (Bryder, 2001). Instead of learning and implementing these traditions themselves, most nurses during this period felt it best to learn directly from someone who had gone through what the expectant mothers were currently going through (Bryder, 2001). Also, to avoid miscommunication of intentions – therefore decreasing the risk of offense.

In 2001, guidelines for non-Māori nurses interacting with Māori mothers were established, highlighting the importance of the relationship in which Plunket nurses have with mothers (Fox et al., 2001). The list consisted of detailed approaches to; greetings, visiting Māori homes, attire for nurses, communication, kai (food) and antenatal education (Fox et al., 2001). Examples include, greetings with mothers should be conducted in te reo as a sign of respect. Shoes should be removed when entering a Māori home, marae (building where formal meetings and discussions are held) or service – taking care as to not comment negatively about the surroundings – and making sure the areas of consultation (that may include changing of the baby) are carried out in approved areas. Nurse attire should show little flesh and be presentable. Throughout communication, jargon should be avoided as to not belittle mothers for having less understanding of medical terms and although eye contact may not be present – the action is not indicative of disinterest. Kai is to be accepted with compassion and provided when being visited. Lastly, discussions during individual or group antenatal sessions - pertaining to reproductive areas - should have safe parameters established, without personal or invasive questions (Fox et al., 2001). By issuing a comprehensive standard procedure, we are able to see that Plunket put emphasis the importance of the connection made between their nurses and the mothers. By following these procedures, this helps to put all of the mothers' taha at ease – knowing that their assigned nurse involves family (taha

whānau), cares for the child's well-being (taha tinana), respects places of tapu (restrictedness or sacredness)(taha hinegaro) and attempts to engage in common language and practices (taha wairua). Before nurses are able to improve the health of children in New Zealand, they must first gain the respect and trust from mothers – therefore aligning themselves with cultural tikanga practices is of pivotal significance.

We are able to see that the implementing of tikanga Māori, although a seemingly small feat, has increased the enrolment of Māori patients into The Plunket Society from 1990 to today (Royal Plunket Society, 2016). A report addresses the challenge of reaching out to Māori whānau (Royal Plunket Society, 2016). This is due to conventional means of promotion for Plunket - including pamphlets and general advertisements - evidently being ineffective for the enrolling of the Māori cohort (Royal Plunket Society, 2016). A method that agrees strongly with the Māori culture is word of mouth (Bryder, 2001). Māori traditionally did not have written tellings of their histories, they had incredible memories that allowed them to retell their stories and geneaologies – as some examples. Therefore the most effective way to get Māori mothers to enrol their pepī (babies) was when relatives and loved ones had positive experiences with Plunket nurses. They would tell their friends, sisters and daughters to enrol their children – so that they could receive the best support (Bryder, 2001). This is aligned with the idea which Plunket started called, "Mothers' Clubs", whereby new or experienced mothers would come together at monthly intervals to discuss and relay stories of motherhood occurrence (The Royal Plunket Society, 1961). Moreover, examining situations and offering guidance on how to combat any challenges should they arise once more (The Royal Plunket Society, 1961). This tradition of Mothers' Clubs has been continued through to modern day and has been a helpful means for mothers to refer to for help. However, today these Mothers' Clubs have turned into an inclusive group called 'Parent Groups' where both maternal and paternal counterparts are invited to join (The Royal Plunket Society (b), 2018). Not only is this available for help but there are also solely, Māori, Pacific Island, Asian groups, seeing as these ethnicities are the top three groups projected to be lead the 'new babies born' statistics (Royal Plunket Society, 2016). Plunket is becoming more accommodating for the population of New Zealand by providing specialised communities for families to engage in, to aid in the learning of mother and child health.

By applying tikanga into Plunket's daily routine they have inadvertently called to the New Zealand population and told them that Plunket care about their cultural values and morals. This is the best way to send a message to the population as the ethnicities seen as the minorities, feel they are able to reach out for help.

The first 1000 days – according to Plunket – are the most important for growth in a child's life and is supported by the organisation during this time (The Royal Plunket Society (c), 2018). The organisation goes the extra mile and suggests care for children up to primary school age (usually 5 years old) (The Royal Plunket Society, 1961). Plunket stresses the importance of

this time of development, stating that this period strongly affects; brain development, social competence, physical skills, speech, understanding of morality, overall health and economic engagement (The Royal Plunket Society (c), 2018). Therefore when nurses would visit, they would check these specific aspects to track the infant's health – sating taha tinana (The Royal Plunket Society (c), 2018). The frequency of the home visits – once invited by the mother – would depend on the degree of need (The Royal Plunket Society, 1961).

As previously referred to above, the guidelines for non-Māori nurses interacting with Māori families were outlined in 2001 (Fox et al., 2001). For pepī this includes; avoiding the head at all costs, as it is deemed tapu, if required explanations for dealings with the head, genitals or umbilical cord, if pepī is on the floor – not stepping over him or her out of respect and not changing pepī on surfaces where food may come into contact (Fox et al., 2001). Although the infant is unable to understand the moral reasons for these practices, it traces back to the idea of Te Whare Tapa Whā. The tapu areas are respected for the sake of taha hinengaro, thorough examinations are carried out to sate taha tinana and the family are encouraged to attend the meetings as to learn more about caring for the baby – for taha whānau. This puts pepī in a safe and healthy environment, which is important to Plunket (Royal New Zealand Plunket Trust, 2018).

The Royal Plunket Society does a tremendous job of aligning with tikanga Māori. A cultural milestone was reached, in November 1987, when Plunket's first official hui (Māori meeting) was held in Auckland where Māori and Pākehā women and babies attended to speak of the way they felt about Plunket, with nurses voicing their concerns of not being able to reach out to Māori whānau (Bryder, 2003). It was an educational experience that every person whom attended gained knowledge from and the information collected was vital to Plunket's success in inclusion of all cultures (Bryder, 2003).

In the past, the employment of Māori staff was through a process in the form of a hui (Fox et al., 2001). The meeting entailed; karakia (prayer), mihimihi (introduction of people), whakawhanaungatanga (conversations to build relationships), kai, kaupapa (purpose of meeting – presentations) and mihi whakamutunga (question raising and conclusion) (Fox et al., 2001). This is a thorough process, which leads to an improved understanding of who the people involved are in essence. Initially only Māori nurses underwent the specific process for recruitment, but today it is a more common for nurses of different backgrounds to undergo the process (Fox et al., 2001). Undergoing this cultural proceeding – once again – links back to Te Whare Tapa Whā, where families enrolling under Plunket services are able to feel safe, that the nurses that are consulting and advising them are culturally aware.

Traditionally, Plunket stressed importance on mothers caring for their newborns- seen in various articles such as, "The mother is expected to do most of the handling and nursing of her child" (The Royal Plunket Society, 1961). However, today the imminence of a father's role

pre and post pregnancy is becoming more prominent, and Plunket has accommodated for this through the all- encompassing parent groups (The Royal Plunket Society (c), 2018).

Plunket continues to carry its long-lasting legacy to – not only – child health, but also mothers' health in New Zealand. We are able to see that with Plunket imparting knowledge on the future generations, they are more inclined to enroll their children into the Plunket programme. This creates a positive cycle of learning, education and cultural awareness. Although tikanga pertains to the Māori way of conducting day-to-day activities, the morals and values behind the actions provide a wholesome perspective of life – which any person of any descent can agree with. The holistic approach of looking at health through Plunket's vision, as not just physical but mental, spiritual and family-oriented is truly a healthier way of life. Plunket implement tikanga beautifully, whilst continuing to become more culturally diverse as time progresses. Plunket have set standards high and have proven that a population is able to be immersed in a culture if it is enforced so positively.

Overall, the combination of working with mothers and infants contributes to the entire wellbeing of child health (and mothers' health) in New Zealand. Along with the additional cultural training Plunket nurses undergo, it makes for a more wholesome experience for New Zealanders starting families. Our day and age see less mortality rates in infants, which was Plunket's mission during the time of establishment. The holistic approach Plunket take on health is the best way to start life.

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How *Tikanga* is implemented in Ministry of Education

Tiare Scott

New Zealand, *Aotearoa*, the land of the long white cloud, is the homeland to the Māori. This unique characteristic of New Zealand, is seen nowhere else in the world, the Māori culture offers an extravagant and extraordinary value and allows New Zealand to stand tall and be proud. One cultural aspect is *tikanga* Māori, which is said to be the customs, protocols, values and the morals that the Māori communities live by. "*Tikanga* Māori deals with right and wrong" (Mead, pp. 12-14, 2016) meaning that *tikanga* will influence how Māori communities interpret if a practice or an action is right or wrong. *Tikanga* influences everyday life experiences within the Māori world, impacting processes that include, funerals, weddings, welcoming ceremonies and even the way they interact with their pairs their environment and the whole world, (Mead, pp. 20-22, 2016). Māori, are considered as the *tangata whenua,* can be translated to, the indigenous people, they are "of the placenta and of the land where their ancestors have lived and where their placenta are buried." (Dictionary-1, 2018). Māori are the *tangata whenua* because they are considered as the indigenous people, they were the first to claim New Zealand as their homeland, (Niuapu & Schertow, 2018). Therefore New Zealand as a country should embrace this cultural aspect by implementing *tikanga* Māori into their houses, their schools, and even in government organisations, as Māori is the indigenous culture and is only evident in New Zealand (Ara-1, 2018) therefore it is important that New Zealand maintains the growth and knowledge behind Māori culture to ensure that cultural extension does not occur. An important organisation is the Ministry of Education, in this essay I want to find if the Ministry of Education play any role in maintaining the growth and knowledge behind the Māori culture but focus on *tikanga* Māori as this is an important aspect to the Māori culture. The key *tikanga* Māori aspects discussed are *matauranga* Māori, *tapu, whakapapa, whanaungatanga, powhiri, Manaakitanga, mana, hohou ronga*. Examples will be given of how *tikanga* is implemented within the organisation of the Ministry of Education.

Tikanga Māori is an important aspect in the Māori culture, it is one of the pillars that keep the cultural identity of being Māori intact. Hirini Moko Mead has dedicated a whole book in describing what *tikanga* is. In the introduction of Tikanga Māori: living by Māori values, Mead discusses the fact how *tikanga* is regarded as a common law of Māori society and it is important that in today's society Māori should see *tikanga* as an essential societal asset, (Mead, p.11, 2016). New Zealand is multicultural and is made up of a diverse population (Stats, 2013). From the 2013 Census, it reports that European ethnic group was still New Zealand's largest major ethnic group, with 74% of the population identifying with one of more European ethnicity (Stats, 2013). With 74% of the population in New Zealand being European Māori society have had to adapt and change over the year enable to fit in and be accepted into the society of New Zealand. As a result of this *tikanga* Māori has also adapted and

changed through the years, however organisations such as Ministry of Education have recognised that Māori culture is sacred to New Zealand and the importance and relevance of what *tikanga* Māori should not be forgotten, (Mead, p.11, 2016), which is why Ministry of Education have implemented *tikanga* Māori into their organisation and they have seen positive effects of how the unique aspects that are involved in *tikanga* Māori have reflected amongst the staff of their organisation and the population of New Zealand.

The Ministry of Education is the Government lead advisor for the education sector, their role is to shape and direct the education agencies, (Zealand, 2018). Their purpose is to shape an education system that delivers equitable and excellent outcomes. They also state that they support and provide resources for the community, this involves working with parents, *iwi*, and Pasifika advisors and community groups to get greater participation in education, (Zealand, 2018) The Ministry of Education has also created 10 National Education Goals (NEG) that summarise the ideal schooling image that give New Zealand the opportunity to achieve economic and social progress. In NEG 10 it states as image that all individuals will show respect towards each other and that ethnicity and cultural heritage will not be a factor of judgement or offense, New Zealand population will understand that the indigenous culture is Māori and acknowledge that it is an important point in why New Zealand is unique compared to the rest of the world, (Zealand-1, 2018). This shows that the Ministry of Education is aware that a large percentage of New Zealand's population are immigrants showing that New Zealand is a culturally diverse country, but most importantly New Zealand is the homeland to the Māori. With the Ministry of Education's national education goal acknowledging the unique Māori culture, and showing the importance of respect displays a positive representation and example of how non- Māori New Zealand citizens and students and teaching faculty should interpret the Māori culture and whatever the ethnicity of an individual, you should always treat them with the upmost respect.

The Ministry of Education produce The New Zealand Curriculum, this includes the rules and regulations of an education system and is what New Zealand schools use to outline practices used within their classrooms. The New Zealand Curriculum is made up of many policies that are produced by The Ministry of Education, one of these policies is the Treaty of Waitangi policy. The policy states that the curriculum must acknowledge the principles of the Treaty of Waitangi understand that New Zealand is "bicultural" (*The New Zealand Curriculum*, 2007). Māori is the indigenous culture of New Zealand and all students should have the opportunity to acquire the knowledge of "*te reo Māori me ona tikanga*", (*The New Zealand Curriculum*, 2007). *Te reo Māori me ona tikanga,* translates to, the language of Māori and its customs principles and beliefs. This policy results to show that the Treaty of Waitangi and the diverse cultures that make up New Zealand should not go unnoticed, in fact we should embrace the cultures especially the Māori culture and allow for the opportunity for all students to learn the language and *tikanga* Māori. For the Ministry of Education to enforce a policy that reflects their opinions on the importance of acquiring the knowledge of "*te reo Māori me ona*

tikanga", shows that the Ministry of Education have learnt and understood aspects of *tikanga* Māori this is an example of the *tikanga, matauranga* Māori, which can be seen as "the learning of *tikanga"*, (Mead, p.244, 2016). *Matauranga* Māori is very important in the Māori world as it is how *tikanga* Māori, is still valid in today's society and the ability for it to be passed down from generation to generation. (Mead, p.243, 2016). However there is a chance that *tapu* of *matauranga* Māori can be breached, as the "*matauranga* Māori ties it firmly into the system of beliefs and values of the Māori people", (Mead, p.244, 2016). If something is considered *tapu* it usually suggest that it is sacred (Tapu, 2018), and the limits to breaching the *tapu* that is influenced is sensitive, meaning that because *matauranga* is *tapu* it is important that individuals or groups such as the Ministry of Education, when given the *matauranga* Māori it is important they appreciate it with respect so they don't breach *tapu*.

During the early 1900's there were no official policies implemented within the education management system that encouraged or condoned the punishment for children speaking Māori (Mead, p.8, 2016). However Māori children were persuaded to leave their Māori culture at home before they were allowed to attend their schools, as the government at the time were forcing assimilation, (Walker, pp.23-24, 2018). This caused a drop in the statistics of fluent Māori speakers, and there was a noticeable change where English tended to be the first spoken language and Māori was the second, (Walker, pp.23-24, 2018). If this were to continue, there is high chance that New Zealand would have lost the unique cultural aspect of Māori. However, in today's society the Ministry of Education have implemented a policy and strategy called *Tau Mai Te Reo*. There are many benefits that support the strategy of *Tau Mai Te Reo*, this includes how it supports identity, language and culture. (Education, p.7, 2013) The supporting of identity shows that the Ministry of Education are implementing the importance of the *tikanga* of knowing who you are and who your family is, which is *whakapapa*. *Whakapapa* can be translated to your genealogy, (Ara, 2018). Understanding your *whakapapa* is important. It is how an individual can trace back their line of relatives all the way back to the *atua*. This also will show who your *iwi* is and where in New Zealand is your homeland and also the boat your ancestors arrived on when they first came to New Zealand. This will lead to many positive outcomes with one being the Ministry of Education's belief that Tau *Mai Te Reo* will lead to the "development and celebration of our national identity." (Education, p.7, 2013) An example of this can be seen on the Ministry of Education website, where there are photos of members of the Ministry of Education and a paragraph which includes, their name and a timeline of their journey in the Ministry of Education. This is seen as an interpretation of the Māori *Mihi,* which is a formal speech of greeting, and usually includes ones *whakapapa*, as the paragraph is inviting and welcoming to the reader and offers a greeting of who they are and where they come from only difference is that it is their Ministry of Education journey (Zealand-2, 2018).

Ka Hikitia, Accelerating Success, is a strategy that The Ministry of Education has implemented to rapidly change how education performs so that all Māori students gain the skills,

qualifications and knowledge they need to succeed and to be proud in knowing who they are as Māori. (Education - 1, p.9, 2013). *Ka Hikitia* emphasises the power of collaboration and the value of working closely with iwi and Māori organisations and also creating ways for whanau, hapu, iwi and Māori to contribute and lift the performance of the education system (Zealand-3, 2018). Allowing for the inclusion of the whanau, hapu and iwi shows *tikanga*, for instance, *whanau* is seen as "the most supportive group in the life of any Māori", (Mead, p.177, 2016). It is the makeup of your closet relatives which usually include your parents and your siblings. *Hapu* is a unit or a group that is made up of many *whanau* groups, but they are all linked together by a common ancestor, (Mead, p.167, 2016). *Iwi* can be translated to tribe or nation, meaning it is the largest social group, and again everyone who is a part of one *iwi* will be linked to a common ancestor (Ballabara, p.149, 1998). These social groups are *tikanga* Māori aspects of the various groups that make up the Māori population today, (Mead, p.163, 2016). Roger M. Keesing studied the Māori culture and described *hapu* as a corporate group, which Keesing defines it as a group of people who work together as one (Ballabara, p.31, 1998), the corporates group is the body which collectively holds and defends a territory (Ballabara, p.31, 1998). In this case the corporate group is the Ministry of Education and the territory they are defending is the education system which includes the students and their *whanau, hapu* and *iwi.* This shows that The Ministry of Education is willing to work with the same intentions as a *hapu* and gives evidence that they understand that working as a group with support and motivation to achieve one goal will lead to success. The Ministry of Education coordination in allowing the involvement of the *whanau, hapu* and *iwi* will also improve the cultural understandings and knowledge of the education sector but increase students well-being "students" well-being is strongly influenced by a clear sense of identity", (Education - 1, p.17, 2013). It is showed that "students do better in education when what and how they learn reflects and positively reinforces where they come from", (Education - 1, p.17, 2013). Being able to perform better in-class will most definitely lead to a positive improvement towards the student's well-being. This here is *tikanga* Māori it is showing *hauora* considers all areas of an individual's well-being, for example, your spiritual wellbeing, physical wellbeing, mental wellbeing and also your family wellbeing, ("Māori health models – *Te Whare Tapa Whā*", 2018). These strategies also shows that the Ministry of education is implementing *whanaungatanga* within their organisation. For instance, *whanaungatanga* is the sense of having a connection or a relationship with someone else, (Dictionary, 2018). *Tau Mai Te Reo* and *Ka Hikitia* act as guide (Zealand – 2, 2018) that will allow for the Ministry of Education and teaching fellows of the education sector to improve in their *matauranga* Māori and their knowledge towards the Māori culture this will therefore help with things like pronunciation of names, knowing the meaning of *tapu* and that it is *tapu* to sit on a table, this will therefore improve the connection in the relationship and *whanaungatanga* between the organisation, teaching fellows and students. *Whanaungatanga* will also be improved within the wider community building the relationship between the each *iwi, hapu* and *whanau* with their local schools and also the Ministry of Education.

The Ministry of Education is involved with *Korero Matauranga*, let's talk about education, which is a programme that is suited to all demographics. This programme gives the opportunity for different cohorts of the New Zealand population to come together and express their ideas in conversation to help build a better education system, (Matauranga, 2018). Events are held to allow for meeting and sharing of ideas to take place. On the *Korero Matauranga* website there is an example of an event shown on film, in this film we see a *powhiri* like ceremony starting with a *karanga,* (Matauranga, 2018), ending with the formal greeting of a *hongi,* (Matauranga, 2018). *Karanga* and *hongi* are both involved in the process of a formal welcome, where *karanga* is a call made from a women from the hosting group to the visitors, and *hongi* is the pressing of the noses is equivalent to a handshake, (Media, 2018). This shows that *tikanga* is implemented as a *powhiri* which is the traditional way of a ceremonial welcome, (Media, 2018). This also gives evidence to show that the Ministry of Education understand their role when it comes to being the *tangata whenua* (hosts) towards the *manuhiri* (visitors), (Media, 2018). The film also displayed evidence of the Ministry of Education providing, seating, activities, performances and entertainment, food and beverages for their visitors (Matauranga, 2018). This shows *Manaakitanga,* (Media, 2018) as the Ministry of Education had provided the visitors with hospitality allowing them to feel welcomed and comfortable. The outcome of this even showed that the Ministry of Education follow *tikanga* that are required when welcoming visitors.

Mana is seen within the organisation of the Ministry of education. For example, *mana* is said to be a supernatural force in a person, place or object, (Dictionary-2, 2018). This force is granted to you by the atua, it allows prestige, authority, control and power. This can also be perceived within the Ministry of Education, for example they hold authority over the education sector in New Zealand. *Mana* can also be earned, the Ministry of Education's *mana* can be earned or taken away from the New Zealand public. For example the public can see the Ministry of Education's work ethic by comparing the percentage of achievement, if achievement is showing a pattern of increase, this will allow for the public to respect the Ministry of Education therefore increasing their *mana.* Another way the Ministry of Education show *mana* is their leadership, a good leader, an article written about the characteristics of an effective leader states, that the most effective measurement to show how effective leadership is, is done by the extent to which the group has attains its goals (Vojta & A, n.d.). Because of The National Education Goals, (Zealand-1, 2018). Made by the Ministry of Education this shows that they are implementing *mana* within their organisation.

 "*He aha te mea nui o te ao, He tangata, he tangata, he tangata",* (TPA, 2018). This is a famous Māori proverb that translates to "what is the most important thing in the world? It is the people, it is the people, and it is the people. The Ministry of Education are committed to provide an educational system for students to allow them to have the opportunity to live a luxurious life. This is implementing the *tikanga hohou rongo*, to make peace, (Mead, p.134, 2016). "The process of *hohou rongo* is to stop further hostilities, secure a state of peace",

(Mead, p.134, 2016). Education is important to have, as this will lead to a good job with a good income that will allow you to live a stressful life, and a peaceful life.

In conclusion, the Ministry of Education have implemented the *tikanga* Māori aspects of *matauranga* Māori, *whakapapa, whanaungatanga, powhiri, mana, hohou rongo,* into their organisation. Examples were discussed giving evidence such as showing leadership in how they run the education sector, being hospitable when holding events for visitors, making goals and implementing them for the benefit of the people. The *tikanga* values that the Ministry of Education display give positive improvements towards how their organisation is run. We also discussed how the Ministry of Education is aware that New Zealand is the homeland to the Māori, which offers a unique characteristic to New Zealand allowing them to stand tall and be proud. The Ministry of Education is an important organisation in New Zealand, they are role models to New Zealanders and other organisations and their work ethic that involves *tikanga* aspects mean that the knowledge and the growth of the Māori culture will never be forgotten and New Zealand will forever stand tall, as a country that is proud of their indigenous culture, Māori.

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The understanding and practice of *tikanga* Māori in the Food Science Department at Otago University.

Kenzie Unahi

Tikanga Māori has only in recent years become further acknowledged and understood by New Zealanders. This concept is fairly new in the educational sector regarding researching purposes, or Māori that want to explore and reconnect with knowledge that may have been lost (Mead 2016: 2). There is great variation of the term *tikanga* Māori in the world today which is part of the reasoning behind an increase in research (Mead 2016: 2). *Tikanga* is very complex and covers a wide range of terms but is generally described as a way of controlling society through the underlying values and principles that Māori use in every aspect of their lives (Mead 2016: 13-28). Values form the basis of many concepts and beliefs that are included in the practice of *tikanga* (Duncan & Rewi 2018: 30). *Tikanga* influences the way Māori behave and has an extremely influential impact on their decisions and actions (Mead 2016). There are many challenges and risks associated with the loss of *tikanga* and learning to adapt in ways that can be maintained in the changing world around us (Duncan & Rewi 2018: 31). This is an important concept for Māori and other residents of New Zealand (NZ) to understand as it has shown to benefit majority of NZ residents (Ford 2012: 28). Specifically, for Māori people as it can be recognised and practiced in their everyday life, which may enhance their cultural identity. Education is an important sector where *tikanga* should be more prevalent due to the benefits of expanding cultural knowledge and gaining trust and unity from all individuals involved. This essay will focus on the Food Science department in The University of Otago and how or if they implement *tikanga* into their education system and how it may be beneficial to all students. The key points of this essay include information on how the University is incorporating *tikanga*, *tikanga* associated with food and food safety, how the Food Science department has implemented this and if the implementation of *tikanga* has positively affected Māori and other students in this department.

Creating new strategies around learning for Māori students can be achieved by incorporating *tikanga* and other principles into school facilities. This has proven to increase their achievement levels significantly (Ford 2012: 28). *Tikanga* in education may refer to the structures and systems that operate within the school as guidelines (Ford 2012: 30). The school that the Ford (2012) study assessed, included engaging with Māori families and attending pōwhiri (welcome ceremony) where new students were welcomed into the school community. Increased level of communication between teachers and students' families was embraced and increased knowledge of working around the child and their learning abilities rather than a standard interaction for every student (Ford 2012: 33). Improvement of Māori students increased greatly after these systems were put in place which contributes to the importance of understanding and practicing *tikanga* Māori through education. The University

of Otago has launched an updated Māori Strategic Framework that intends to support Māori students, areas of Māori research, extend *mātauranga Māori* (Māori knowledge) and the language and provide an environment where Māori students are able to thrive (University of Otago 2017a). It is of great importance for *tikanga* Māori to be recognised, understood and practiced throughout areas of education. Education is presently seen as the way to success and employment to Māori, rather than skills that were required for survival in the past such as fishing (Barlow, 1991: 109). Incorporating *tikanga* into education for Māori is to reconnect with their heritage while adapting to the changing world (Barlow, 1991: 109). Understanding and acknowledging their culture may help to support them in the contemporary world of employment. The University of Otago Food Science Department is an area that express the importance of *tikanga* around food and food safety through education. This will be discussed in further detail in the following paragraphs.

The Otago University Māori Strategic Framework (MSF) created six goals regarding an increase of Māori knowledge, Māori language and Māori opportunities for both staff and students attending the University (University of Otago 2017b). A few of these goals include the use of *tikanga*. Establishing *tikanga* in school curriculums increases the importance of Māori culture towards Māori and other students to everyone involved (Rewi & Rātima 2018: 311). This is followed by educational success. Staff learning opportunities and trainings will be offered around *tikanga* (University of Otago 2017b) and the Māori language (te reo Māori). This intends to generate an effective response for the cultural needs of Māori students (University of Otago 2017b). This is not only offered to all staff but will be promoted through activities within the University. The lack of qualified teachers that were able to teach the Māori language in the 1970's was so low there was extreme difficulty in trying to implement this into education (Paringatai 2018: 280). This led to training schemes for native speakers. There is still a struggle today to implement te reo Māori into schools but has seen to be increasing over the years. Although, tertiary institutions contrast significantly to schools which may influence these effects. Other cultural symbols and imagery will be promoted across campuses and further guidelines around *tikanga* and *kawa* (protocol) developed (University of Otago 2017b). This is intended to be implemented to a successful level that results in ongoing contribution and continual improvement of these factors. The area this text will explore further in terms of this strategic plan and implementation of *tikanga* Māori is through the Food Science Department at this University. For example, the Food Science Department has an assigned *kāiawhina* (assistant) who is able to assist Māori students with their troubles regarding the degree. There is special funding that can be used by Māori and Pacific candidates (students applicable) to attend at a conference every year which broadens their opportunities around learning (Food Science Department n.d). Another example is a three-day opportunity where Māori secondary students get to perform and interact with science in a hands-on experience (Department of Food Science n.d). These are some examples that display how the University of Otago is implementing *tikanga* into the Food Science

Department. I will elaborate on these examples in regards to *tikanga* in the following paragraphs.

Tikanga related to food requires an understanding of *tapu* (sacred or to be set apart) and *noa* (release from *tapu*). *Tapu* is very powerful and refers to sacredness and restrictions (Williams 2018). This is a very brief outline of *tapu* and is very complex when gone into depth. Raw food is considered *tapu* whereas cooked food is considered to have an effect of *noa* (Duncan & Rewi 2018: 42). A reason for this is the danger around some raw foods that can inhibit poisonous compounds and have negative health impacts. There are many actions that can be performed such as eating and cooking food which releases the *tapu* state of the food and can be considered *noa* (Duncan & Rewi 2018: 42). *Noa* is to make things ordinary or to restore balance (Mead 2016: 36). Both these concepts of *tapu* and *noa* align with suitable health and safety practices (Henry 2018). The Food Science Department presents the guidelines of *tikanga* they implement in the Laboratories before each session. These guidelines include various aspects of *tikanga* and why they are enforced in this department. For example, food should never be passed over the head. This is due to the head being the most sacred or *tapu* part of the body for Māori. Another value is an object such as used paper tissues, bags and hats that have come into contact with the body or bodily fluids is to be kept separate from surfaces where food is placed (Henry 2018). Tea towels have one purpose and is for the drying of the dishes. They are washed separately also (Henry 2018). Sitting on tables and benches where food is consumed is also considered unhygienic and disrespectful to Māori (Cultural Competency Series 2008). This is also disrespectful in many other cultures as well, alongside the unhygienic factor. Glasses should be only used for drinking water and no other substances should be poured into them (Cultural Competency Series 2008). Fridges and freezers should be used to store food regarding human individuals and not mixed with other substances (Cultural Competency Series 2008). These guidelines are followed by Māori through *tikanga*. Hence, why this is incorporated into the guidelines at the Food Science Department at The University of Otago. It is important to follow these rules for Māori and other ethnicities (Cultural Competency Series 2008). These encourage the application of hygienic and safe guidelines to be performed in kitchens, workplaces and food oriented areas. It also creates a respectful environment towards food and health. Recently, a system for verifying food based on *tikanga* Māori has been showcased. This is the world's first indigenous system regarding this which is also expanding to other cultures (Kupenga 2017). This is an exciting aspect regarding *tikanga* and food as it is becoming increasingly known around the world and is finally becoming recognised of its importance. Other aspects of *tikanga* found regarding food is through the cultivating and harvesting from the sea before the European settlers arrived. This has reduced dramatically due to difficulty accessing the land and the amount of time it takes to retrieve the food. Harvesting and gathering food from the sea is difficult to do with the current landscape and relocation (Leoni, Wharerau & White 2018: 378). This displays an effect the European settlers had on *tikanga* around food for Māori.

There are many reasons why *tikanga* around food is considered important to many individuals. Health, well-being, hygiene, safety and the cultural concepts of *tapu* and *noa* provide the base reasoning for this importance. Māori are extremely caring and supportive of their friends and family which displays *manaakitanga* (care) (Ministry of Education 2011). This concept of *manaakitanga* is associated with *tikanga* around food as Māori practice these rules to provide safe food that is of no danger to individuals.

The *tikanga* implemented in the Food Science Department is relatively similar. Although, the ways they incorporate this *tikanga* from opening in the morning to closing at night will be discussed alongside the opportunities that are available to Māori students who are studying or wanting to pursue Food Science as a career. The Food Science Department has implemented *tikanga* by presenting and reiterating the aspects of *tikanga*. This is done through presentation slides before laboratory sessions, reminding students and staff of the *tikanga* aspects and reprimanding students when they have not acted in the appropriate way. I am a member of staff in the Food Science Department and can agree these actions are performed. Although, I am only part time so cannot state this is reinforced all the time. Tea towels are washed separately to all other spoiled linen and the sitting on benches and tables where food sits are prohibited (Henry 2018). Hygiene consists of removing your hair net and lab coat when exiting the lab and washing of the hands when entering the lab. This limits possible contamination from outside and contributes to a safer and hygienic environment. Hats, bags and other objects that have come into contact with the body or its fluids is not placed on surfaces where food is placed. This is important *tikanga* around food as Māori do not combine these things where food or cooking is done as it is not considered right. Drinking vessels are solely used for the purpose of drinking water (Henry 2018). Also, the fridges and freezers used to store food is the only purpose these appliances are used for. Touching other individuals head, entering and crossing a room while an authoritative individual is speaking and stepping over a person is to be avoided at all times when in the Food Science department. These things are how the department expresses their incorporation of *tikanga*. It is difficult to find actual evidence that they implement these *tikanga* in the workplace due to lack of academic reports in the department. Through personal communication, there is aspects of *tikanga* shown in the workplace but cannot state every student entering the door acknowledges and practices these protocols. Other ways the Food Science department implements *tikanga* is through creating opportunities for Māori students. This ranges through scholarships, science wānanga, funding for conferences and other opportunities. There are numerous opportunities for Māori students to obtain through this department. The science wānanga is a community outreach programme the Food Science department is involved with. It is available to Māori secondary school students who are interested in pursuing science as an option at University (Department of Food Science n.d). Staff and postgraduates are involved by delivering programmes in Food Science to these Māori students on *wānanga* (educational seminar, learning). It is a hands-on experience where these individuals stay on their local marae and indulge in science with the help of the University staff and students

(Department of Food Science n.d). *Tikanga* is acknowledged and practiced throughout this whole experience. Staff on this trip attended a training course about *tikanga* before going and were involved with *tikanga* on the marae and in the kitchen during the *wānanga*. There is special funding for tertiary students studying Food Science that are interested in attending conferences which is beneficial for many candidates. There is Māori student support at the University known as the Māori centre. Any Māori student can go here to study, get support and provide a safe place for them (Māori Centre n.d). There are multiple scholarships Māori students can apply for if they are studying a Bachelor of Science or Bachelor of Applied Science. Food Science and Consumer Food Science are included in these bachelor's degrees. There are also New Entrance Scholarships for Māori specifically that are intending to enrol in a full-time University degree at Otago (University of Otago n.d). These opportunities for Māori students provide aspects of *tikanga* to help and support them through their University experience. NZ has a wide range of over achieving to underachieving student levels in the education sector in a broad perspective (Mckinley & Hoskins 2011: 49). Māori achievement is generally recorded at the lower end of the scale which is concerning and strategies and reasonings for this have been discussed (Mckinley & Hoskins 2011). The structure of the education system is a major part why Māori students are struggling to achieve at the same level to their peers. The education system has not promoted Māori culture and community engagement in the past (Mckinly & Hoskins 2011: 50). Cultural achievement has shown to be crucial for Māori students to improve and positively influence their schooling which is shown by the Kaupapa Māori education (Mckinley & Hoskins 2011: 51). This example displays the significance of *tikanga* Māori in schools and how it can achieve positive results. Associating these aspects of community and cultural concepts such as *tikanga* into the Food Science Department can produce positive effects and extend the cultural knowledge of all students, not just Māori. Looking at these results, the implementation of Māori culture and *tikanga* in the Food Science Department may help to improve and narrow this range of achievement. By implementing these into this area of education, Māori students are likely to be positively affected which may show in their results and achievements. This would lift up the low Māori representation in education in a positive way that also positively effects NZ as a whole.

The number of Māori students attending the University of Otago is increasing. The Annual Report (2017) suggests this is due to the support and effort the University has given to and for Māori students over the years. The importance of maintaining and increasing the success of Māori students at University is imperative to changing society, community and the individuals lives (University of Otago 2017c: 15). The University has also formed alliances with other NZ University such as Auckland and Waikato to create an online Master of Māori and Indigenous Business programme in 2018 (University of Otagob: 25). This programme has shown another perspective how the University is working with *iwi* (tribe) to begin to establish leadership and expertise within the Māori economy. The University of Otago MSF aims to build on this progress in all areas and continue to develop the relationship between Māori. The levels of participation and success are also set to increase with the 2022 MSF (University

of Otagob: 39). The results and achievements of Māori students at the University are seen to be improving in all areas. The Annual Report (2017) does not comment on the Māori student's success in the Food Science Department. Therefore, it is unable to be said if the incorporation of *tikanga* and mātauranga Māori in the Department has had a positive effect towards Māori. Although, the University has explained Māori participation and success is increasing over the years in all areas which includes the Food Science Department. There are controversial results around Māori achievement within other levels of education. In secondary education, the Māori population have seen to be increasing the percentage of passing Level 2 NCEA but only at the same rate as all other ethnicities (Mckinley & Hoskins 2011: 54). Therefore, the difference in passing rates is still relatively the same between Māori and other ethnicities in this case. The University does not state if the difference is becoming smaller between ethnicities, only Māori students are achieving at a higher rate than ever before. Although, the University has reported many statistics around Māori success. This includes an increase in Māori students and participation levels, improvement in achievement and success levels and Māori students feeling more supported in this learning environment (University of Otagob). There is not strong enough evidence to state that *tikanga* is implemented in the Department of Food Science.

In the education sector, incorporating *tikanga* Māori into the curriculum and framework has indicated positive effects among Māori students. The University MSF that has been updated is likely to encourage this further by creating more equality between Māori and other students. The Food Science department has shown to implement aspects of *tikanga* associated with food and other behavioural aspects. Although, these aspects are hard to measure if they have made an impact on Māori students in this department. Therefore, there is not strong evidence to support that they do implement this in their department. Māori students have seen to be increasing in the University Food Science Department compared to previous years. It is important for Māori to feel supported throughout their education which can be improved through the knowledge and practice of *tikanga*. To conclude, *tikanga* has been incorporated but not to the extent that it can be evidently supported into Otago Universities Food Science Department. The extent of this is unknown, although indicates a positive beginning to creating equal learning opportunities for all students.

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Tikanga, or lack of it- within the Ministry of Education Organization
Sam Bocock

The Ministry of Education's purpose is to shape an education system that delivers equitable and excellent outcomes. A part of their vision is that every New Zealander is strong in their national and cultural identity (education.govt.nz). One thing the Ministry does not deliver much of is valuable information on *tikanga* within their organization. You cannot strive for a strong cultural identity, if that very culture is not implemented internally. The Ministry of Education is the Government's lead advisor on a bicultural country's education system, therefore Māori and their way of life should be properly represented. Māori as the indigenous people of Aotearoa have strived to embed their culture and values, often referred to as *tikanga*, throughout its national culture. Since the signing of the Treaty of Waitangi in 1840 *tikanga* has been recognised and promulgated in legislation, policies and strategies, learning environment, and curriculum. This essay will firstly identify what *tikanga* is present within the organization currently through Treaty of Waitangi commitments, advisory roles, and collective agreements. I will then explain the significance of the treaty in relation to the Ministry of Education, and lastly make suggestions as to how the Ministry could better implement *tikanga* inside their workplace through assessments, principles, values, and physical experiences.

Evidence such as documents outlining the *tikanga* practices and polices embedded within the Ministry of Education Organization are scarce, and very hard to come across. Efforts were made where I called their helpline, after being redirected several times, I was left to record a query on an unknown answering machine. In over two weeks, I have still not been contacted by whomever I left a message for, and several emails to a 'part of the ministry that can help with my questions' have not been addressed. This research centred interaction, as a public stakeholder and student within the system governed by the Ministry has demonstrated a lack of *tikanga* in the way they conduct themselves and poorly interacts with the interested public. Their official website is like a *rua*, a bottomless abyss that gives one a resulting feeling of being lost. Each click takes you further down a wormhole, without actually directing you to anything useful. Research and investigation are crucial parts of education, something they should promote, not obscure.

I did, however, find that the Ministry and their staff are described as committed to the Treaty of Waitangi and what it stands for (Ministry of Education, 2017, p. 6). They aim to raise academic achievement by Māori. The Ministry expects staff to give active expression to the principles of the Treaty of Waitangi as they carry out their daily professional duties (Ministry of Education, 2017, p. 6). They also expect staff to be well informed, innovative and resolute about considering the Treaty of Waitangi in all business matters (Ministry of Education, 2017,

p. 6). There is a strong influence of the treaty, but nothing detailing exactly what giving expression to what the treaty actually means, or how it may be incorporated in to the Ministry's corporate culture and practices (Ministry of Education, 2017, p.6). It also fails to mention which part of the treaty is being referred to, as it is a complex constitutional document with many different components and interpretations. One cannot be expected to interpret how they are to consider the treaty, there must be further explanations.

The Ministry of Education has a set of collective agreements, one of which includes the implementation of *te reo Māori* (Māori language). The New Zealand Educational Institute (NZEI) Te Riu Roa Collective Agreement for field staff has interesting requirements that staff must meet. Parties held to this agreement include the Secretary of the Ministry of Education and the New Zealand Education Institute Te Riu Roa (Inc). Within this there is a *te reo Māori* assessment, which is an interesting and potentially essential standard to be met. I find this essential because *te reo* is an official language of *Aotearoa*, and should be treated with the same veneration as English. Where a staff member's skill and knowledge of *te reo Māori* and *tikanga Māori* have been assessed by the Ministry and a level of attainment set out in the Ministry policy has been reached the dollar amounts set out below will be added to the individual's salary (NZEI, 2018, p. 32). Having an assessment of *tikanga* and *te reo Māori* competency is beneficial for field staff trying to understand and build relationships with Māori when executing their strategies and policies. It is also an innovative measure that would aid in fostering mutually beneficial relationships internally within the Ministry of Education's organisation and workplace. One of their 'domain themes' listed is the acquisition of skills and competencies to better enable achieving the Ministry's objectives for Māori (NZEI, 2018, p. 72). This is one of the domains listed as compulsory professional skills and learning. As these compulsory requirements and assessments apply to the Secretary of the Ministry, one must assume that this applies to every staff member within the Ministry. However, there are no documents to suggest this is the case. The Secretary should serve as a role model for the Ministry, and every staff member should be assessed in their ability to embrace aspects of *Māoridom* (world of the Māori) to show their bicultural acceptance and respect.

Within the Ministry of Education there is a Business Enablement and Support Group. Unbeknown to most, there is a Ministry *Raukura*/Chief Advisor *Te Ao Māori* (the world of Māori) role. The current Chief Advisor is a distinguished Māori scholar, Dr Wayne Ngata. His role has two primary functions, the first to provide advice and leadership across the Ministry to help the organization accelerate Māori education achievements as Māori; seeking equity of outcomes and the promotion of Māori identity, language, and culture (Ministry of Education, 2017, p. 9). The second function is to support the ministers, the secretary for education, the leadership team, and directors of education to respond to all Treaty of Waitangi business and related manners (Ministry of Education, 2017, p. 9). There are many questionable and problematic aspects relating to the employment of this Chief advisor. Is just one advisor enough? The Ministry of Education leadership team consists of twelve members,

yet only one is a representative for Māori. As at 30 June 2017, the Ministry had 2,632 full time employees, of these, two employees are working under the *Te Ao Māori* group (Ministry of Education, 2017, p. 27). That works out being 0.07% of the working force. This is a serious issue of racial misrepresentation within a government sanctioned public service organisation. If we live in a bicultural society, there should be a stronger presence of Māori within the employee roles.

The validity of the information transmitted by the Chief Advisor must also be questioned. There is no mention of what his qualifications are, or where he sources his *mātauranga* (knowledge) of *tikanga* and principles from. As every *iwi* (tribe) has different interpretations and applications of *tikanga*, is he properly representing every *iwi* collectively, or does the *tikanga* vary depending on the location of each Ministry branch across Aotearoa? Information is not available and can lead to false assumptions of validity and uncertainty. Expanding on that point, there are no details available as to what *tikanga* he teaches or encourages in the workplace. This should be outlined to the general public. I believe they have a right to know what goes on internally within an organization that has the tremendous task of educating our future leaders. Finally, the document states that the Chief Advisor is for leaders and business. What about a Māori Advisor for the rest of the staff within the workplace. I believe every worker needs guidance and support in *tikanga*, not just the higher-ranking executives.

To give sufficient background, the Treaty of Waitangi is considered to be New Zealand's founding constitutional document. Signed on the 6th of February 1840, it included the rights and responsibilities of the Crown to govern Aotearoa and formalised a partnership to recognise and protect Māori values, traditions and *tikanga*. Although phrased in broad terms, the Treaty provides for a transfer of sovereignty (Article one), a continuation of existing property rights (Article two), and citizenship rights (Article three) (Durie, 1998, p. 12). The Treaty promised protection of Māori custom and cultural values. The guarantee of *rangatiratanga* (chiefly authority/sovereignty) in Article two was a promise to protect the right of Māori to possess and control that which is theirs (Human Rights Commission, 2018). The treaty extols a partnership with the Crown that acted as a catalyst to recognise *tikanga*. Over the last four decades in Aotearoa the treaty has driven the Government's commitment to the underlying principles of partnership, protection and participation; and to ratify workplace inclusion of *māoritanga* (Māori culture/way of life) and *Te Reo Māori* (Berryman, 2011, p. 133). Acknowledgement of the significance of the Treaty is important in modern day as it gave *tikanga* the start it needed to be gradually embedded into the workplace and education.

There is no evidence of how the Treaty of Waitangi principles are implemented within the organization. Using other sources and organizations I would like to suggest what principles should be implemented and how they would be implemented within the Ministry of Education workplace. The Government, via its various agencies has responsibilities to develop

appropriate mechanisms to ensure that Māori ethical issues are adequately addressed (Hudson and Russel,

2008, p. 64). Ethics are inherently important, but it must be understood that Māori ethics are unique and differ from Pākehā ethics. The way of Māori ethics is to follow the ancestors, who formed the foundation of our kinship groups; here key concept of Māori ethic, the concept of *tika* (to be correct, appropriate), has its place (Perrett and Patterson, 1991, p. 187). *Tikanga* is the way in which one acts, but more importantly it is an inner form of life that manifests itself in one's conduct (Perrett and Patterson, 1991, p. 187). *Tikanga* is and should be present within a work place, by adhering to different ethics. Another Government agency, the Ministry of Health, supported the combination of treaty and ethics. They said that the principles of the Treaty of Waitangi must be incorporated in the proceedings and processes of ethics committees. Broad Māori cultural concepts should be respected and supported through ethical review (Ministry of Health, 2006). Principles of the treaty that the Ministry of Health need to incorporate include partnership, participation, and protection. Partnership means working together with *iwi* (tribe), *hapū* (sub-tribe), *whānau* (family), and Māori communities to ensure Māori individual and collective rights are respected and protected (Hudson and Russell, p. 65). Participation is to involve Māori in the design, governance and management, implementation and analysis; especially involving Māori (Hudson and Russell, p. 65). Protection involves actively protecting Māori individual rights, data, culture, culture concepts, values, norms, practices and language in any research processes (Hudson & Russell, p. 66). The Ministry of Education could use these three principles to create a descriptive model that will properly outline exactly what their organization means when they say that they give active expression/consider the Treaty of Waitangi.

I have provided suggestions as to what principles of the Treaty of Waitangi need to be incorporated, yet there needs to be a proposal of how these may be implemented within the Ministry of Education workplace. Participation would be implemented by ensuring equal participation at all levels, and that Māori have input in decision-making that directly affects them (Pickett, 2018). Implementing protection means Māori *tikanga* and *taonga* (treasures) such as *Te Reo Māori* are respected and given equal footing to the *tikanga* and *taonga* of other cultures (Pickett, 2018). Lastly partnership is implemented if you work with Māori in the community, it means engaging with them when planning work and strategies (Pickett, 2018). The treaty and *tikanga* go hand in hand and have a very synergistic effect within a workplace. One needs to be good at balancing the differences between policy and practice-the *tikanga* and *kawa* (Māori protocol and etiquette) of an organization. It helps to have a relationship with the *mana whenua* (people of the land) in order to gain support and give support in return (Wallace, p.26). I think Wallace is suggesting that to understand the *tikanga* of the area and how to implement it, the organization should reach out to their local *iwi*. There is a strong need to be anchored to the local *marae* (communal and sacred meeting ground) as it serves as the library of ancestral activity, and puts one in touch with the spiritual

dimension of the living and the dead (Wallace, 2008, p. 26). I suggest that each branch of the Ministry of Education reaches out to their local *iwi* and *marae*. This would create a stronger bond and respect with the *mana whenua*; and give more localised knowledge and advice in *tikanga*- compared to just one national advisor.

Aside from the treaty, *tikanga* is the Māori way of life and made up of an array of culture concept and values. To a large extent within Māori culture, the world is dealt with according to sets of traditional principles. The Ministry of Education should adopt these principles and create a code of conduct with respect to the Māori culture and society. *Whanaungatanga* (relationship/sense of family connection), *utu* (reciprocity), and *wairuatanga* (spirituality) are three cultural value concepts I believe would be well implemented in to the organization. *Whanangatanga* is a part of *whakapapa* (genealogy/ancestry), more about the numerous relationships within the greater world that bind people together (Hook, Waaka and Raumati, 2007, p. 6). It is about being a part of the greater world and knowing you are not alone (Hook, Waaka and Raumati, 2007, p. 6). Within the organization this would develop a feeling of togetherness, that I believe would be beneficial for the work environment and employee relations. *Utu* speaks to reciprocity and the expectation of balanced relationships; in a workplace it would be the demand for a balanced relationship between worker and institution wherein both parties benefit from the relationship (Hook, Waaka and Raumati, 2007, p.8). This creates a performance-based concept- for one to be rewarded you must work hard, and that work praises your strives for success. *Wairuatanga* means to recognise and accept that there is both a physical and a spiritual side to a workplace; nourishment of *wairua* is important for Māori to reconnect with those aspects of place and time that lead to the sustenance of *wairua* (Hook, Waaka and Raumati, 2007, p. 8). This is asking that you respect the culture and spiritual beliefs of your fellow employees and gain an understanding that there may be spiritual meanings to everyday things. Small aspects of *tikanga* must also be noted, and although obvious to me are unknown to some. The *tikanga* values of *tapu* (sacred, restricted, prohibited, under the influence of Atua) and *noa* (free from extensions of *tapu*) within a workplace must be respected. Not sitting on or ironing clothes on tables used for the consumption of food, not washing of clothes with table linen or placing hats on tables is *tikanga* observed by modern day Māori (Marsden and Royal, 2003, p. 8).

Inclusivism of *tikanga* in physical education curriculum perfectly explains the importance of understanding and can be applied to any discipline or workplace. In the 1980's Māori physical practices were just seen as rhythmic, with no real significance (Hokowhitu, 2004, p. 74). Annette Golding was the first mainstream physical educator that recognised that Māori physical activities presented a chance to learn more than merely skills, and for *Pākehā* to improve their understanding of Māori culture (Hokowhitu, 2004, p. 74). However, the presentation of *tikanga* must be taught well and with meaning if it is to be absorbed and fully appreciated. People from other cultures will often not take anything on board if there is no substance. If it is just a change of words from English to Māori, the exercise is pointless. For

example, a Māori teacher taught a group of boys the *haka* (performance based on traditional pre-war ritual), *'Ka Mate'*, giving the meaning behind each word. It was the first time the boys had been told what the *haka* was about, even though they had heard it all their lives. By the end of the lesson the boys were performing it with a lot more passion and conviction (Hokowhitu, 2002, p. 179). Giving something a meaning develops a greater understanding and appreciation for something, making it easier to both teach and learn. It may prove a struggle to develop these new principles and values into practice in an organization previously unaccustomed to *tikanga*. A great suggestion would be to physically experience them. The Ministry of Education organization workers could greatly benefit from a Māori cultural experience, such as an annual *marae* trip. This gives those that are strangers to *Te Ao Māori* exposure, an opportunity to mould their own understanding and appreciation of Māori culture.

I have identified that there is a lack of available information relating to *tikanga*, what it is, how it is relevant and how the Ministry of Education can authentically embed Māori principles within their practice. The Ministry is in a leadership position within the education sector within Aotearoa. It has an obligation as a part of the Government, a treaty partner and as the 'owner' of the New Zealand education system to be engaging with stakeholders and modelling best practice for other communities to replicate and improve upon. I have suggested that the Ministry rectifies these shortcomings by facilitating assessments and incorporating principles, values, and physical experiences in to the workplace. The Ministry of Education has an opportunity to work inclusively with all its stakeholders and proactively adopt *tikanga* principles and embed a *Te Ao Māori* ethos throughout their organisation, practices, curriculum and the wider sector. *He waka eke noa* (A canoe which we are all in with no exception) (Woodward Māori, 2018). We are all in this together.

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Whaowhia te kete mātauranga – Fill the kete with knowledge
Te Aroha Reo Te Kooro

Thesis statement:

Tikanga Māori (Māori customs) within Kura Kaupapa has allowed the Māori community and the educational system to grow within an active Māori political environment. For that reason, this showcases awareness and movement within an educational manner in ways that recognises Māori culture and improve academic outcomes across the educational system. Throughout this research it will outline the implementation of *tikanga* Māori within Te Kura Kaupapa Māori (TKKM) o Te Wānanga Whare Tapere o Takitimu as it is a core structuring framework within Māoridom, therefore plays a major role within the structuring educational system within *Kura Kaupapa* Māori (primary school operating under Māori custom).

Background:

As a past pupil of the *kura* (school) I have chosen TKKM o te Wānanga Whare Tapere o Takitimu for the centre source of this research essay. Through personal experience the structuring of the *kura* has implemented *tikanga* and *kaupapa* Māori (Māori approach) into their everyday focus for teaching, learning and guiding their students to fulfil their personal, spiritual and academic needs. Through examining this *kura*, *tikanga* Māori plays a major role within the system of the school, therefore, this research report will highlight the achievement *tikanga* Māori has on student success.

Aim/ objective of research:

The main aim for this research is to identify and showcase the benefits of learning within an environment that implements *tikanga* Māori within their day to day learning system. *Whaowhia te kete mātauranga* research essay seeks to contribute to the improvement of implementing *tikanga* Māori and *kaupapa* Māori within the educational system in which can advance the academic results for Māori pupil. My aim is to showcase how TKKM o te Wānanga Whare Tapere o Takitimu has implemented *tikanga* within their teaching system and the advantages for carrying *tikanga* Māori in order to fulfil the needs and academic goals for their students.

From the beginning of mandatory schooling within New Zealand, it was evident that Māori found it difficult to seek influenced guidance of education for their children. *Kura Kaupapa* Māori is a source that presents the greatest hope that benefits Māori students within the educational system. *Tikanga* Māori controls interpersonal relationships, provides ways for groups to interact, and even determines how individuals identify themselves.[1] This is shown throughout TKKM o te Wānanga Whare Tapere o Takitimu on how they have implemented

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[1] Mead, S. (2013). *Tikanga Māori: Living by Māori Values*. Wellington: Huia

strategy of teaching within a Māori way according to customs in order for their students to academically succeed within a Māori world view way of learning. This research will examine two parts, the first section will analyse the foundations of *tikanga* and *Kaupapa* Māori within TKKM o te Wānanga Whare Tapere o Takitimu. The second section will analyse their personal framework that the *kura* implements within their academic system called, "womb to the tomb philosophy"

Foundations of *tikanga* and Kaupapa Māori within TKKM o Te Wananga Whare Tapere o Takitimu

TKKM o te Wānanga Whare Tapere o Takitimu is a natural progression from Te Kōhanga Reo o Te Wānanga Whare Tapere o Takitimu.[2] The *kura* was a movement and was guided by the need of *whānau* and communities to build a sustainable place where their children go to further their education and knowledge in *te ao* Māori (Māori world view).[3] Further to this, the *kura* caters at a level of education that is rich in Māori knowledge, this is shown through *tikanga* Māori and *kaupapa* Māori that are communicated through *te reo rangatira. (*Māori language)

Kaupapa Māor*i* is a critical cultural specific orientation towards education.[4] The running of *Kura Kaupapa* Māori is almost totally in the hands of Māori parents[5] this will enhance the relationship between the parents, the community members and the *kura,* as it will unite the relationship in the manner of advancing the educational requirements for their child.

Te Aho Matua is a core platform for the structuring of educational learning within the *kura*. *Te Aho Matua* lays down the principles by which *kura kaupapa* Māori identify themselves[6] this gives guidance for the *kura* to interpret their learning and teachings in a format that inspire their aspirations of '*whataperetanga.*' *Whataperetanga* is their vision of education from 'womb to tomb.' The implementation of *Te Aho Matua* is expressed through six elements which are:[7]

1. *Te Ira Tangata* (the human essence)
2. *Te Reo* (the language)
3. *Ngā Iwi* (the people)
4. *Te Ao* (the world)
5. *Āhuatanga Ako* (circumstances of learning)
6. *Ngā Tino Uaratanga* (essential values)

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[2] Wainohu, F. (2015). Te Tūtohinga. *Te Ahurea o Te Kura*.
[3] Wainohu, F. (2018). *Tikanga Māori within the kura*. [email].
[4] Sharples, P. (1994). Kura Kaupapa Māori . In H. McQueen (Ed.), *Education change.* Wellington: Bridget Williams Books
[5] Hollings, M. "The Politics of Education in Māori." In McGregor, G. & Williams, M. (eds.) 1991. *Dirty Silence – Aspects of Language and Literature.* Auckland: Oxford University Press
[6] Educationcounts. (2018). *Chapter 2: Te Aho Matua*.
[7] Educationcounts. (2018). *Chapter 2: Te Aho Matua*.

Te Ira Tangata

Te Ira Tangata, affirms the nature of the child as a human being with spiritual, physical and emotional well-being requirements.[8] *Te Ira Tangata* is showcased throughout the *kura* by[9];

- Interaction between students and kaiako are positive, and respectful.
- *Kaimahi* (staff) are responsive to the diverse learning strengths and needs of student.
- Students know how they contribute, and what their roles and responsibility are within the *kura* and the wider community.
- Students are confident learners who have strong relationships with their peers, their teachers and their parents.

Through these steps it has shown that the *kura* implements *Te Ira Tangata* in ways that benefits each student to connect with *Te Whare Tapa Whā* in order to have a healthy educational journey that allows every student to succeed to their best ability.

Te Reo

Te Reo deals with the language policy and how the schools can best advance the language learning of their children[10] *Te Reo* is demonstrated within the *kura* by[11];

- *Kaiako* (teachers) provide *te reo* Māori role models for students and *whānau* (family).
- The *kura* provides rich language learning opportunities to support language. development for all students and members of the Whare Tapere *whānau*.
- The *kura* use te reo Māori in traditional and contemporary setting.
- Language acquisition strategies are used throughout the *kura* to support each child to progress their language capability and experience success as a speaker of te reo Māori.

The *kura* has implemented *te reo* for every student to feel comfortable and encourage within their environment to speak and embrace their native language. The *kura* commitment to the revitalisation of the Māori language is viewed by the essence of extended support to *whanau* to normalise the active use of *te reo* Māori within everyday communication.

Ngā Iwi

Ngā Iwi focuses on the social agencies which influences the development of children, in manners of people with whom they interact as they make sense of their world and find their rightful place in the world.[12] The *kura* implements this through[13];

- Students are secure in their knowledge of their ancestral links.
- Te Whare Taperetangata links all students and Wānanga *whānau* to each other and their wider communities.

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[8] Educationcounts. (2018). *Chapter 2: Te Aho Matua*.
[9] Education Review Office. (2018). *Te Kura Kaupapa o Te Wananga Whare Tapere o Takitimu*.
[10] Educationcounts. (2018). *Chapter 2: Te Aho Matua*.
[11] Education Review Office. (2018). *Te Kura Kaupapa o Te Wananga Whare Tapere o Takitimu*.
[12] Educationcounts. (2018). *Chapter 2: Te Aho Matua*.
[13] Education Review Office. (2018). *Te Kura Kaupapa o Te Wananga Whare Tapere o Takitimu*.

- The vision for seamless education supports *whānau* to achieve their aspirations for their *iwi* (tribe).
- Students are active participants in tikanga and *kawa* (protocol) practices such as *karakia* (prayers), *waiata* (song) and *whanaungatanga* (establishing relationships).
- The *kura* is a *whānau*-based learning approach provides opportunity for students to build their individual capability as leaders across ages.

The *kura* has implemented *ngā iwi* through making connection for each of their individual students to be grounded in who they are and where they come from. Moreover, making connection for each individual allows a relationship between the student and teacher but also grants the opportunity for the parents to be involve within the activities of the school.

Te Ao

Te Ao deals with the world which surrounds children and about which there are fundamental truths which affect their lives.[14] The *kura* influences this through[15];
- Students being confident to explore and participate in national and international activities and events.
- *Kaiako* facilitate inquiry learning with students while also inquiring into their own practices and the impact on student outcomes.
- The *whānau* vision for seamless education has been supported with the recent approval of *wharekura (*secondary school) approval.
- Students are well supported and encourages to clearly articulate their aspirations and goals for the future in the wider world.

The *kura* has shine the light of guidance for the students to be courageous within both worlds that they walk in. This is shown through the encouragement to walk within the Māori world and the encouragement to walk within the Pākehā world for which the stakeholders of the *kura* will enforce the preparation for the students to be confident within themselves in order to fulfil their needs and goals that they have set for the future.

Āhuatanga Ako

Āhuatanga Ako provides every aspect of learning which *whānau* feel is important for their children, as well as the requirement of the national curriculum,[16] the *kura* involvement with *āhuatanga ako* is through[17];
- Students are intellectually stimulated in their learning, progression and achievement.
- Programmes planning is comprehensive and provides direction and supports teaching flexibility.
- Learning programmes are aligned to reflect takitimutanga.

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[14] Educationcounts. (2018). *Chapter 2: Te Aho Matua*.
[15] Education Review Office. (2018). *Te Kura Kaupapa o Te Wananga Whare Tapere o Takitimu*.
[16] Educationcounts. (2018). *Chapter 2: Te Aho Matua*.
[17] Education Review Office. (2018). *Te Kura Kaupapa o Te Wananga Whare Tapere o Takitimu*.

- There is a positive team approached encouraging and supporting collaborative planning.
- Teaching is deliberate and has clearly defined learning outcomes identified for students.
- Activities are well organised and designed to cater for the strengths and needs of students.
- Teachers create individualised learning programmes that respond to the different learning needs of their students.

Āhuatanga ako reassures the students that the support of the teachers is there to academically guide them in order to fulfil above and beyond the requirement grade and to be comfortable in seeking help when needed.

Ngā Tino Uaratanga

Ngā Tino Uaratanga focuses on what the outcome might be for children who graduate from *kura kaupapa* Māori and defines the characteristics which *kura kaupapa* Māori aim to develop in their children.[18] the *kura* overviews this section by[19];

- How confidence of the student, successful and lead with humility and compassion. They are well supported to be successful and fulfil aspirations of their *whānau, hapū* (sub-tribe) and *iwi*. Students also know where they are headed and have high aspirations and expectations.

Ngā tino uaratanga showcases that the *kura* places goals for their student. For the time their students succeed personal goals or academic goals, they not only accomplish greatness within themselves but also accomplished greatness for their *whanau* and *hapū.*

Overall, the first section underpins the structuring system that TKKM o te Wānanga Whare Tapere o Takitimu operates in the method for teaching their students. Moreover, each section of *Te Aho Matua* implements *tikanga* Māori within the interaction with teachers to students, teachers to teachers and teachers to *whānau*. For that reason, the foundations of values and principles of *Kaupapa Māori* and *Te Aho Matua* contributes to the effect of the function process that the *kura* runs by within their everyday operation.

Framework of "womb to the tomb philosophy"

TKKM o te Wānanga Whare Tapere o Takitimu have incorporated their own personal pedagogy for which is 'womb to the tomb philosophy' this promotes education by Māori, with Māori and for Māori.[20] Therefore, this sets the environment surroundings for which promotes an educational system that cater to the outlook of teaching within a *Te Ao Māori* (Māori world view). The core value within the womb to the tomb philosophy is '*tū rangatira.'[21] Tū rangatira*

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[18] Educationcounts. (2018). *Chapter 2: Te Aho Matua*.
[19] Education Review Office. (2018). *Te Kura Kaupapa o Te Wananga Whare Tapere o Takitimu*.
[20] Wainohu, F. (2015). Te Tūtohinga. *Te Ahurea o Te Kura*.
[21] Wainohu, F. (2015). Te Tūtohinga. *Te Ahurea o Te Kura*.

has been guided by the wisdom of *pakeke* (adult) and shaped by experienced masters working within the Māori medium education sector. This break new ground in the field of educational leadership to promote cultural regeneration, *kaupapa* Māori philosophies, aspirations and valued learner outcomes.[22]

The purpose and aspect of *tū rangatira* within the *kura*, is the interactions and the preparation for the teachers to remind their students that they are the leaders of now and tomorrow.[23] This has allowed the teachers to understand the social theory that will help each individual student to place themselves and their worldviews within a social cultural and historical setting. Therefore, students and teachers will analyse and reflect their 'way of being' during the development process of establishing the leaders of tomorrow. It is essential for leaders to be able to have access to knowledge of the past, of the present and of the future as this will grant the students the ability to be able to reflect upon it, interpret it, and apply the source of knowledge in a new way that demonstrates *tikanga* Māori and *te ao Māori.* The stakeholders of the *kura* have created ongoing relationship with the parents and the wider community in the mannerism of containing and maintaining the knowledge.

The principal of the *kura* Fleur Wainohu states, "We are about stages not ages, when a child is ready, they will achieve. It is not determined by their ages."[24] This statement highlights that the teachers embraces each student's individualism; as educators they dedicate to providing quality education within a caring, positive, and stimulating *taiao* (world) that enables students to reach their full potential with *whānau* support to guide them.[25] Moreover, this will allow an easier process of engagement with students, in ways that provide teachers the knowledge that will enhance the children capacity to live fully and deeply but most importantly to fulfil their personal and academic needs. The teaching beliefs requirement regarding womb to tomb is based around '*tū rangatira'* in which it holds high expectations for their students.

Womb to the tomb is modelled through their virtue of *mahi* (work), the creation of connection between the teacher and student, and the behaviour and attitude standards within the *kura.* This highlights and shares connection toward their mission statement. For that reason, the *kura* encourages each of their students '*kia tū rangatira hei raukura mō tōku iwi'* through this proverb it provides a seamless ongoing educational scheme that allows each child to achieve to his or her full potential whether it is socially, intellectually, physically and emotionally within an environment that it safe and strengthen their Māori identity. [26]

This is performed through the ongoing acknowledgement and respect of their identity, through the continual use of *te reo rangatira* (Māori language)*,* throughout the current flow

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of knowledge of the past and the present that is being shared and the processes and structures to maintain the level of *tikanga* Māori and *Kaupapa* Māori that allows each individual to express their requirements in order for them to flourish to accomplish their academic needs.

Overall, the womb to tomb philosophy incorporate *tikanga* Māori in the pathway that prepares the students to become leaders for their people, for their *iwi*. This section shines light on engage pedagogy in which the student and the teacher are both empowered through the process of sharing knowledge, as students are being feed knowledge that will be stored in their *kete mātauranga* (basket of knowledge) by that, it is for the student to interpret their teachings in way that highlight Māoridom.

Conclusion

In conclusion Te Kura Kaupapa Māori o te Wānanga Whare Tapere o Takitimu are at the centre of normalising *Kura Kaupapa* Māori within the structuring of the educational system and are at the prominence of revitalisation of *Te Ao Māori*. The *kura* is securing the ongoing growth of *mātauranga* Māori, *tikanga Māori* and *te reo* Māori. Moreover, this has given the community of the *kura* the ability of gaining control and authority over the education that affects them and most importantly their children. Throughout, the report it is shown that the implementation of *tikanga* within the *kura* is evident, this is showcased through the ongoing framework that is operated within their structuring system in which enables the students of the *kura* to thrive and flourish in the future.

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The Implementation of *Tikanga* Māori at Rotorua Hospital's Maternity Department

Renee Thumma

Introduction:

Rotorua Hospital's Maternity Department recognizes the importance of healthcare partnership to Māori through the following *whakataukī* (proverb); *Nā tō rourou, Nā taku rourou, Ka ora ai te iwi* - With your food basket, and my food basket, the people will thrive (Lakes District Health Board, 2017a). For the department it symbolizes *tikanga* (customary protocol) involving the midwife and expectant mother; often both bringing substantially different knowledge-bases to the partnership (Rehu, 1984). The woman is likely to be an expert in her own body and the baby that grows within. The midwife, on the other hand, will possess expert skills and knowledge about pregnancy, birth and the postpartum period (Kingi et al., 2018); this is culturally invaluable to the mother when guidance or assessment is required (Lakes District Health Board, 2015).

Thus, the aim of my research is to delve into how the concept of *tikanga* Māori is implemented in Rotorua Hospital's Maternity Department. The reason I have chosen Rotorua Hospital is because of Rotorua's high Māori population, as well as being from there which makes this research personal and thorough. In particular, I chose the Maternity Department, for my research, because I understand that pregnancy, and pregnant woman are culturally significant in a Māori world view. There are many underlying cultural concepts relating to this point in a woman, and her *whānau* (extended family) life (for example, *whakapapa* (genealogy), *tapu* (sacred, restricted), *whanaungatanga* (familial connection) (Mead, 2016: 18)). Therefore, I personally believe the treatment of this stage of life should be culturally appropriate.

Firstly, I will explore the use of *tikanga* at Rotorua Hospital's Maternity Department; delving into a holistic Māori world view of the importance of *tikanga* associated with pregnancy and birth; discussing briefly what *tikanga* practices are in place at Rotorua Maternity. I will then focus on examining the effectiveness of the implemented strategies. I aim to do this by exploring each *tikanga* practice (in use), for underlying cultural concepts that underpin the action/decision. I will demonstrate how this is beneficial to Māori, and the practicing medical staff as I go. Finally, I will discuss how further development/ implementation of new practices could encompass a greater level of *tikanga* at the department.

Māori World View (MWV) – *Tikanga*, Pregnancy and Birth

The importance of producing children in a holistic MWV is clearly depicted by the proverb '*Mate i te tamaiti he aurukōwhao; mate i te wahine he takerehāia'* - the death of a child may be overcome, but the death of a woman is a calamity (Rahui, 2018).

We see this through the cultural concept of *whakapapa,* which forms the foundation of Māori philosophy. Birth is theinstrument by which *whakapapa* is created (Kingi et al, 2018). All things are related through *whakapapa*; the gods, natural phenomena, humans and all other living things*. Whakapapa* provides a way of understanding the universe, its past, present and future (Durie, 1977:484). Due to this cultural significance of birth, women did not give birth in ordinary dwellings, and places used for birth were burned after labor (Durie, 1998). This explains the low rate of Māori women who gave birth in hospital in the 19th century (17%) (Ministry of Health, 2017). Nowadays, however, most Māori babies are born in hospital. For example, in 2015, 28% of babies born in hospital in New Zealand were Māori (Durie, 1998 & Ministry of Health, 2017). This is due to the fact that hospitals, like Rotorua Maternity, are becoming increasingly sensitive to Māori practices *(tikanga).*

Organisations, Practices and Strategies Encompassing *Tikanga* at Rotorua Maternity
In Rotorua Hospital's Maternity Department, there are already numerous strategies, organizations and procedures in place for implementing *tikanga*. I will first briefly discuss the various organisations, followed by practices then strategies/initiatives, encompassing *tikanga* in the Maternity Department.

Key Organisations Encompassing Tikanga Practices at Rotorua Maternity

 (I will examine three organisations in depth, however, a full list of organisations involved with the department can be found in the appendix).

1. Tipu Ora
Tipu Ora has particular significance to the Maternity Department as the organisations main focus is the health and wellbeing of children, their *whānau* and their extended *whānau* (Rotorua Maternity Department, 2015b). Further, Tipu Ora is also a private training establishment providing National Certificate and National Diploma in Hauora Māori (Health Rotorua, 2012 & Rotorua Maternity Department, 2015b). Tipu Ora displays an integrated approach to service delivery, by offering programs which encompass *tikanga* through support, facilitation and *whānau* centered approaches to mother craft; with hands on practical and culturally sound care with bathing, feeding, safe sleep routines, bonding, attachment and social support (Rehu, 1984 & Rotorua Maternity Department, 2015b).

2. Te Arawa Whanau Ora
Te Arawa Whānau Ora, is a collective of seven organisations, that have come to an agreement about how they deliver maternity services at Rotorua Hospital which respect *tikanga* Māori practices (Tupara, 2017). Their mission is to deliver *whānau* -centered services, to issues that are more systemic and intergenerational, through a *kaupapa* (policy, plan) MWV (Lakes District Health Board, 2017a & Health Rotorua, 2012). The Collective believes it is important

that its services and service approaches reflect the needs and aspirations of the *hapū* (pregnant) *māmā* (mother) and *whānau* (Rehu, 1984)*.*

3. *Māori Women's Welfare League*

The Māori Women's Welfare League, is another key organisation working alongside the Rotorua Maternity Department to promote fellowship and understanding between Māori and European women with emphasis on pregnancy and birth (Rotorua Maternity Department, 2015b). The organisation addresses health matters including the care and feeding of infants, correct methods of cooking (for safety of both the baby and mother) and the value of fresh air, water and sunshine (for the benefit of holistic wellbeing of the *hapū māmā)* (Rahui, 2018). The League encourages things like home gardening and fruit trees, as well as assisting in the teaching of Māori arts and crafts, language and culture (Health Rotorua, 2012).

Key Practices Encompassing Tikanga at Rotorua Maternity

Numerous practices highlight the significance of *tikanga* during pregnancy at Rotorua Hospital's Maternity Department.

1. *The Pēpi pod sleep space*

The idea of *pēpi* (baby) pods was first constructed when Māori incidence of Sudden Infant Death Syndrome (SIDS) was high; between 2008 and 2012, 100 out of 162 infants who died from SIDS in New Zealand were Māori. Hence, an initiative that was suggested by Māori doctor David Tipene-Leach, to reduce this number, was the revival of the traditional woven basket for babies to sleep in, called a *wahakura* (Tipene-Leach, 1981). A *wahakura* is made using the traditional art of *raranga* (weaving) (Tipene-Leach, 1981). Rotorua Maternity have decided to implement this practice to ensure *tikanga* protocols are adhered to as Māori parents can maintain the cultural tradition of keeping their babies with them in bed, yet also protecting the baby against the risk of accidental suffocation (Rotorua Maternity Department, 2015a).

2. *Ipu Whenua*

Another *tikanga* implemented at Rotorua Maternity is *ipu* (vessel) *whenua* (placenta); a special container, traditionally made from natural products such as gourds, wood, clay or *harakeke* (flax), designed to hold the *whenua* (placenta) until it is returned to the *whenua* (land) (Wheeler, 2010). By implementing Ipu Whenua, Rotorua Maternity are acknowledging and ensuring amongst other things, a spiritual connection of the baby and mother to the land (Wheeler, 2010 & Lakes District Health Board, 2017a).

Key Initiatives Encompassing Tikanga at Rotorua Maternity
Rotorua Maternity has numerous initiatives in place to further the incorporation of *tikanga* into their service delivery.

1. Workshops

Lisa Kelly, a lead maternity carer, holds regular workshops at the department, taking new and old staff (ensuring everyone is fully informed of the *tikanga* involved with pregnancy and birth) through practical exercises demonstrating *tikanga* surrounding birth and post-natal care (Duff, 2018). Participants receive hands-on introduction to the idea of preparing Ipu Whenua (described previously), and ax strings to tie off the umbilical cord. Lisa explains how colonisation has affected Māori women and breastfeeding (Tupara, 2017), and conveys the role of culturally appropriate, baby friendly hospitals in protecting, promoting and supporting breastfeeding for *whānau* (Duff, 2018 & Kingi et al, 2018).

2. HEHA (healthy eating healthy action) Breastfeeding initiatives

HEHA initiatives ensure cultural effectiveness and accessibility to Māori. The initiative presents information within the framework of traditional Māori birth and post-natal beliefs and practices; using Māori methodologies and Māori models of practice to increase knowledge, acceptance and awareness of breastfeeding in a cultural context (Arthur- Worsop, 2017). It demonstrates both principle and practice to set out Māori *tikanga* around the birth and feeding of infants and the Māori world view that relates new lives to *whakapapa* (Duff, 2018). Keynote speaker Henare Kani (creator of Te Ha Ora traditional Māori birthing practices programmes), spoke to staff urging them to promote breastfeeding as a *tikanga*, not a lifestyle choice (Eru & Herenga, 2012).

3. Breastfeeding Friendly Environments Accreditation

In August 2011, Rotorua Maternity in conjunction with Toi Te Ora launched 'Breastfeeding Friendly Environments Accreditation', a project that creates and sustains breastfeeding friendly environments with the aim of increasing breastfeeding rates and duration (Arthur-Worsop, 2017).

Louise Harvey, health improvement advisor, says 'robust planning was essential to identify how best to implement the *tikanga* associated with breastfeeding'. Hence, in the formative stage, consultation with Māori breastfeeding mothers was undertaken to ensure the direction of the project was relevant and responsive to the needs of Māori (Lakes District Health Board, 2015).

Effectiveness of Organisations, Practices and Initiatives Implementing *Tikanga* at Rotorua Maternity

Organisations

Organisations involved in delivering Māori appropriated health care have adopted a holistic basis to service provision. A common theme among all, is that services utilize *tikanga* Māori and *whānau*-based approaches to delivering care.

Tipu Ora

Responses on the effectiveness of Tipu Ora in demonstrating *tikanga* in the Maternity Department identify Māori participation at all levels; "by Māori, for Māori" (Rotorua Maternity Department, 2015b). For the department, this means holistic approaches to service delivery are focused on (Rahui, 2018). The *whānau* is able to nurture and acknowledge the *wairua* (spirit) of their new born; consistent with contemporary Māori understandings that the development of the children's *wairua* is important (Rotorua Maternity Department, 2015b).

Further, the Maternity Department benefits through improvement of providers' knowledge of Māori traditions. This increases the cultural competence of maternity staff, thus helping them to communicate more effectively with their Māori (and even non-Māori) *māmā* and *whānau* (Crengle, 2006; Durie, 1977: 485). In turn, this will also enhance patient and *whānau* experience of pregnancy and birth, as it is treated in a culturally appropriate way, by acknowledging the concept of *whanaungatanga* (Sachdev 1989: 964). This leads to improved patient/ *whānau* satisfaction and greater compliance with pregnancy care plans (Rotorua Maternity Department, 2015b).

Te Arawa Whānau Ora

A commitment to *whānau* being at the centre of all decisions and in control of their own outcomes is the driving focus of Whānau Ora (Duff, 2018). The effectiveness of this organisations MWV of *tikanga* is highlighted through the underlying cultural concept of *whanaungatanga,* which creates a sophisticated tapestry that provides a beneficial resource for children's identity development, and sense of belonging (Rotorua Maternity Department, 2015b & Rahui, 2018). Further, it has been noted that culture is an important ingredient in both assessment and management, and a failure to appreciate cultural values (such as *whanaungatanga)* underpinning *tikanga* Māori in clinical realities, has previously led to gross mismanagement among Māori (Durie, 2001: 218-220). Hence, Whānau Ora avoids this by acknowledging that the whanau unit is the basic building block in any MWV and remains the most supportive and important group in the life of Māori (Lakes District Health Board, 2017a).

Māori Women's Welfare League (MWWL)

With their philosophy based upon Te Whare Tapa Wha, the four cornerstones of life embracing *tikanga* Māori, this organization's effectiveness of *tikanga* implementation is best seen through the underlying cultural concept of *mana wāhine* (female authority, power) (Duff, 2018). MWWL uses *mana wāhine* to rectify the incorrect colonial notion that Māori women are less valued in life (Tupara, 2017). It resists these misrepresentations; teaching staff to be driven by the collective understanding of the importance of women and pregnancy in a MWV (Arthur-Worsop, 2017). Essentially, MWWL sources answers to the challenges faced by pregnant mothers and their *whānau*, reclaiming power and agency to guide Māori aspirations (Rotorua Maternity Department, 2015b). For example, support and parenting education is

offered to ensure the child has the best possible start in life; this also gives the mother purpose, will and determination to succeed in being a mother, and extrapolating this into bettering the culturally appropriate upbringing of the future generation (Durie, 1977:483).

Practices

Pēpi- Pod Sleep Space
The *pēpi*-pod sleep space has proven it's *tikanga* effectiveness through responses from new mothers. One mother states how she chose the woven flax bassinets over other alternatives because they appealed to her on a cultural level. "It was a natural choice for us, being Māori parents. We wanted something as close to our cultural values as possible" (Rotorua Maternity Department, 2015a). Hence their success can be attributed to the cultural connection many Māori parents feel with the woven bassinets. Another patient states, "I think it's because we have an affinity with the environment and an affinity with *tikanga* (Rotorua Maternity Department, 2015a). We respect them as a taonga, as we do the children" (Lakes District Health Board, 2015). Thus, we see how Māori view *pēpi*-pods on a platform that highlights how newborns should be treasured with cultural treasures.

Ipu Whenua
The *tikanga* practice of Ipu Whenua implemented at Rotorua Maternity is of particular importance, as it acknowledges ancestral myths related to pregnancy, birth and land (Lakes District Health Board, 2017b). The *whenua* and *pito* (umbilical cord) of the first human created from earth were buried in the earth. By doing this, it is hoped that Papatūānuku (earth mother) will continue to feed and sustain the life of all humanity (Arthur-Worsop, 2017). The *tikanga* of Ipu Whenua thus signifies that the tradition has cultural and spiritual importance because the land was a source of Māori identity and hence *māmā* and *pēpi* are always connected to the land (Sachdev, 1989:962 & Wheeler, 2010). This is seen through the concept of these vessels for *whenua* representing the binding of a person to a place, affirming *whakapapa* and links to *tūrangawaewae* (place of belonging). Further, as the placenta has protected the baby prior to birth, the transportation of the placenta in an Ipu Whenua vessel is treating it with respect (Sachdev, 1989:969).

Strategies/ Initiatives

Workshops
The following reflection from a participant, perfectly how effective this strategy is in implementing *tikanga* in this department.

"This workshop for me highlighted the miracle of life. It supported the *tikanga* Māori philosophy of our unit in the promotion of breastfeeding, keeping mothers close to their infants and educating parents on safety at home. We made cord ties with *muka* (flax), clay

pots for the *whenua* and *pito,* and explored natural remedies" (Lakes District Health Board, 2015).

Workshops such as these, outline concepts in traditional Māori society that focus on Te Whare Tangata (the House of the People), including *whakawhānaungatanga* (process of establishing relationships), *whakapapa* and *mana wahine* (Rotorua Lakes Council, 2015: 1-8).

HEHA Breastfeeding Initiative:
This initiative highlights the underlying cultural concept of Te Whare Tangata, as a set of beliefs, relationships, and a way of describing *wāhine* and their role of giving birth to *tamariki* (child) (Rotorua Lakes Council, 2015: 1-8). It emphasises the importance of *whakapapa* in providing identity, relationships and place within a community and to the natural and spiritual worlds (Eru & Herenga, 2012).

This initiative enhances opportunities for Māori focused learning; it highlights Māori past (pre-colonisation) to support *tikanga* strategies in the present. This is one of the reasons why *tikanga* Māori is so important to understand, as it links the present, to the past, to ancestors, to their knowledge base and to their wisdom (Sachdev 1989: 963 & Mead, 2016: 15). Hence, understanding *tikanga* Māori through this HEHA initiative allows accumulation of knowledge through the generations of Māori to continue, and be acknowledged as part of Māori intellectual property (Tipene-Leach, 1981).

Breastfeeding Friendly Environments Accreditation
Since the Breastfeeding Friendly Environments Accreditation began in Rotorua Maternity, it has expanded to more than 50 businesses in Rotorua (Medical Council of New Zealand, 2011). This strategy allows both Māori and non- Māori to benefit from as breastfeeding allows a mother to develop a unique bond with her baby (Arthur-Worsop, 2017), something that is treasured by Māori (Eru & Herenga, 2012 & Crengle et al, 2005). Hence, this strategy highlights the cultural concept of *manaakitanga* (respect for others) as the wider community integrates this tikanga, demonstrating respect for new mothers (Rotorua Lakes Council, 2015: 1-8).

Have Rotorua Maternity Department met their Goals/Aims through their implementation of *tikanga*?

The Maternity department, communicates that it is involved in delivering a holistic basis of health care; providing culturally appropriate advice, support and action around pregnancy, birthing and breastfeeding; with particular focus on Māori *tikanga* and traditional *whānau* (family) practice principles (Lakes DHB, 2017a).

The Department has clearly demonstrated acknowledgment of *tikanga* Māori in pregnancy by implementing strategies, procedures and working in conjunction with other organisations (as

described above), which incorporate patient, staff and *whānau* understanding and acknowledgement of *tikanga* practices.

Development of Existing & New *Tikanga* Practices at Rotorua Maternity

In a MWV of pregnancy and birth, concepts like *whanaungatanga* are valued, whereas in the (general) western approach to pregnant healthcare individualization is more evident (Kingi et al, 2018). The Medical Council of New Zealand believes that, no matter the culture, women are more likely to experience satisfying birth outcomes and feel 'safe' when they receive care from a midwife who works in a culturally competent way (Jansen & Sorenson, 2002:

307-309 & Medical Council of New Zealand, 2011). Hence, one way of achieving a greater degree of normalization of *tikanga* practices in maternity procedures, is by extending existing *tikanga* implementations to the non-Māori society as well (Kingi et al, 2018). This could be done by having staff extend *tikanga* approaches, such as *pēpi* pods to non-Māori.

Furthermore, in the past, "two pairs of hands at every birth" was the golden rule. A similar argument can be made for the potentially new *tikanga* implementation of the presence of two service providers at births. Although this change would be an extension of the current regulations, it is unlikely to cause any serious issues because a second professional is already needed on standby (Lakes District Health Board, 2017b). This would further Rotorua Maternity Departments enhancement of *tikanga* practice, by ensuring that mothers are surrounded by support during birth; again highlighting the cultural concept of *whanaungatanga*, in the sense that the department staff are now the support system of the pregnant mother.

In addition, another important *tikanga* of pregnancy that could be acknowledged further in Rotorua Maternity is that of *karakia* (prayer). This is of particular importance to Rotorua Maternity, as is highlights the *karakia* said over Rangiuru, wife of Whakaue, on Mokoia Island in Lake Rotorua, when she was giving birth to Tūtānekai (Kingi et al, 2018). The implementation of this tikanga not only recognizes Māori ancestral beliefs, but also allows for women who are having a difficult or prolonged childbirth to gain strength through the spiritual aspect of Te Whare Tapa Whā (Arthur-Worsop, 2017).

Conclusion

In conclusion, this essay demonstrated that Māori women at Rotorua Maternity (and elsewhere) should be able to birth in a manner akin with their ancestors if that is what they desire. I firstly looked at what *tikanga* organisations (e.g. Tipu Ora), practices (e.g. *pēpi*-pods) and initiatives (e.g. breast feeding initiatives) have been implemented at Rotorua Maternity. Specific customs like these allow respect toward women, children, *whānau*, and the Māori culture. I then explored the effectiveness of mentioned *tikanga* implementations at Rotorua Maternity. The most significant finding was that almost all implemented organisations, practices and procedures, involved the underlying cultural concepts of *whanaungatanga* and

whakapapa (as well as others). This displayed the MWV of pregnancy, with *whānau* as the most supportive group in the experience. The concept of *whakapapa* demonstrated the strong correlation between *māmā* and *pēpi* to solidifying Māori identity. I also examined whether the goal of Rotorua Maternity (focused on Māori *tikanga* and traditional *whānau* principles) had been met. The department had successfully fulfilled this goal through the various *tikanga* and *whānau* centered organisations, practices and strategies contributing to their culturally appropriate service delivery. Moreover, when looking at ways to enhance the departments implementation of tikanga, a solution to promote Māori appropriated responses e.g. *pēpi* pods to non-Māori was apparent. Further, new *tikanga* approaches included having two midwives present at birth, extending the concept *whanaungatanga* support through maternity staff; and also acknowledging karakia in the birthing process. Thus, Rotorua Maternity Department understands the importance of pregnancy and birth in a MWV, through use of *tikanga* practices in their culturally appropriate service delivery.

Appendix:

Full list of organisations embracing tikanga in conjunction with the Maternity Department:

- Family Focus
- Korowai Aroha
- Mana Social Services
- Māori Women's Welfare League
- Ngāti Kapo
- Ngāti Tahu-Ngāti Whaoa Runanga
- Ngā Maia o Aotearoa: National Māori Birthing Collective
- Te Arawa Whānau Ora
- Te Awhina Support Services
- Te Ika Whenua Hauora
- Te Papa Tākaro o Te Arawa
- Te Roopu a Iwi o Te Arawa (aka Maatua Whangai)
- Te Rūnanga o Ngāti Pikiao
- Te Taumata Matauranga o Ngāti Whakaue Iho Ake
- Te Utuhina Manaakitanga
- Te Waiariki Purea Trust
- Te Waiora a Tane
- Te Whānau Tokotokorangi Trust
- Te Whare Hauora o Ngongotaha
- Te Whare o Kenehi
- Tipu Ora
- Wera Aotearoa
- Wikitoria Māori Healing
- Women's Health League

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Te oranga o te tikanga ki Te Whare Wānanga o Raukawa

E kore au e ngaro, he kākano i ruia mai i Rangiatea

Lucy Marshall

Whakapuaki

Ko te tuhinga roa e whai ake nei, he kōrero e hāngai katoatia ki tēnei taonga o te Māori arā te tikanga. Ko te whainga matua o tēnei rangahau, he āta titiro ki te oranga o te tikanga Māori ki Te Whare Wānanga o Raukawa. Ka noho au ki te wao nui o te Pākehā, arā te Whare Wānanga o Ōtākou. I ia rā o te wiki ka haere au ki aku kauhau, ā, ka whangāia ngā kaiako i ngā mātauranga Pākehā ki au. Kia taea e au te noho tau ki te ao o te Pākehā. Ki au nei, koinei te mate o te ao o te mātauranga. Nā ngā whakaaro o te Pākehā e ngaro haere ai ngā āhuatanga o toku ake ao Māori. Kia whakatika i tēnei take, mā tōku reo rangatira e kawe i te tapu, te mana me te mauri o ngā kōrero, hei whakanikoniko ake i ngā whakaaro Māori. Waihoki kia mōhio mārika te kaipānui i ngā hua o ngā whare wānanga mō o tātou tikanga, mātauranga hoki. Hei wetewete i aku mahi rangahau ka whai atu tēnei tuhinga roa i tētahi whare kōrero. Mā ngā pou ō roto e whakamārama ki te kaipānui i ngā take e whakamana ana Te Whare Wānanga o Raukawa i te tikanga. Ki te pou tuatahi ka toro atu ngā kōrero ki te orokohanga o Te Whare Wānanga o Raukawa. Ki te pou o waenga, ka aro ngā kōrero ki te whakamāramatanga o te tikanga mō Te Whare Wānanga o Raukawa. Kāti rā ki te pou whakamutunga ka arotahitia ngā kōrero ki ngā kaupapa tuku iho o te whare wānanga, me te hononga o ēnei kaupapa ki te tikanga. Nō reira, kuhu mai ki taku whare kōrero.

Te orokohanga o Te Whare Wānanga o Raukawa

I te mārama o Paenga-whāwhā, 1981 i whakapūmautia ai Te Whare Wānanga o Raukawa. Koinei te whare wānanga Māori tuatahi o Aotearoa. (wananga, 2014) Mai i tōna pūtaketanga kua tapaina te whare wānanga hei wānanga, nā te iwi, mō te iwi. Waihoki, nā te rūnanga o Raukawa Mārae i whakatū i te wānanga mo a rātou iwi, arā ko Ngāti Raukawa ki te Tonga, Te Āti Awa ki Whakarongotai, me Ngāti Toa Rangatira. (Winiata, 2001) Kei te whenua o Raukawa ki te Tonga te tūrangawaewae o Te Whare Wānanga o Raukawa, ki te tāone o Ōtaki. Engari, e rua tekau mā ono ngā wāhi o te whare wānanga huri noa i te motu. He wānanga Māori Te Whare Wānanga o Raukawa, ā, ko te nuinga o ngā tauira he Māori. I te tau 2012 e 1,897 ngā tauira ki Te Whare Wānanga o Raukawa, ā, e iwa tekau mā whā pae hēneti o ēnei he tauira Māori (wananga, 2014). Mai i tōna pūtaketanga, kāore te karauna i tautokohia i te whare wānanga. I te tau 1990 i hangāia te kāwanatanga i tētahi kaupapa here arā ko te *Education Amendment Act (1990)*. (Rt Hon Sir Anand Satyanand, 2009) Nā wai rā, i te tau 1993 i tapaina te karauna i Te Whare Wānanga o Raukawa hei wānanga tūturu. (Jobs, 2011)Kua whakatau hoki te karauna i ngā take Tiriti o te whare wānanga. I wero tuatahi ai Te Whare Wānanga o Raukawa i te karauna i te tau 1998. Ko te take nui, kāore te karauna i utu te moni ōrite ki ngā wānanga Pākehā me ngā wānanga Māori (NZ, 2008).Nā tērā i uaua ake ki te whakatū i ngā

wānanga. I te tau 2008 i hainahia te whakaaetanga whakataunga ki Te Whare Wānanga o Raukawa, ā, nā te karauna i utu i te $50.69 miriona tārā ki a rātou hei whakapai i Te Whare Wānanga o Raukawa. (NZ, 2008). Nā te orokohanga o te kauapapa ā iwi o Whakatipuranga Ruamano i te tau 1975, i whakatō te kākano kia tūwherahia i tētahi whare wānanga. Ko te kaupapa matua o Whakatipuranga Ruamano, he haumanutia i te reo Māori, ngā tikanga Māori, me ngā mātauranga Māori katoa mō ngā whakatipuranga o apōpō. (Raukawa, 2001) I runga i tērā kaupapa i tūwherahia ai te rūnanga i Te Wānanga o Raukawa, hei tutuki, hei whakakaha hoki i ēra kaupapa mā te mātauranga. Ko te aronga matua o Te Whare Wānanga o Raukawa, he whakarauora i te iwi Māori katoa. Kia puta Māori mai ngā tauira me te noho pūmau ki tōna ake ao Māori, i roto i tēnei ao Pākehā. (wananga, 2014; Winiata, 2001)

He aha te tikanga mo te whare wānanga

He mauri te tikanga nō Te Whare Wānanga o Raukawa. Ko te ao Māori te ao ka hīkoitia, ko te ao Māori te ao ka kitea, ko te ao Māori te ao ka rangona. E ai ki a Hirini Moko Mead, he taonga tuku iho te tikanga, ā, ka kitea ki roto i ngā mātauranga Māori katoa. (Mead, 2003) Ki tā te whare wānanga e rua nga momo whakamāramatanga hoki mo te tikanga Māori. Tuatahi ko te 'tikanga Māori', arā koinei ngā mahi ka mahia e te tangata i ia rā. Ka rua ko te 'Tikanga Māori', e tohu ana tēnei mō te hunga e āta mātaki ana i ngā mahi. (Winiata, 2001) Nō reira ko te whainga o Te Whare Wānanga o Raukawa he whakaū i ngā tikanga Māori mō te Tikanga Māori. E kai ngākautia ana te Whare Wānanga o Raukawa ki te tikanga, ā, ka kaha rangahaua e ngā kaimahi hei arataki i a rātou i roto i ngā take huhua o te wānanga. (Winiata, 2001) (wananga, 2014) Ka taea te nuinga o ngā tauira ki te hīkoi ki tōna ao Māori, heoi he āhuatanga rerekē tēnei mō te hunga kuare, arā i ētahi wā ka raru. Ka kaha akiaki, poipoi te whare wānanga i ērā tauira kia mārama mārika e rātou ki ngā whakataeranga. Ahakoa he wānanga ā iwi Te Whare Wānanga o Raukawa, ko te nuinga o ngā tauira ka whakapapa ki whenua kē. Nō reira ki waenga o Te Whare Wānanga o Raukawa, me akona ngā tauira i ngā kōrero e pā ana ki a rātou Iwi, Hapu me a rātou Marae. (Winiata, 2001) Ko ngā tikanga me ngā kaupapa tuku iho ngā tuāpapa o Te Whare Wānanga o Raukawa. Ki a rātou, mā te whakaputa i ngā mātauranga i whakaheke mai i ngā matua tīpuna ka tūtuki i te aronga matua. He hirahiratanga hoki mō ngā tauira kia mōhio i ngā āhuatanga o a rātou tīpuna, whai mua i te taenga mai o te Pākehā. (Winiata, 1994) Mā te whakamahi i ēnei rautaki Māori ka eke panuku ngā tauira katoa o Te Whare Wānanga o Raukawa.

Ngā kaupapa tuku iho

Ko ngā kaupapa tuku iho ngā poutokomanawa o te tikanga ki Te Whare Wānanga o Raukawa. Koinei ngā whanonga pono o te wānanga ka whakaputa, ao mai, pō mai. (Raukawa, 2018) I waihanga ēnei kaupapa mai i ngā aronga Māori pēra i te karakia, te mōteatea, te whakapapa me nga pūrakau. Mai i ngā aronga Māori i whānau mai ai te tirohanga Māori. Na wai rā, na wai rā ka puta ngā kaupapa tuku iho, ā, ka puta ngā tikanga Māori. (Ani Mikaere, 2012) Tuatahi ake ko te manaakitanga. Ka rangona ngā tauira i te manaakitanga mai i ta rātou taenga mai, ki ta rātou putanga atu i te whare wānanga. E āhei ana ngā tauira ki te noho ki ngā wharenoho

o te wānanga hei kainga rua mā rātou. He toki ngā kaiako ki a rātou ake mahi, ka homai karaehe tautoko hoki ngā kaiako hei awhina i ngā tauira ki a rātou mahi. Ka manaaki hoki i ngā kaiako, ko rātou ngā kaiwhāngai mātauranga nō reira ka pai a rātou utu-ā-tau. Ka tautoko hoki ina kei te hiahia te kaiako ki te whakawhānui ake i tōna puna mātauranga, mā te utu mo ngā hui. Anō hoki ka whakamana te whare wānanga i te utu ki waenga o ngā kaiako me ngā tari. (Raukawa, 2001; Raukawa, 2018) Tuarua ko te rangatiranga. He rangatiratanga tā ia tangata o te whare wānanga, kaiako mai, kaiawhina mai, tauira mai. Ka tū rangatira ngā mana whakahaere, anō hoki kāore rātou i te matakū ki te wero mo te rangatiratanga o te Māori (pērā i ngā take Tiriti). Inā ka eke kairangi te tauira, kaiako rānei ki ōna mahi whare wānanga ka aumihia. Ka āta poipoi hoki i ngā rangatira ka kitea ki waenga o ēra hunga. (Raukawa, 2001) Ko tētahi kaupapa motuhake e whakamana ana i te rangatiratanga ki Te Whare Wananga o Raukawa ko Te Ōhāki. He whakatinanatanga tēnei o te Ōhāki o tētahi kaimahi ō mua o Te Whare wānanga o Raukawa arā ko Ngāpera Wi Kohika. (Raukawa, 2018) Ko ōna tohutohu, kia kore te Māori e pā ki te mate hikareti, pēnei tonu i a ia. Nō reira ka kaha tautokohia, awhina te whare wānanga i ngā tauira kia auahi kore te noho, ā, ko te tino whainga kia auahi kore te katoa o Te Whare Wānanga o Raukawa. Waihoki ka auraki atu nga tauira ki te kainga me te akiaki i a rātou whānau, hapu, iwi kia auahi koe hoki. (Raukawa, 2018) Mā tēnei kaupapa hauora o Te Ōhāki ka kaha ake te rangatiratanga o Te Whare Wānanga o Raukawa. Tuatoru ko te whanaungatanga. Ko ngā tauira, ngā kaiako me ngā kaimahi ngā taura here o Te Whare Wānanga o Raukawa. He mea nui ki wāenga o te wānanga kia whakamōhio ki te tangata, kāore ia e noho mokemoke ana. He whakaaro pākeha tērā, ka whiua ki rāhaki. Ka tū ngā momo huihuinga kia whakatipu i te whanaungatanga ki waenga i ngā tauira me ngā kaiako, ka hui hoki me te rūnanga kia tū ngātahi ai ngā tangata katoa o te wānanga. (Raukawa, 2001; Ani Mikaere, 2012) Tuawhā ko te kotahitanga. E hāngai ana tēnei kauapapa ki te whanaungatanga. Inā ka whakakotahi ngā tangata katoa o te whare wānanga, ka ea pai ngā mahi. Nō reira ka whakamānawa atu te whare wānanga i te kotahitanga ki waenga i te mana whakahaere, ngā kaiako me ngā tauira i ngā wā katoa. (Raukawa, 2018) Tuarima ko te wairuatanga. Ko te tikanga o tēnei kaupapa he whakamārama mai i te hononga o te taha wairua, me te taha kikokiko o te tangata. He hononga a wairua, ā kikokiko hoki tā te iwi Māori ki te taiao, ngā maunga, awa, me ngā marae (Mead, 2003). Nō reira ka āta poipoia te whare wānanga o Raukawa i te wairuatanga o ngā tauira me ngā kaiako. Hei tauira, ka whakamahi karakia, mihimihi hoki ki ia huihuinga. Kua hangaia te wānanga i tētahi whare mo ngā tauira kia taea e rātou te whakatau i te wairua. Mō ngā kaiako ka tū ngā hui mirimiri kia whakaora i te taha kikokiko o ngā kaiako, ka tū ngā hararei hoki ma rātou kia kore te taha wairua e taumaha. (Raukawa, 2001; wananga, 2014) Tuaono ko te ūkaipotanga. Ko te nuinga o ngā tauira ki Te Whare Wānanga o Raukawa e noho tuatahi ai ki ngā whenua. Nō reira ka kaha awhi te whare wānanga i ngā tauira ki te whakamana i ngā tangata whenua, me te ako tonu i ngā kōrero mai i a rātou ake ūkaipo (Ani Mikaere, 2012). He mea nui te ūkaipotanga mo te toiora o te tangata, inā ka tau tōna wairua ki te whenua e noho ana ē ia pai ake tōna noho. Nō reira , ka manaakihia e te whare wānanga i te taha wairua o ngā tauira mā te awhi i ngā tauira e noho taumaha ana. Ko te manako hoki o ngā kaiako kia hono ki ngā tauira ā kanohi

mai , kāore mā te īmera anake. Mā ēnei mahi iti noa, ka mōhio ngā tauira he wāhi haumaru te whare wānanga, arā ka kaha ake tōna ūkaipotanga ki reira. (wananga, 2014; Raukawa, 2001) Tuawhitu ko te pūkengatanga. Ko te ako, te pūpuri me te waihanga i ngā pūkenga ngā tino whakatinanatanga o te pūtaketanga ki te wānanga. Ko te mātauranga Māori te tūāpapa o ngā rautaki katoa i te whare wānanga (Ani Mikaere, 2012), nā te mea ka kaha ake te pūkengatanga o ngā tauira inā e ako ana i ngā mātauranga mai i tōna ake ao. I runga i tēnei he hiahia nō te whare wānanga ki te whakatipu i te mātauranga i ngā wā katoa, ā, ka homai pūtea kia whakawhanake ake i ngā mātauranga mo ngā tauira. Ka toitoi Te Whare Wānanga o Raukawa kia eke kairangi ngā tauira katoa. (Raukawa, 2001).

Tuawaru ko te kaitiakitanga. E pērā tonu ana ngā whakaaro mai i tēnei kaupapa ki te manaakitanga. Kia ora ai Te Wānanga o Raukawa mō ngā whakatipuranga o apōpō, me kore rawa tēnei kaupapa e whati. Ka tiaki Te Whare Wānanga o Raukawa i a rātou taonga katoa, pērā i te reo Māori, ngā tikanga me ngā kōrero tuku iho. (Raukawa, 2018) Ko tētahi tauira motuhake, kua hangāia e te whare wānanga i tētahi akoranga rikoata, hei kohikohi hei tiaki i ngā mātauranga tawhito ā kui mā, ā koro mā. Ka rua ka tiaki hoki Te Whare Wānanga o Raukawa i a rātou pūtea kia kore rātou e pēkerapu. He mana whakahaere mō te tiaki pūtea, ā , ka tohaina i ngā karahipi mō te mātauranga ia tau (wananga, 2014). Tuaiwa ko te whakapapa. Koinei te tohu o te tuakiritanga mō te māori, ā, ka whakamōhio mai te whakapapa ko wai koe, nō hea koe. Ki tā te iwi Māori, i takea mai tātou i Te kore, ka puta ko Te Pō. Arā mai i te wehenga o Ranginui rāua ko Papatuānuku ka puta tātou ki te Ao Mārama. (Mead, 2003) Nō reira he hirahiratanga ta te whakapapa nā te tuhononga ki ngā mātua tīpuna. Inā ka mōhio ngā tauira i tā rātou whakapapa ka mōhio ko wai rātou ā ka pai ake tōna noho ki te ao (Raukawa, 2018). Ka whakahaere te wānanga i ngā hui mihimihi kia kimi hononga ki waenga o ngā tauira me ngā kaiako. I hangāia hoki e rātou i tētahi raraunga whakapapa kia mōhio ai i te whanaungatanga ki waenga o ngā tangata katoa o te whare wānanga. (Raukawa, 2001) Kāti rā ko te kaupapa whakamutunga ko te reo Māori. Koinei te kaupapa motuhake rawātu o Te Wānanga o Raukawa, ā, ka pūmautia ki ia wāhanga o te wānanga. (Ani Mikaere, 2012)Mei kore ake ko te reo Māori, ka kore ake te iwi Māori e tū ki tēnei ao. Ka kore hoki te iwi Māori e mārama māriki ki ngā tikanga o matua tīpuna. Nō reira ka kaha ū te runanga o Raukawa me te whare wānanga ki te kaupapa o te whakarauora reo Māori. (wananga, 2014)Hei whakatinana i tēnei kaupapa tuku iho. Kua whakature e rātou i te reo Māori me te tikanga ā-iwi ki ia akoranga, mai i te taumata tītohu piki ake. Ko te hua o tēnei, ka puta ngā tauira me tētahi arero Māori, ka mātou hoki ki ngā tikanga o tōna ake iwi, hapu rānei. (Winiata, 2001)E ai ki ngā ture o te whare wānanga, ina e hiahia ana te tangata ki te tū hei tauira mō Te Wānanga o Raukawa me hiahia rātou ki te ako, ki te whakatipu rānei i tā rātou puna reo. (Raukawa, n.d.)

Whakakapi kōrero
Hei whakakapi, kua whakairia ngā kōrero o te wā ki runga, ā. kua tae tēnei tuhinga ki te mutunga iho o tēnei whare kōrero. I aro tēnei rangahau ki te kaupapa matua arā, te oranga o

te tikanga ki Te Whare Wānanga o Raukawa. I whai atu tēnei tuhinga roa i tētahi whare kōrero. I whakamāramahia ngā pou o roto o tēnei whare kōrero i ngā take e whakamana ana Te Whare Wānanga o Raukawa i te tikanga. Ki te pou tuatahi i toro atu ngā kōrero ki te orokohanga o Te Whare Wānanga o Raukawa. Ki te pou o waenga, i aro ngā kōrero ki te whakamāramatanga o te tikanga mō Te Whare Wānanga o Raukawa. Kāti rā ki te pou whakamutunga i arotahitia ngā kōrero ki ngā kaupapa tuku iho o te whare wānanga, me te hononga o ēnei kaupapa ki te tikanga. Ki au nei he roopu whakahaere rangatira rawātu Te Whare Wānanga o Raukawa, waihoki ngā whare wānanga Māori katoa. E whakamana, e poipoi ana rātou i ngā taonga tuku iho o te Māori kia ora ai mō ngā whakatipuraga o āpōpō. He āhuatanga rangatira hoki ngā kaupapa tuku iho. Me ngana ngā whare wānanga katoa ki te whai atu i a rātou ake kaupapa tuku iho. Kia hono ngā mātauranga o te Māori me te Pākehā, kia noho pūmau hoki te ao Māori ki tēnei whenua o Aotearoa. Heoi anō, ehara au i te whakahē i ngā whakaaro o ētahi atu, koinei ngā whakaaro mai i aku wheako ki taku ao Māori anake.

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How *tikanga* is, or should be, implemented by the Ministry of Education

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As an important government department, the Ministry of Education's implementation of *tikanga* Māori (cultural values and practices) has considerable impact in wider New Zealand society now and for the future, through its close relationship with our children's social and cultural development. The Ministry of Education ('the Ministry') was established in 1989 following the Picot Report, commissioned by the Labour Government with the goal of improving educational achievement for all children in New Zealand (New Zealand Council for Educational Research 2017). The first major Ministry initiative was *Tomorrow's Schools*, with each school electing their own Board of Trustees to give communities more power over their children's education (New Zealand Council for Educational Research 2017). Although this policy is still in place today, it is clear that Māori learners are still disadvantaged within the current system, as their educational achievement levels remain disproportionately lower than other cultural groups (Ministry of Education 2011:6). Since the introduction of *Tomorrow's Schools*, the Ministry has implemented a number of other initiatives specifically with *tikanga* Māori at the forefront. While it is evident that the Ministry has made great strides in promoting Māori cultural values and practices within the education system through these initiatives, it remains unclear at times how well they practice *tikanga* themselves within their own organisation. In this essay, I will discuss the effectiveness of Māori education initiatives in New Zealand schools, including the Education Act 1989, the Education (Update) Amendment Act 2017 and Ka Hikitia, and explore how the values endorsed by the Ministry for the education system are utilised within their own daily operations, if at all. Additionally, the union strike action of primary school teachers across the country provides another interesting perspective of *tikanga* within the Ministry of Education. Responsible for delivering quality education to the diverse range of learners across New Zealand's more than 7500 education institutes (Ministry of Education 2017b:17), it is essential that the Ministry effectively implements *tikanga* throughout their work and leads by example.

The Education Act 1989 ('the Act') is the cornerstone of the New Zealand education system and because of its foundational nature, it must include *tikanga* Māori as a core value if there is any hope of full cultural integration in this sector. The main reform to come out of the Act was *Tomorrow's Schools*, allowing communities to elect their own school Boards of Trustees with the aim of providing them with more autonomy to control the direction of their children's education (Ministry of Education 2017a:7). Schools were now seen as business units, each controlling their own curriculum and financial decisions under the ultimate authority of the Ministry (Jesson 1995:147). This addressed concerns raised in the Picot Report that decision-making was overcentralized without consideration for local context, and that communities lacked information, choice and input (Ministry of Education 2017a:3). For

these reasons the system overhaul was initially well received, but schools soon realised that funding available through the initiative would not be enough for their long-term survival (Jesson 1995:147) and that the Ministry was fast becoming out of touch with what schools really needed (New Zealand Council for Educational Research 2017). On a superficial level, *Tomorrow's Schools* align reasonably well with *tikanga* Māori. Placing control back in the hands of the school community, encouraging decision-making through the discussion and consensus of parents on the Board of Trustees (Jesson 1995:144) is much more similar to the management style employed by Māori communities than centralisation. This makes sense if we think of each school community as a *hapū* (subtribe) contributing to the overall *iwi* (tribe) of schools in New Zealand, each being one piece of a whole that comes under the ultimate authority of the Ministry of Education. The Act allows each school to make independent decisions based on the needs of their learning community but also recognises that they cannot survive alone, just like real *hapū* (Mead 2016:168).

Similarly, the Ministry operates under a collegial approach to decision-making, where consensus and widespread benefit is valued above all (State Services Commission 2011:8). While this is a good example of positive implementation of *tikanga* within this organisation, it can be difficult to take this approach when matters are time sensitive, as they often are in the Ministry. The Ministry is the only organisation with responsibilities across all three major divisions of the education system – early childhood, primary/secondary and tertiary education – thus collaboration with a multitude of other specialist agencies is a daily necessity (Ministry of Education 2017b:10). In Māori culture, high value is placed on specialist knowledge, and *mātauranga* Māori (Māori knowledge system) is afforded a special level of *tapū* (sacredness) (Mead 2016:244), therefore this is another instance where Ministry operations align with *tikanga*. However, a more streamlined communication system could be established to facilitate this collaborative approach in a more time efficient manner.

Recently, the Education Act 1989 was amended to bring it into the modern climate. Changes include measures to improve teacher quality and clarify the responsibilities of Boards of Trustees (New Zealand School Trustees Association 2017), with an overall shift towards adaptability for all learners without rejecting social and cultural values (Openshaw 2011:12). The Labour-led Ministry of Education also wants student, teacher and other representative voices included on the Education Council board (Benade et al. 2018:2), showing their commitment to collective success and recognising cultural diversity in education, both of which align with *tikanga*. Despite these amendments, the Education Act is not entirely positive for Māori, whose choices are often limited by socioeconomic factors that do not affect the majority of Pākehā (New Zealand Council for Educational Research 2017). Parents can be marginalised by their inability to send children to schools outside of their immediate area for both financial and practical reasons and Māori *whānau* (families) have a low representation on Boards of Trustees (New Zealand Council for Educational Research 2017). On an administrative level, increased autonomy meant that the wealth of the community

became a direct influence on their school's ability to resource classrooms and meet curriculum demands (Jesson 1995:148), disadvantaging learners in lower socioeconomic locales. These are two instances where Ministry implementation of *tikanga* could be improved, by providing extra support for *whānau* to have the option of sending their children to schools of their choice, including Māori-medium schools, and by creating guidelines that ensure Boards of Trustees have a broad range of representatives. This would show that the Ministry appreciates Māori input and wants no child to be limited educationally by their circumstance. Underpinning all Ministry work should be the determination to improve education for all children in all schools, along with their wider communities (Jesson 1995:144).

Since the Ministry of Education was established in 1989, they have pioneered several initiatives to address consistent Māori underachievement, with particular focus on improving our education system so that it works better for and with Māori students. The most noteworthy of these is Ka Hikitia, the Ministry's three-phase Māori education strategy, including Managing for Success 2008-2012, Accelerating Success 2013-2017 and Realising Māori Potential 2018-2022 (Ministry of Education 2014a; Ministry of Education 2011:6). The aim of this initiative is to ensure that Māori students achieve and more importantly enjoy success in education while celebrating being Māori (Berryman & Eley 2017:93). This shows that the Ministry acknowledges their failure to deliver equal opportunities to children of all backgrounds in education (Ministry of Education 2011:6) while also addressing their vision that every New Zealander have a strong national and cultural identity (Ministry of Education 2017c). While Māori see education as an enhancer of *mana* (authority, power), it can be difficult for Māori students to accept or strive for academic success in our current education system. This could be attributed to a number of factors, such as sporadic inclusion of Māori themes and topics, less positive feedback or even racism from teachers and peers, and self-doubt about their academic ability (Berryman & Eley 2017:98). For a long time, socio-economic disparities between Māori and Pākehā have been used to explain the differences in student achievement and while these undoubtedly have some influence, disparities in academic success occur at all socio-economic levels (Berryman & Eley 2017:98). These authors believe this indicates the problem lying in student-teacher relationships, an issue solely in the jurisdiction of the Ministry of Education.

Ka Hikitia is a good example of the Ministry's commitment to encouraging *tikanga* in schools, but the organisation's employees are likely to face similar challenges. Studies have found that Māori think success as Māori should involve genuine celebration of Māori culture and values, and embracing a strong cultural identity, amongst other things (Berryman & Eley 2017:100). Without close involvement with the Ministry, it is difficult to establish whether the organisation makes an effort to incorporate and normalise aspects of Māori culture in a sincere way. However, the infrequent attempts to include these aspects in various documents published by the Ministry of Education indicate only a superficial appreciation for multiculturalism in the workplace. For example, a recent publication had a short paragraph

near the beginning of the report stating that, "this paper is consistent with Te Tiriti o Waitangi principles and obligations, as it seeks to actively protect the Māori language as a *taonga*, by supporting Māori language acquisition and revitalisation" (Ministry of Education 2018:9). This comes across as a tokenistic attempt by the Ministry and is unlikely to lead to meaningful cultural values in the workplace, thus diminishing the *mana* of Māori employees. Lacking recognition for the *rangatiratanga* (sovereignty) of Māori over their identity, language and culture leads to diminishment of these three things, and is unlikely to encourage Māori success (Ministry of Education 2011:13). In line with their suggestions in Ka Hikitia, the Ministry could improve their own implementation of *tikanga* by celebrating Māori identity in the workplace, normalising *te reo* Māori use and utilising *tikanga* concepts throughout their reports, documents and other publications rather than isolating them to a statement at the beginning.

Māori success in the Ministry is likely to include promotion to a leadership position, similar to student success in schools involving academic, cultural and/or sporting elements. However, there is only one Māori leadership position in the Ministry of Education management team, known as the Raukura or Chief Advisor to Te Ao Māori (Ministry of Education 2017:9). The Raukura works with one to two other dedicated management staff to accelerate Māori achievement, promote Māori identity, language and culture, and respond to Treaty of Waitangi matters (Ministry of Education 2017:9,27). Out of approximately 3000 employees nationwide (Ministry of Education 2017:8), it is difficult to understand why there is only one leadership role that specifically celebrates Māori identity. While it is positive to have such a dedicated team, the likely effect is that it hinders Māori success as Māori in other non-specialist leadership roles. This is because of the factors identified previously, including a strong cultural identity and full, genuine inclusion of Māori values and practices in the work environment. Without implementing these *tikanga*, it can be very difficult for Māori to achieve at a high level in both schools and the Ministry.

Not only are the policies the Ministry of Education implements indicative of their commitment to *tikanga* Māori, but so are the staff culture within their workplace and the values that management promote. The most recent incoming ministerial briefing states that the Ministry expects all staff to actively utilise the principles of the Treaty of Waitangi throughout their professional duties (Ministry of Education 2017:6). This includes consideration for the identity, language and culture of all those affected by operations, in particular students and teachers (Ministry of Education 2017:6), but presumably extends to their own staff members also. Despite this expectation that Ministry employees will be well-informed and proactive in regards to *tikanga*, a Performance Improvement Framework review in 2011 found that the Ministry lacked a clear set of cultural values in the workplace (State Services Commission 2011:38). The Commission believed that the Ministry should encourage more personal commitment from its employees and a willingness to learning from past mistakes, both of which are often characteristic of Māori leaders in decisions they make

for their communities, along with openness to new, innovative ideas and external input (State Services Commission 2011:38). These latter two recommendations of workplace values for the Ministry to encourage can also be sticking points in Māori communities, who may be reluctant to stray from traditional ways of approaching problems. Empowering staff to achieve better results for the education community, particularly groups such as Māori who have long been underserved, thus giving them personal ownership of the results is one area in which the Ministry's implementation of *tikanga* could improve (State Services Commission 2011:8).

There is a strong future focus in the Ministry of Education, which aligns particularly well with the concept of *kaitiakitanga* (stewardship) in *tikanga* Māori. The Ministry considers themselves stewards of the education system in New Zealand, "supporting families, *whānau*, *iwi* and communities . . . to focus on lifting aspiration and raising educational potential" (Ministry of Education 2014b:8). The Secretary of Education is also the chairperson of the Education System Stewardship Forum, with the important role of gathering input from a number of different specialist agencies to guide the education system in the right direction (Ministry of Education 2017:10). In Māori communities, *kaitiaki* (stewards) are guardians that act on behalf of future generations to ensure that resources and systems are sustainable in the long-term (Ministry of Education 2011:13). The Ministry's main role day-to-day is to ensure that our education system is economically viable, which unfortunately often forces them into a position that contradicts the principles of *tikanga* Māori (Ministry of Education 2017:14). The nature of being a government department means there is a constant balancing act between financial and social priorities, meaning that while the Ministry may have a strong desire to implement *tikanga* Māori in schools and their own organisation, the funds to do this need to be allocated elsewhere. Currently in education, being future-focussed primarily involves investment in digital technologies and network infrastructure to secure long-term connectivity (Ministry of Education 2014b:4). While this may not seem to align with *tikanga* Māori, the Ministry believes it will allow better engagement with communities and *whānau* (Ministry of Education 2014b:22) and more collaboration between students, both of which have been attributed to increased Māori student success (Berryman & Eley 2017:101). Overall, developing a strong future workforce by investing in education outcomes now will improve the social, cultural, economic and environmental outcomes for all New Zealanders (Ministry of Education 2017:15,31). This is also the ultimate goal for Māori in their implementation of *kaitiakitanga*.

Another major element to a future-focussed education system is ensuring there are enough quality teachers to carry out the Ministry's goals for student achievement on the 'frontline' well into the future. Recently, frustrations about insufficient resourcing, funding and staffing in New Zealand primary schools has culminated in union strike action by teachers and principals, causing many students to lose a day of school. These strikes are not just about increasing pay; they come out of deep concern from educators and parents that ongoing

teacher shortages will continue to negatively impact long-term student achievement and staff wellbeing (Radio New Zealand 2018). Across the board, attracting and retaining people in the teaching profession has been increasingly challenging, in part because they don't see there being a healthy work-life balance (Radio New Zealand 2018), despite this being one of the Ministry's top priorities for its employees (Robert Walters New Zealand n.d.). Subject areas like *te reo* Māori, science, technology and mathematics are particularly struggling (Ministry of Education 2018:1), exacerbating the lack of *tikanga* in education and falling rates of *te reo* Māori proficiency. With *Tomorrow's Schools* still in place, the Ministry places much of the financial burden of pedagogical training and resourcing classrooms back onto schools and their communities, which can limit their ability to meet student needs (Jesson 1995:148). Overall, the Ministry's approach to this issue does not align with *tikanga* and places significant strain on our teachers and principals. To pursue *kaitiakitanga*, they should be ensuring that every teacher has the opportunity to extend their skills and feels valued and supported in doing so (Ministry of Education 2018:3), securing a strong and informed workforce for future education. Money is the statement the Ministry of Education makes about how much they value the expertise of their teachers (Radio New Zealand 2018). Quality teaching is the most influential factor for student achievement in schools (Ministry of Education 2018:1), thus the Ministry should be fostering a culture of *manaaki* (support) for teachers in line with *tikanga* Māori that will ensure the longevity of our education system and increase our ability to meet ambitious achievement goals for all students.

The success with which the Ministry of Education implements *tikanga* Māori in the education sector is varied, but for the most part, they display an eagerness to improve. The Education Act 1989 and *Tomorrow's Schools* foster a community-based approach with emphasis on collective decision-making, which is also reflected in the Ministry's day-to-day operations. There is also clear recognition by the Ministry that their knowledge base is not sufficient across all aspects of education, hence they have a network of specialist agencies and *iwi* involved in operations. Ka Hikitia is a good example of an innovative strategy tailored to Māori learners with some positive impacts on Māori achievement already visible. However, this is one instance where the Ministry does not necessarily implement the *tikanga* they promote, with limited evidence of them encouraging "Māori success as Māori" in the workplace, particularly in leadership. Additionally, the Ministry's commitment to the Treaty of Waitangi principles often comes across as tokenistic and superficial. On the other hand, there is a clear future focus to the Ministry's work that is comparable to the concept of *kaitiakitanga*. With the recent primary school teacher strike action, it is clear that the Ministry of Education still has a ways to go before the future of our education system and their implementation of *tikanga* can live up to what we know they can be.

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How *tikanga* Māori is implemented at the University of Otago
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Moreover, tikanga should be understood by the University of Otago because tikanga are rules to follow. In this essay I will discuss the importance of tikanga in University and how it is shown through the University. However, tikanga is important for the University of Otago to implemented so that student recognise it when they see it throughout the University. Furthermore, my main point is in paragraph one I will talk about how tikanga is shown through the Maori Centre, and in paragraph two I will discuss the remaining Kaumatua Hata Temo who represent all Maori and how he approaches young generation to understand more about tikanga Maori. However, my last point is the Maori Student Association and how tikanga is shown through their hospitality here in the University of Otago. Furthermore, tikanga is important for students here in the University of Otago to understand why Maori protocols are to be followed. The University of Otago does implement tikanga Maori. However, in each paragraph I will discuss how and why tikanga Maori is implemented here in the University of Otago. Moreover, tikanga Māori has been implemented for the purpose of young Maori people to learn more about their culture more about their tradition. Moreover, tikanga is used in different organisation here at the University of Otago for non-Māori to recognise the importance of tikanga Māori. In this essay I will argue that the University of Otago does implement tikanga Māori in different organisation however, I will discuss it in each paragraph my point and hoe tikanga is shown through that organisation (Mead, H. 2003).

Furthermore, Maori student is the third highest population of students that attend the University of Otago (Nga, Miti. 2008). However, University of Otago is located here in Dunedin which is in the South Island of New Zealand which basically is at the bottom of New Zealand. Moreover, University of Otago has a population of 18,875 students from all over the world. However, the University of Otago is located in one of the coldest areas in New Zealand. Moreover, the University of Otago has implemented tikanga Māori throughout different association of the University of Otago (Dune, Mason. 1999 page,102). However, students from all over New Zealand has come to attend the University of Otago but also students from overseas (Nga, Miti. 2008).

Pōwhiri is a Maori welcoming ceremony involving speeches from different tribe, traditional dance, singing and lastly a hongi (Dune, Mason. 1999 page,102.) it is used to both welcome guests onto a Marae or during other ceremonies, such as during a dedication of a new students coming to the University of Otago (Mead, H. 2003). In the Maori Centre every year during the orientation week they host a pōwhiri to welcome new students attending the University of Otago (Tapsell, R. 2008). Moreover, during the pōwhiri there is four main parts of this whereas to start off with a karanga (call) whereas the people of the Marae calls the

visitors welcoming them to their marae (Nga, Miti. 2008). However, whaikōrero (introduction) is where the visitor's speaker will reply and also represent their tribe (Mead, H. 2003). Moreover, hongi (kiss) is where the visitors do nose to nose with the people of that marae (Nga, Miti. 2008). Furthermore, the kai food is provided for the visitors to eat after they are welcome (Paul, Meredith. 2018). However, that pōwhiri is to welcome near and far students that have decide to call University of Otago their new home, however this process assure the family of that child that their child will be taken care of and will be treated with care and love but more important to give them a home (Te Ara. 2018). Furthermore, during the pōwhiri each tribe will have their own speaker to represent their iwi (Mead, Hirini Moko. 2003). In 2017 during a pōwhiri held here by the University of Otago at the Puketeraki Marae (Peter, Buck. 1950). Furthermore, for Tongans we do not have marae and therefore, we do not welcoming guest however, we only do this if there is a new Church that just finish (Dune, Mason. 1999, pg.102). Therefore, a ceremony will be helping to bless the church and important guests will speak (Nga, Miti. 2008). However, a student from one tribe on the welcoming of 2017 because his Papa was supposed to speak on behalf on their tribe, but he could not make it, so he told his mokopuna to speak on his behalf to represent their iwi (Tapsell, R. 2008). In saying that Rico made sure he made his Papa proud by doing what he was told and therefore, his experience while speaking in Te Reo made him fell in love with this place and therefore with the scholarship given to him to attend the University of Otago help Rico made his final decision to attend the University of Otago (Mead, H. 2003). However, as for me attending a school where Maori was taught made me familiar with tikanga Maori (Kohere, Reweti T. 1954). Furthermore, that is where I first came pōwhiri and how it was done, by being a non-Maori but to observe it made me feel belong to that school (Paul, Meredith. 2018). Moreover, tikanga is shown through the rules Rico's Papa told him and therefore he follows the rules and did an awesome job (Mead, H. 2003). However, a pōwhiri is also held to acknowledge mana (power) but most importantly to make sure that the child has a home (Te, Ara. 2018). Moreover, whanaungatanga is important as older sibling look after their young siblings and it is also expected that the young one will do the same to their older siblings (Dune, Mason. 1999, pg.103). For example, in my culture it is important as the older one look after the young one. However, personally to me my siblings is my responsibility to look after and therefore, it is also my responsibility to make sure that they are educated and that they are taken care of while being away (Mead, Moko. 2003). Furthermore, to us Tongan it is important that we older one look after our young one and this cause our younger siblings to get away with things that we older one cannot get away with because that is something our parents do not want us to do (Te, Ara. 2018). Therefore, at the University of Otago the Maori Centre, held a pōwhiri every year (Rawania, Higgins. 2018). However, the pōwhiri allows the students to call Otago their new home and allow guests speakers to represent their iwi (Paul, Meredith. 2018). Moreover, pōwhiri is important for the young generation of the Māori people today (Peter, Buck. 1950). However, for us we call it (Tauhi Va) meaning the relationship of an older siblings to look after their younger siblings (Kohere, Reweti T. 1954). On the other hand, I guess every culture has their own way of welcoming

guests whereas tikanga Maori has implemented pōwhiri as a rule to follow when welcoming visitors (Nga, Miti. 2008). Moreover, pōwhiri is important for student to understand however the University of Otago does implement tikanga Maori (Mead, H. 2003).

However, Hata Temo is the Maori career adviser, his job is to help young Maori people with the career pathways (Mead, Moko. 2003). However, he is the oldest Kaumatua (elderly), that represent all Maori student and staff here at the University (Te, Ara. 2018). Moreover, he is often invited to gathering of other organisation here because he is the one that does represent all Māori (Tapsell, R. 2008). However, he also says the karakia (prayer) in Maori, which shows tikanga through his presences an as the only elderly left (Dune, Mason. 1999, pg.104). Furthermore, his role and his knowledge are very important to the generation of today, this is because he knows more about the tikanga Maori (Nga, Miti. 2008). In saying that, as for Tongan is it the same as elderly knows more about the tradition and therefore their knowledge is valuable because it is important for the young Tongan youths to know why rules are made to follow (Mead, H. 2003). However, Hata Temo knowledge is pressures to young Maori generation to learn about their traditional and why tikanga has been implemented here at the University of Otago (Tapsell, R. 2008). Furthermore, the kaumatua are often known as guardian as they have participated in tikanga and have observed interpretation at home and other tribal areas (Paul, Meredith. 2018). For example, the role of these elderly is important for the young one to observe and learn from it as times goes by because sooner or later they should be able to represent their tribe by learning tikanga Maori from the elderly. Moreover, as for Tongan it is important that we treat our elderly with respect and therefore it is for us to learn our tradition because when our elderly pass away it is important for us to learn as much as we can while they are still alive (Mead, Moko. 2003). For example, as for Tongan it is important for us to respect our elderly and also it is also important for us to learn the knowledge of our elderly as they have the best knowledge and therefore it is for us young generation to observe and learn. However, individuals they generally have a greater familiarity with and knowledge about tikanga because they grew up learning it and therefore they know why things are done the way they do (Nga, Miti. 2008). Personally, to me my kaumatua is very important to me because the things I learn from them is important because I cannot learn it anywhere else. Therefore, our kaumatua is treated with respect and love because their presences and the knowledge they have is important for us to learn (Te, Ara. 2018). Furthermore, for Maori traditionally kaumatua have been the storehouse of tribal knowledge, genealogy and traditions (Kohere, Reweti T. 1954). For example, in my culture elderly are the one that knows teaches the young one to do things as they grow up. Moreover, is consider important because of their knowledge of tribal history and traditions, and the presence of others potential is for younger generation to turn to (Mead, H. 2003). Furthermore, kaumatua are held in high esteem (Mead, Moko. 2003). They are recognised for their life experience and knowledge that they have accumulated over the years (Rawania, Higgins. 2018). However, age does not only bring respect and recognition, but also expectation (Dune, Mason. 1999, pg.105). Furthermore, all kaumatua are expected

to perform certain roles and duties within wider family and tribal (Nga, Miti. 2008). Therefore, the kaumatua is important for my culture as they know more about the tikanga of my culture then I do and therefore, the best way to learn about tikanga Maori is to learn it from elderly people of that culture (Dune, Mason. 1999, pg.105). However, the knowledge of he kaumatua is required when there is a performance of ceremony and rituals (Nga, Miti. 2008). Younger generation is to observe their kaumatua to interpret, protect and preserve the cultural practices and protocols of their tribe (Tapsell, R. 2008). However, back in the days the kaumatua will look after their mokopuna (grandkids) during the day while parents were working (Mead, Moko. 2003). However, it is a traditional that the kaumatua will raise the first mokopuna. Moreover, a lot of tradition has been passed down to generation after generation over the years (Mead, H. 2003). Therefore, the kaumatua guidance is often sought on all manner of topics in daily life, as well as more esoteric and ceremonial matters in the Maori tradition however, kaumatua are the most influential people in the upbringing of their mokopuna (Mead, H. 2003).

However, (Te Roopu) the Maori students Association, here at the University of Otago always host a kai as a way of showing manakitanga (hospitality) (Dune, Mason. 1999, pg.106). However, manakitanga is important for Maori people is a way to show good hospitality therefore, it is also important for the Maori people to look after and feed their guest to make sure that when they return home they are well feed and well look after (Mead, H. 2003). Furthermore, kai represent kindness and therefore it will allow that tribe to talk positive about that iwi (Nga, Miti. 2008). However, tikanga is shown through the Maori student's association because kai represents good hospitality and therefore it acknowledges manakitanga and therefore tikanga is shown because tikanga is not only implemented in Maori student's association, but it is also implemented in their action (Kohere, Reweti T. 1954). However, the Maori student association also host a program where the older one look after the young one as a way of keeping that relationship between the older and the young ones (Paul, Meredith. 2018). However, it is also expected that the young ones look out for their older one. On the other hand, the Maori student association also host a mentoring program where they keep the they look out for younger siblings (Te, Ara. 2018). Furthermore, for my culture is it important to host guess with hospitality, because if they are not host will good hospitality they will talk, and other people will think low of us (Mead, H. 2003). Maori student accusation allows Maori students to know that there is a place here at the University of Otago where they can go if they need help (Nga, Miti. 2008). However, now that Maori people knows that tikanga Maori is important to always shows their kindness no matter what (Te, Ara. 2018). However, the Maori student association of the University of Otago gives young Maori generation a chance to make sure that they are not alone on their journey to reach their dream career (Rawania, Higgins. 2018). Therefore, for Maori people it is important that their whanau (family) are safe and that they enjoy where they are even though it's not their tribe (Paul, Meredith. 2018). Moreover, tikanga allows young Maori generation to trace back their whakapapa to know more about where they have come from therefore, tikanga

Maori helps the generation of today learn more about their whakapapa (genealogy) (Peter, Buck. 1950). For example, as for Tongan people it is important to us that we know our family history because us Tongan our relationship is very important to you the generation of today to know our whakapapa. Therefore, growing up it was important that we know our whakapapa very well because Tongan believes that everyone is related (Mead, Moko. 2003). However, as for tikanga Maori it is also a very important tikanga that young generation of today understand more about tikanga Maori because in order to keep their tradition it should be taught to the next generation to pass it on (Dune, Mason. 1999. Pg.106). Furthermore, tikanga Maori being implemented here at the University of Otago made me understand why tikanga Maori is important to Maori people (Te, Ara. 2018). Therefore, tikanga Maori is important for the generations of today because not only that they represent themselves but also their tribe (Kohere, Reweti T. 1954).

Moreover, the University of Otago does implement tikanga Maori as it is shown through a pōwhiri, as each speaker acknowledge their mana but to also represent their tribe (Mead, H. 2003). Therefore, the University of Otago has implemented tikanga Maori and therefore its important is very easy to understand by the generation of today (Tapsell, R. 2008). However, it is also important for Maori people to acknowledge the knowledge that their kaumatua have because they are seen as elderly therefore they know more about tikanga Maori (Nga, Miti. 2008). Furthermore, tikanga Maori has become very important and very well recognise here at the University of Otago (Mead, Moko. 2003). However, elderly is very important for Maori people as their knowledge are very valuable because they believe to know more about tikanga Maori because they have had the chance to observe it and learn (Tapsell, R. 2008). However, the Maori student association is important as they implement tikanga Maori by making sure that the relationship between the older and the younger siblings are kept (Paul, Meredith. 2018). Moreover, the Maori student association welcome their guest with food as a way of showing manakitanga and therefore, manakitanga is a way of showing tikanga Maori and therefore, the University of Otago encourage tikanga Maori (Rawania, Higgins. 2018). Therefore, tikanga Māori has become very important for the young generation of today (Kohere, Reweti T. 1954). However, is it also important for the Maori people that they host their guest with good hospitality and they acknowledge manakitanga (Mead, Moko. 2003). Furthermore, it is important for the Maori people to make sure that their relatives know that their children are safe here at the University of Otago (Peter, Buck. 1950). Moreover, tikanga has been implanted for the purpose of the young generation to appreciate the knowledge that has been pass down from their kaumatua (Mead, H. 2003). However, being able to grow up and experience the pōwhiri at my school has made me understand why tikanga is important to understand (Dune, Mason. 1999, pg.103). However, for every culture is it important that they treat their kaumatua with respect and learn as much as they can about tikanga Maori and therefore, Maori people acknowledge the knowledge of their kaumatua by making their children observe and learn from their kaumatua (Mead, H. 2003). However, tikanga Maori is important for students to understand as they grow because every tribe has

their own way of doing things (Mead, Moko. 2003). Furthermore, tikanga Maori is important to for everyone to understand as some of the Māori protocols are different and therefore is it important for non-Maori and Maori people to understand (Peter, Buck. 1950). However, being able to learn and observe a pōwhiri has definitely made it easier for me to understand what I should be doing during the time of the pōwhiri which is to respect and observe there kaumatua (Tapsell, R. 2008). Therefore, the kaumatua is very important as their knowledge is very significant to the society and each tribe (Nga, Miti. 2008). However, it is tradition that the kaumatua will raise their first mokopuna (Mead, H. 2003). Therefore, tikanga Maori has been implemented for not only a better understanding of tikanga Maori but also a better generation (Te, Ara. 2018). However, tikanga Maori allows young generation to develop their knowledge more about their identity and to learn more about their whakapapa (genealogy) (Mead, H. 2003). Furthermore, it is important that young Maori children knows tikanga because tikanga will help them trace back their identity to their whakapapa.

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