

Mai i te Puna Whakaaro ki te Pūwaha o Te Arawai

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Abstract

The Waikeria hapū groups the Mana Whenua-Ahi Kā faced two central crisis in the Ara Poutama Aotearoa Department of Corrections (APADoC) system. The high Māori reoffending rates and that nearly all prisoners had mental health or addictions disorders or both in their lifetime. APADoC responded with 'Hōkai Rangi', the five-year strategic plan to find new ways of doing things to achieve better outcomes with Māori and their whānau. Central to this plan is for APADoC to work in Crown-Māori partnership for the wellness and wellbeing of the people in their care and management and their whānau.

The aim of the research was to understand the foundational dimensions of the mental health and addiction service at Waikeria prison from the perspective of the local hapū people, the Mana Whenua-Ahi Kā, who led the co-design.

The research is qualitative using kaupapa Māori methods for collection and analysis of the principle of Āta, Pūrākau, Te-Āta-Tū Pūrākau and Thought Space Wānanga. The five Mana Whenua-Ahi Kā research participants pūrākau were rich and indepth of their lead of co-design for the Foundation Document with APADoC staff. The pūrākau provided understanding of the Mana Whenua-Ahi Kā partnership and relationship with APADoC.

Co-design with the Kaupapa Māori approach was led by the Mana Whenua-Ahi Kā as a APADoC partner. The co-design of the Foundation Document for the care of tāne incarcerated in Waikeria prison and their whānau is based on tikanga, mātauranga Māori, and Te Ao Māori which includes Te Ao Wairua.

The findings of this research are the foundational relationship for Mana Whenua-Ahi Kā with APADoC was their whakapapa to Waikeria whenua. The development of the Foundation Document has reaffirmed Mana Whenua-Ahi Kā self-determination over the Waikeria whenua that they have always held control over. The Mana Whenua-Ahi Kā expectations require APADoC to demonstrate a genuine commitment to maintain and sustain Te Ao Māori, tikanga and mātauranga Māori evident in the Foundation Document.

A key recommendation from this study is to ensure that APADoC have their own kaumatua; a kaumatua to guide APADoC at all times in interactions with Māori such as Mana Whenua-Ahi Kā.

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Attestation of Authorship

I hereby declare that this submission is my own work and that, to the best of my knowledge and belief, it contains no material previously published or written by another person (except where explicitly defined in the acknowledgements), nor material which to a substantial extent has been submitted for the award of any other degree or diploma of a university or other institution of higher learning.

Signature

2nd October 2023
Date

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Ethics Approval

Approval was gained from the Auckland University of Technology Ethics Committee on 21 October 2021

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Glossary

Kupu Māori	Meaning
ahi kā	the people that are keeping the home fires burning
ahi mahana	a fire that is warm, not fully ablaze, but nonetheless burning. A reference to those who live away from the Ahi Kā but now and again return home for gatherings
ahi mātao	a fire that has been reduced to dying embers, nearly extinguished. A reference to those who have not returned home for a long time.
ahi-teretere	a flickering fire. A reference to those who live away from the Ahi Kā but now and again return home for gatherings
āhua	character or nature
Aotearoa	New Zealand
Ara Poutama	Department of Corrections
Ara Poutama Aotearoa	New Zealand Department of Corrections
arawai	waterway
aroha	affection, sympathy, charity, compassion, love, empathy
aroha ki te tangata	a respect for people, allowing people to define their own space and to meet on their own terms
āta	(modifier) gently, slowly, carefully, clearly, deliberately, purposefully, intentionally, openly, thoroughly, cautiously, intently, quite - stands before verbs to indicate care, deliberation or thoroughness in carrying out the activity
āta-haere	continue gently, continue slowly
awa	river, stream, creek
hākari	feast, banquet, celebration
hāpori	community

Kupu Māori	Meaning
hapū	sub-tribe, pregnant
hau kāinga	home people, local people of a marae, home, true home
hauora	holistic health and wellbeing
Hawaiki	ancient homeland - the places from which Māori migrated to Aotearoa/New Zealand
Hikitia	Mental Health and Addiction Service in Aotearoa New Zealand prisons
hōhā	annoyed
Hōkai Rangi	Ara Poutama Aotearoa New Zealand Department of Corrections Strategy 2019-2024
hongī	to press noses in greeting
hongihongi	pressing noses in greeting
hui	meeting, focus group
Io-taketake-o-ngā-meā-katoa	Io the origin of all things
Io-matua-kore	the parentless one
iwi	extended kinship group, human bone
kai	food
kaiawhina	helper, supporter
kaikaranga	caller
kaikōrero	speaker
kairangahau	researcher
kaitiaki	guardian, custodian
kaitiakitanga	stewardship
kanohi-ki-te-kanohi	face-to-face meeting
kanohi kitea	to have a physical presence, be seen
karakia	prayer, incantation

Kupu Māori	Meaning
karanga	call, invitation
kaua e maharahara	don't worry
kaua e takahia te mana o te tangata	not trampling on the mana or dignity of a person
kaumatua	elder, an elderly Māori man or woman educated in Te Ao Māori who has a level of mātauranga Māori to support the growth, development, and health of the whānau, hapū, and iwi
kaupapa	topic, issue, plan, purpose, method
kaupapa Māori	Māori approach, Māori topic, Māori customary practice, Māori institution, Māori agenda, Māori principles, Māori ideology, Māori method
kawa	marae protocol - customs of the marae and whareniui, particularly those related to formal activities such as pōhiri, speeches and mihimihi.
kāwanatanga	government
kia māhaki	being humble, not flaunting knowledge
kia tūpato	be cautious, politically astute, reflexive about insider–outsider status
Kīngitanga	King Movement - a movement which developed in the 1850s, culminating in the anointing of Pōtatau Te Wherowhero as King.
koha	gift, contribution - especially one maintaining social relationships and has connotations of reciprocity
kōrero	talk, discourse
kōrero tūturu	true narrative
koroua	elderly man
korowai	cloak
korowai manaaki	wrap around support
kōwhaiwhai	painted scroll ornamentation

Kupu Māori	Meaning
kuia	elderly woman
mana	power, authority
mana motuhake	self-determination, sovereignty
mana raraunga	Māori data sovereignty
mana whenua	territorial rights, power from the land, authority over land or territory, jurisdiction over land or territory, power associated with possession and occupation of tribal land
Mana Whenua-Ahi Kā	the descendants from original owners of the land, that continue to live on the land over which they have authority
mana o te whenua	the paramountcy of the health and wellbeing of the whenua
manaaki	support, care
manaakihia	care for, host
manaaki ki te tangata	sharing, hosting, being generous
manaakitanga	hospitality, kindness - the process of showing respect
manuwhiri	visitor
Māori	Indigenous people of Aotearoa
marae	courtyard - the open area in front of the whareniui, where formal greetings and discussions take place. Often also used to include the complex of buildings around the marae.
marae ā-kura	school marae
mātauranga Māori	Māori knowledge - the body of knowledge originating from Māori ancestors, including the Māori world view and perspectives
maunga	mountain, mount, peak
mihi	greeting
mihimihi	recitation of one's family origins

Kupu Māori	Meaning
mihingia	welcome
moko	grandchild
Ngāti Maniapoto ki te Raki	The region is east of Owairaka and halfway to Pirongia, biunded by Ohaupō to the north and the Pūniu river to the south.
ngāwari	flexibility
noa	to be free from the extensions of tapu
oranga	wellness and wellbeing
pākato	flowing
Pākehā	English, foreign, European, exotic
pakeke	adult, elder
pepeha	tribal saying, tribal motto, proverb
poroporoaki	to take leave of, farewell
pouaru	widowed
poukai	King movement gathering
poutama	stepped pattern of tukutuku panels and woven mats - symbolising genealogies and also the various levels of learning and intellectual achievement
pōwhiri	welcome ceremony on a marae, rituals of encounter
pūkōrero	well-informed, speaking with authority
puna	spring (of water)
pūrākau	traditional oral form of narrative, a Kaupapa Māori qualitative data collection method
rangatahi	youth
raupatu	take without right
rawakore	destitute

Kupu Māori	Meaning
ringawera	kitchen hand
tino rangatiratanga	sovereignty
taha Māori	Māori heritage
taha tinana	physical dimension of health
taha hinengaro	thinking/behavioural/mental dimension of health
taha wairua	spiritual dimension of health
taha whānau	Social, family dimension of health
take	reason, purpose, cause
takepū	Māori wisdom, Māori culture, Māori applied principles, Māori ethical positions and Māori ways of life to convey ways of humanness to guide Te Ao Māori
tamariki	children
tane	man
tāne	men
tangata	person, man, human being, individual
tangata Tiriti	people of the treaty, the 'treaty' meaning the Treaty of Waitangi
tangata whenua	people of the land, indigenous
tangi	rites for the dead, funeral - shortened form of tangihanga.
taonga	treasure, anything prized
taonga tuku iho	heirloom, something handed down, cultural property, heritage
tapu	sacredness, restrictions
Tauīwi	non- Māori, foreigner, European
taurahere	Māori immigrant
Te Ao Māori	Māori world view

Kupu Māori	Meaning
Te Ao Pākehā	Western world view
Te Ao Wairua	the spiritual world
Te Arawa	allied kinship groups descended from the crew of the Te Arawa waka
Te Arawai	a group led by mana whenua and containing specialists from a range of groups
Te Arawhiti	The Office of Treaty Settlements
te-āta-tū pūrākau	a Kaupapa Māori qualitative analysis method from a Māori spiritual belief system
Te Moana-nui-a-kiwa	the ocean of Kiwa
Te Reo	the Māori language
te Reo me ona tikanga	the Māori language. and its cultural practices
Te Rohe Pōtae	The King Country
Te Wai o Pure	100-bed Mental health and addiction facility
tika	to be correct, true, right, accurate, appropriate
tika, pono, aroha	doing what is right and wrapping it up with love
tikanga	protocol - the customary system of values and practices that have developed over time and are deeply embedded in the social context
tikanga Māori	Māori protocol
tino rangatiratanga	Sovereignty, self-determination, autonomy
Te Tiriti	The Treaty abbreviation for The Treaty of Waitangi
Te Tiriti o Waitangi	The Treaty of Waitangi
titiro	look
titiro, whakarongo . . . kōrero	looking and listening to develop an understanding before speaking
tūrangawaewae	home people—descendants of specific ancestral lands

Kupu Māori	Meaning
tohu	qualification
tongi	prophetic saying-Tainui dialect
tuākana–teina	older or more expert tuākana (brother, sister or cousin) helps and guides a younger or less expert teina
tukutuku	to decorate with lattice-work
tūpuna	ancestors
tūturu	to be fixed, permanent, real, true, actual, authentic, original
urupā	burial ground
wahine	woman
waiata	song
Waikeria	dug-out water, ground water
wairua	spirit, soul, attitude, feeling
wairuatanga	recognition of the spiritual dimension, spirituality
waka	canoe, allied kinship groups descended from the crew of a waka
wānanga	to meet and discuss, deliberate, consider
whaikōrero	to make a formal speech
whakamoe	to give in marriage, marry off
whakanoa	to remove tapu - to free things that have the extensions of tapu, but it does not affect intrinsic tapu
whakapapa	geneology
whakarongo	listen
whakatau	short semi-formal welcoming encounter
whakatauki	proverb, significant saying
whakawhanaungatanga	forming relationships and finding connections

Kupu Māori	Meaning
whanaungatanga	relationship, sense of family connection - a relationship through shared experiences and working together which provides people with a sense of belonging.
whānau	family, families, generally related but also includes close social groups, to be born.
whānau pani	bereaved
whanaungatanga	a relationship through shared experiences and working together which provides people with a sense of belonging
whāngaihia	accommodate
Wharepūhunga	the region is located is between the Mountain of Maungatautari to the north and Titiraupenga to the south, in the area of Wharepapa south. Arohena and Ngaroma. The region is also bounded in the east by the Waikato River and in the west by the Pūniu and Owairaka rivers.
whenua	land, placenta

Wāhanga Tahī – Introduction

Introduction

The persistently high incarceration rates for Māori have their roots in history, in a context of invasion, displacement, and marginalisation by colonial forces. This study discusses the positionality of Mana Whenua-Ahi Kā, the descendants from original owners of the Waikeria whenua (land) who continue to live on that whenua. The Mana Whenua-Ahi Kā have willingly worked with Ara Poutama Aotearoa Department of Corrections (APADoC) to lead the co-design for a model of care. A behind the wire mental health and addiction service for tāne Māori in the Waikeria correctional facility.

The APADoC Hōkai Rangi strategy has clear aims to reduce the over representation of Māori people in New Zealand prisons. Best practice for Crown-Māori relations guided APADoC in their engagement with Māori communities for the development of their Hōkai Rangi strategy. The Hōkai Rangi strategy 2019 to 2024 focuses on health and wellbeing for people in the care and management of Ara Poutama. There are six strategic areas highlighted in the Hōkai Rangi strategy to include partnership and leadership, humanising, and healing, whānau, incorporating a Te Ao Māori worldview, whakapapa and foundations for participation that support culturally appropriate wellbeing (Ara Poutama, 2019). Significant attention is given to the importance of whānau in the Hōkai Rangi strategy to quote “Our whānau should be involved in the creation of our sentence and rehabilitation plans. They’re the ones who know us best” (Ara Poutama, 2019, p. 22).

Whānau are being supported to walk alongside Māori men and women incarcerated in New Zealand prisons with the recognition of the Māori worldview as a right and, Māori being able to share and learn their identity through whakapapa (genealogy). The final strategic area in Hokai Rangi is for people in the care of APADoC to have improved ability to transition back into society upon release (Ara Poutama, 2019). These strategic areas support Mana Whenua-Ahi Kā in their Treaty partnership, kaitiaki, tikanga and kawa role for the Waikeria Mental Health and Addiction service (Ara Poutama, 2021). Co-design was an approach used to create both the Hōkai Rangi strategy and the Waikeria Mental Health and Addiction service (Ara Poutama, 2019).

The Mana Whenua-Ahi Kā with their long occupation of the Waikeria whenua were a key connection for Ara Poutama Aotearoa Department of Corrections to “Te Ao Māori, mātauranga Māori and tikanga Māori to ensure ngā tāne can achieve equitable oranga outcomes” (p. 14). Mana whenua due to their descent from the Māori original owners of the whenua have territorial authority over Waikeria whenua. Ahi Kā is the continuous maintenance of the home fires in ancient times provided light to guide the people home during dark nights (Ara Poutama, 2021). Ahi Kā is keeping ones claim to the whenua warm by being located on the whenua and being often seen there by the whānau and hapū. Hence, Mana Whenua-Ahi Kā combine continuous occupation from ancient times to the descendants of the original owners living and being seen often on the whenua in the present day.

APADoC needed to focus on the inequity between Māori and non-Māori reoffending rates, and that nearly all (91%) of prisoners have a lifetime diagnosis of a mental health or substance use disorder (42% have both) (Waitangi Tribunal, 2017). The crisis is Māori people constitute about 15 per cent of the Aotearoa New Zealand population but are over half of the prison muster (Indig et al., 2016). The programmes APADoC has utilised in the past to reduce Māori offending have not worked and new thinking is required.

Research aims

More recent statistics indicate Māori men are over 50 per cent of the people in male prisons and Māori women are 63 per cent of the females in prison (Safe and Effective Justice Advisory Group, 2019). Research is needed to gain insights into what is happening for Māori people in the care and management of APADoC. How can Māori people and their whānau receive culturally appropriate detection, early intervention, treatment, and rehabilitation to divert them away from the criminal justice system? (Indig et al., 2016). The Mana Whenua-Ahi Kā co-design with APADoC produced the Te Arawai Mana Whenua-Ahi Kā Foundation Document (Ara Poutama, 2021). The Foundation Document provides answers to this question however my research wishes to understand the way in which these solutions were built (Ara Poutama, 2021).

Maniapoto, Raukawa and Waikato iwi have mana whenua over the whenua on which Waikeria prison is built. Crucially, the connection to the marae of that whenua is more

directly through the hapū of Raukawa ki Wharepūhanga and Ngāti Maniapoto ki te Raki. As part of the co-design with APADoC, Raukawa ki Wharepūhanga and Ngāti Maniapoto ki te Raki named themselves “Mana Whenua-Ahi Kā” (Ara Poutama, 2021, p. 1). In my research the marae of Raukawa ki Wharepūhanga and Ngāti Maniapoto ki te Raki also represent the hapū. On these marae, the hapū of Wharepūhanga and Maniapoto ki te Raki have rights of residence and belonging through whakapapa and kinship. My research initially set out to answer the question “What features are key parts of a Kaupapa Māori evaluation concept plan for correctional settings?” When the question was posed to Mana Whenua-Ahi Kā, the answer was forthrightly “the relationship”. The response then led me to reconsider the question and focus on the relationship positionality of Mana Whenua-Ahi Kā. APADoC had already identified that they would follow best practice guidelines for Crown-Māori relations in their engagement with Mana Whenua (Ara Poutama, 2021; Ara Poutama, 2019).

My research aim is to therefore to understand the foundational relationship dimensions according to the local hapū people, the Mana Whenua-Ahi Kā that led the co-design for the mental health and addiction service at Waikeria prison (Ara Poutama, 2021). This led me to ask the question: *What was the experience of partnership with APADoC for Mana Whenua-Ahi Kā?*

I use a Kaupapa Māori approach and pūrākau to explore the Mana Whenua-Ahi Kā co-design relationship positionality that contributed to the foundational concepts for the Waikeria Mental Health and Addiction service pathway. This approach privileges the Mana Whenua-Ahi Kā worldview. The main point for the Mana Whenua-Ahi Kā of this research was to preserve for their future generations the history and context of their efforts to produce the Mana Whenua-Ahi Kā model of care for Māori people in custodial care and management at Waikeria.

Background

Te Tiriti o Waitangi is critical to understanding the partnership between the Mana Whenua-Ahi Kā and APADoC. I discuss the rise in the 1850s of the Kingitanga (King movement) to stop the sale of Māori land in response to Te Tiriti o Waitangi not being recognised by the New Zealand colonial government. After the invasion of the Waikato in 1863, the imperial troops moved on to Te Rohe Pōtae (The King Country) in 1864 to destroy the agricultural

base of the Kingitanga. The rise of the Public Works department further informed the Māori-Crown relationship in Te Rohe Pōtae of the Pākehā settler belief in their superiority (Te Arawhiti Office for Māori Crown Relations, 2021). For the next twenty years, pressure was placed on Te Rohe Pōtae chiefs to sell their land. Legislation was also developed to take Te Rohe Pōtae land. To build Waikeria Prison and Tokanui Psychiatric hospital, Te Rohe Pōtae land was taken through the Public Works Act (Te Arawhiti Office for Māori Crown Relations, 2021). Both institutions opened in 1912 and since this time the number of Māori offenders at Waikeria prison have steadily increased to the current situation where Māori are over half of the prison's total population (Te Ara, 2023; Ara Poutama, 2020).

WAI 2540 claim Tū Mai te Rangi resulted in APADoC being directed to design a new strategy with their Māori partner to reduce the Māori reoffending rate and provide measurable targets (Waitangi Tribunal, 2017). At the same time, another APADoC study found nearly all New Zealand prisoners have a lifetime diagnosis of a mental health or substance use disorder (Indig et al., 2016). APADoC views the new Mental Health and Addiction Service to be built at Waikeria prison as a means to reduce the Māori reoffending rate by addressing Māori mental health and substance misuse disorders. To achieve this aim, APADoC met with the local iwi but found the Mana Whenua-Ahi Kā Foundation Document presented a new paradigm in thinking that recognises Mana Whenua-Ahi Kā (Ara Poutama, 2021).

Te Tiriti o Waitangi

Te Tiriti o Waitangi (Treaty of Waitangi) lays the foundation for the partnership between the Crown (the coloniser) and Māori as tangata whenua (people of the land, indigenous) (Barrett & Masters-Awatere, 2021; Kidd et al., 2021). The Māori community perspective is that partnership serves to describe a relationship where one party is not subordinate to the other but where each must respect the other's status and authority in all walks of life (Waitangi Tribunal, 2019).

The Waitangi Tribunal (2019) explains the principle of partnership through balancing of the concepts of kāwanatanga and tino rangatiratanga expressed in Articles 1 and 2 of the Tiriti. Kāwanatanga, the right of the Crown to govern and make laws for the country, in exchange for the right of Māori to exercise tino rangatiratanga over their land, resources, and people. The guarantee of tino rangatiratanga requires the Crown to acknowledge Māori control over

their tikanga, resources, and people and to “allow Māori to manage their own affairs in a way that aligns with their customs and values” (Waitangi Tribunal, 2019, p. 28).

Article 3 of Te Tiriti confirms that Māori have all the rights and privileges of British subjects. The Waitangi Tribunal (2019) confirmed article 3 not only guarantees Māori freedom from discrimination but also obliges the Crown to positively promote equity.

Historical Context

In the years after the signing of the Treaty of Waitangi and the establishment of a Pākehā state in Aotearoa, Māori sought to protect their autonomy. The Kīngitanga under Pōtatau Te Wherowhero, the first King in 1858, united Māori iwi determined not to sell land and the established their own institutions of government (McKinnon et al, 1997). The question for Māori was “how the authorities of Māori and Pākehā partnerships were to be maintained?” The answer from the governors of the day was war due to Auckland’s settlers’ interests for the expansion their settlements (McKinnon et al, 1997).

Invasion of Waikato

In 1863, Crown forces invaded the Waikato lands of the Kīngitanga and fought as far south as Orākau near Te Awamutu (Adams et al., 1997). Military occupation of the Waikato was established by 1864. Over one million acres from the South Auckland Area to the Pūniu river was taken in 1865 under New Zealand Settlements legislation. The government seized control of Kīngitanga central Waikato lands but did not achieve its other aim of destroying the power of the Kīngitanga. Initially government recognised one side of the Pūniu river belonged to them and on the other side Tāwhiao (the second Māori King) took full responsibility for control of the land (Adams et al., 1997). The land south of the Pūniu river came to be known as Te Rohe Pōtae.

Some Pākehā settlers, Native Land Court surveyors, lessees and their workers trespassed Tāwhiao’s authority immediately from 1865 by crossing the lands south of the Pūniu river, with some being killed for trespass. Ten years after this Māori feelings still ran high as indicated in this engagement between a Pākehā, settler (Firth) and a local Māori woman near Orākau:

You killed my husband and sons at Orākau, she said, and cursed all Pākehā.
Firth's offered to fence the site of the battle — now on his property — so

that cattle would not desecrate it, aroused her anguish. 'You killed them', she said. 'Can you bring them back to life again? You have made my kāinga desolate. Then why do you talk about their bones? If your cattle trample over their sleeping place, will they awake? If your dogs' eat them, will they cry out? No. They fell like warriors fighting for their country. Let them sleep quietly' (Adams et al., 1997, p. 102).

Firth advised in a footnote to the above quote that later the woman fed him and his companions and warned them to leave quickly because their lives were endangered.

Tāwhiao had increasing pressure placed on him by the Minister of Native Affairs to open Te Rohe Pōtae for settlement, but the Minister would not share authority with a Kīngitanga government. In November 1882, Tāwhiao rejected the government offer, that for the return of some Waikato land, he must accept the complete loss of authority of all lands. In 1884, Tāwhiao travelled to England to meet with Queen Victoria to discuss the Crown's disregard to the promises made in Te Tiriti o Waitangi (Adams et al., 1997). Māori partnership with the Crown, is described in the following tongi (prophetic saying) by Tāwhiao.

Nō te rironga mai o taua mana, kātahi ka tānumia ngā kānohi o te Tiriti o Waitangi, ka pūrua ngā taringa, ka kopia te waha, e te Kāwanatanga o Niu Tīreni; kei titiro mai ngā kānohi; kei karanga mā te waha, kei rongo mai rānei i ngā lwi Māori e aue ana ki o rātou whenua, ka pau nei i te mōhiotanga o te Pākehā.

When the New Zealand Government got this power from England, they buried the eyes of the Treaty of Waitangi; closed its ears and shut its mouth that its eyes may not see, its ears may not hear, and its mouth may not speak, or rather, that it may not hear the groaning of the Māori for Lands, which they were losing through the cleverness of the government (Adams et al., 1997, p. 115).

The government gained access through the Native Land Court to Te Rohe Pōtae land, the land south of the Pūniu river, which had not been confiscated. The process of survey, sale and Pākehā settlement of Te Rohe Pōtae land by the Native Land Court inevitably followed (Adams et al., 1997).

Ka Whawhai Tonu Matou – Struggle without end

Legislation was used to acquire land in Te Rohe Pōtae more quickly. The Public Works Act allowed the Crown to take Ngāti Maniapoto land for Pākehā settlement and the

establishment of infrastructure from the 1880s (Te Arawhiti Office for Māori Crown Relations, 2021). The largest use of legislation to seize Māori land in Te Rohe Pōtae involved the land where Tokanui Psychiatric Hospital and Waikeria Prison now stand. A total of 5,319 acres for a psychiatric hospital at Tokanui and a prison farm was taken by the Crown in 1910 using the Public Works Act. Māori owned and had declined to sell to the Crown 3,510 acres of this land (Te Arawhiti Office for Māori Crown Relations, 2021).

The Māori landowners opposed for reasons of history and culture connected to the land. Furthermore, they would be without land and unable to feed their families. At the time the land of Rewi Maniapoto was taken, his widow was still there and Ngāti Kaputuhi asked his home be preserved as it was important to the iwi's history and culture. Rewi Maniapoto's land was meant to provide a place of refuge for the Ngāti Kaputuhi people.

Whenua taken; sacred sites desecrated

The Tokanui and Waikeria land taken included the meeting house Hui te Rangiora, located three kilometres from Kihikihi township, purposely not sold in an earlier sale of land to the Crown. Two sacred urupā (burial ground) were also contained in the land taken by the Crown. Ngāti Kaputuhi opposed the taking of the land as it would remove their economic base. They signalled a key principle of the native land legislation at the time, that the Crown ought not to acquire Māori land that would leave the owners with an insufficient resource to live off. Nevertheless, the Public Works Department argued the native land principles were not proven in the Public Works Act. The possibility of Māori having no economic base would not bar public works of the settlement (Te Arawhiti Office for Māori Crown Relations, 2021). Ngāti Paretekawa, explained the land at Tokanui as

...he toenga mai nō te whenua i riro atu i te raupatu... a residue of confiscated land (Te Arawhiti Office for Māori Crown Relations, 2021, p. 131).

The use of the term 'raupatu' refers to land taken illegally by the Pākehā. Ngāti Maniapoto refer to the pāhuatanga (the means of illegal plunder) used by the Crown on Ngāti Apakura to describe raupatu (Te Arawhiti Office for Māori Crown Relations, 2021). Ngāti Apakura were located in and around the Aotea and Kāwhia Harbours heading east to Pirongia, Ōtāwhao (Te Awamutu), Ngāroto, Ōhaupo, Hairini and Rangiaowhia in the Waipā region.

Ngāti Taohua and Ngāti Tuwhakataha members' letter to the Native Minister explained:

... in the days of the old people, our dwelling-place was at Kihikihi, the Marae being Hui te Rangiora. You the Government came along and took it from us. We then moved our Marae to Tokanui ...named the Marae Hui te Rangiora (in remembrance of the former home). Now the Government comes along again to take this land from us...(Te Arawhiti Office for Māori Crown Relations, 2021, p. 131).

Ngāti Paia, Ngāti Te Rahurahu and Ngāti Tuwhakataha members sent an appeal in 1911 to the Native Minister of how the taking of land had removed their economic base through raupatu (taken without any right) and the use of public work legislation at Tokanui. This left them unable to provide food for their families:

... he tino iti rawa, te wāhi i waihotia mai nei ki a mātau arā i ia tangata o mātau, me ona uri me ngā uri e toru eka i ētahi e rua eka i ētahi. Nā e ora rānei tēnā whānau, tēnā whānau, i ēnā eka tino iti i waihotia mai nei e te kāwanantanga ..."

... the area left to us is very little, that is for each person and their descendants, some will have 3 acres, some 2 acres. How will families survive with such a small acreage left to them by the government ...(Te Arawhiti Office for Māori Crown Relations, 2021, p. 76).

The majority of the land taken for Tokanui Psychiatric Hospital was never used. The main hospital campus was interim buildings in one corner of the site. The management of 740 acres of hospital land was transferred to the Prison Department in 1925 to be included in the prison. A further 2760 acres was assigned for the borstal in 1927, with only ten per cent was grass land and forty per cent remained in wetland and scrubland (Te Arawhiti Office for Māori Crown Relations, 2021).

An extra 330 acres were sold to neighbouring farmers in the 1930s and two land-blocks were handed over to the Department of Lands and Survey and farmed in 1949 and 1961 (one of 170 acres and the other of 960 acres) (Te Arawhiti Office for Māori Crown Relations, 2021).

Tokanui Hospital only ever used 1,070 acres, one-fifth of the land the Crown took in 1910. The original Māori owners were not offered the return any of this land by the Crown. The Crown also failed to honour its obligations to protect the two urupā on the land. The Crown

had not fenced the urupā sites as promised by 1923, when a letter by Raureti Te Huia to the Native Minister advised the urupā needed maintenance and protection as it was in a bad state of disorder (Te Arawhiti Office for Māori Crown Relations, 2021). The Crown responded by only fencing one of the urupā, however the other urupā could not be discovered due to previous ploughing of the land.

My research seeks to understand Māori partnership with the Crown, and Māori partnership with the New Zealand government from the Mana Whenua-Ahi Kā perspective (Adams et al., 1997). The colonisation and oppression of Māori people had begun in the 1810s with the arrival of the missionaries (Walker, 1990). Colonisation continued when New Zealand became a self-governing colony with its own legislature through the English statute (the New Zealand Constitution Act 1852) (Came, 2012). In this legislation, the New Zealand government interpreted Māori had ceded sovereignty to the Crown. Furthermore, most Māori were deprived from participating in government through an individual property qualification that did not recognise communally owned land (Came, 2012).

Racism, Pākehā Superiority and Policies

Racism toward Māori people and culture occurs when Pākehā deliberately position themselves as ignorant of the discourse of superiority and when Pākehā also assume their superiority is innately deserved (Pack et al., 2016). The contested notion of the Crown and the settler government having sovereignty over New Zealand lead to the Crown invasion of the Waikato lands of the Kīngitanga. The war was followed by New Zealand government legislation through the Native Land court that made the Ngāti Maniapoto people landless and unable to provide for their families (Te Arawhiti Office for Māori Crown Relations, 2021).

In this area, the Public Works Department of the 1870s wanted to improve the local infrastructure (the showpiece being to build a railway), however the policy hinged on the cheap acquisition of Māori land (New Zealand History, 2016). The flourishing of the Pākehā colony was seen by the New Zealand government as more important than the survival of the iwi and hapū of Te Rohe Pōtae. Native schooling also demanded cultural surrender, or “at the very least suppression of Māori language and identity” (Walker, 1990, p. 147). These policies and the policymaking were infused with colonial values and Eurocentric ideals

where policy makers were rarely aware of the systemic consequences that privilege some and disempower others through institutionalised bias (Came, 2012).

The systematic consequence of this institutionalised bias is named “institutional racism” (Waitangi Tribunal, 2017, p. 12). Undoing the effects of colonisation for whānau, hapū and iwi is now recognised as a long-term process involving the bureaucratic, cultural, linguistic, and psychological divesting of colonial power (Smith, 2012). The Waikeria marae people through their local hapū representatives sought to provide perspectives on how to negotiate and respond to the Crown’s institutionalised bias and advocate their solutions on how to solve or reduce institutionalised bias (Came, 2012).

How Waikeria prison came into being

Native Land Court sittings in Kihikihi, Otorohanga and Cambridge were initiated in 1886 for the Mana Whenua (people with territorial rights) to tell the Court their status (Maniapoto, 2012). This status meant Mana Whenua must advise the Native Court where they lived and how long they had lived there. From this, land areas were allocated to individuals in large blocks. The practice is known as multiple ownership. Twenty years later the Crown took land from these Mana Whenua people under the Public Works Act to build Waikeria Prison and Tokanui Psychiatric hospital.

Waikeria prison was opened in 1912, the same year as Tokanui Psychiatric hospital. In the first half of the twentieth century Waikeria inmates were usually young men in their late teens or early twenties, who had received short sentences for minor crimes, whom the authorities thought might be rehabilitated (Hoult, 2012). The 1921 Annual Report regarding Waikeria prison to the Prison Department suggested criminals classed feeble minded, the criminally insane, and sexual offenders should be confined in one special institution (Hoult, 2012). This institution would provide treatment and useful work for the feeble minded and sexual offenders and, in the case of the criminally insane, safe custody and occupation. In this way, notions of mental deficiency and criminality located Waikeria prison firmly next to Tokanui psychiatric hospital only 7 kilometres apart but close in terms of their shared work (Coleborne, 2012). The period through to the twenty first century saw a steady increase in the number of Māori people in the care of APADoC from all age groups (Ara Poutama, 2020).

The Waitangi Tribunal Inquiry

The urgent Waitangi Tribunal inquiry into the disproportionate rate of Māori offending meant the inquiry was narrowed to primarily “focus on the time period since 2012” (Waitangi Tribunal, 2017, p. 83). The New Zealand 2018 census reported the Māori population as 16.5% of the total population (Statistics New Zealand, 2018). The number of Māori people in New Zealand prisons from 2019 to 2020 was 52% of the total prison population (Ara Poutama, 2020)

The claim to the Waitangi Tribunal from Tom Hemopo in 2015 alleged:

1. The Crown had failed to make a long-term commitment to bring the number of Māori serving sentences in line with the Māori population generally.
2. The Crown had failed to reduce the high rate of Māori reoffending proportionate with non-Māori (Waitangi Tribunal, 2017).

The statistics were disturbing. In June 2016, Māori made up 50.8 per cent of all sentenced prisoners in New Zealand’s corrections system, despite comprising 15.4 per cent of New Zealand’s population (Waitangi Tribunal, 2017, p.11). Sentenced Māori prisoners reconvicted two years after release from prison was 63.2 per cent compared to 49.5 per cent for non-Māori. After five years, 80.9 per cent of Māori prisoners were reconvicted compared to 54.7 per cent for non-Māori.

Mr Hemopo further claimed the Department of Corrections allowed its Māori Strategic Plan 2008–2013 to lapse without replacement and had not consulted Māori in making this decision (Waitangi Tribunal, 2017). He also said, the Department failed to provide measurement of its performance in reducing Māori reoffending. He emphasised adding Māori concepts to mainstream programmes was not enough for APADoC to reduce Māori reoffending. Given that Māori are the mainstream prison population “programmes would be better co-designed to account for Māori historical experience and cultural values” (p. 19).

The Waitangi Tribunal (2017) reported the broad context that Māori men and Māori women are disproportionately represented in the criminal justice system, and in the current reoffending rates. The critique of APADoC programmes that were aimed at reducing Māori offending was that the programmes were a mainstream approach, which prioritises the individual over the collective.

Furthermore, institutional racism pervaded the criminal justice system and the position of Māori people in this system was inseparable from the cultural forces related to Māori offending. Scrutiny of these forces through the historic, social, economic, and cultural experience of the Māori offender reveals bigotry, feelings of worthlessness, feelings of their heritage being debased and tribal dislocation (Jackson, 1987). The most serious social consequences reported for many prisoners is “the enforced separation from their families and their inability to contribute positively to their communities” (Waitangi Tribunal, 2017, p. 14). Based on five thousand Māori people in prison, at least ten thousand Māori children are likely to have a parent in prison (Waitangi Tribunal, 2017). The disproportionate number of Māori women in prison makes this especially disturbing. Evidence suggests that tamariki of imprisoned mothers or fathers are more likely to be imprisoned when they are older (Waitangi Tribunal, 2017). Māori reoffending above that of non-Māori calls for a more thorough exercise of the Treaty partnership between the Crown and Māori.

The Waitangi Tribunal (2017) saw reducing Māori offending rates through a better exercise of the Treaty partnership between APADoC and Māori. APADoC working with Māori is critical, to design and implement both a strategy and Māori-centred programmes to reduce Māori reoffending. Crucial to APADoC partnership with Māori were measures of accountability such as timeframes, and progress updates to the iwi and hapū party to the agreement. The Tribunal recommended:

1. Māori Advisory Board terms of reference be revised for a more balanced partnership arrangement.
2. The revised Māori Advisory Board work together with the Department of Corrections to design and implement a strategy that addresses Māori reoffending.
3. The Crown, through Ara Poutama, set, and commit to, data-driven and measurable targets to substantially reduce Māori reoffending rates within reasonable timeframes.
4. That any new strategy for reducing Māori reoffending and reimprisonment rates require, the setting of more concrete mechanisms, targets, and resourcing for the iwi and hapū relationship agreements already in place.
5. The Crown allocate an adequate and appropriate budget to resource the Department’s new strategic thinking, programmes, and measures.

6. The Crown provide the available resources for senior level Department staff to receive appropriate advice and training in how to incorporate mātauranga Māori and awareness of the Crown's Treaty obligations into APADoC practice and operations (Waitangi Tribunal, 2017).

The Waitangi Tribunal inquiry acknowledged this fresh approach would stop the normalisation of high Māori offending and the harmful effects on the wider community. At the same time as the Waitangi Tribunal inquiry, the Department of Corrections was undertaking research on mental health and substance use disorders among New Zealand prisoners (Indig et al., 2016).

Prevalence of Comorbidity, Substance Abuse and Mental Health

The study into the prevalence of co-existing mental health and substance abuse issues amongst prisoners strove to improve planning for service delivery across the New Zealand health and corrections domains (Indig et al., 2016). The prisoners in the study had a high prevalence of both lifetime and 12-month diagnoses of mental health and substance use disorders. Nearly all prisoners (91%) have a lifetime diagnosis of a mental health or substance use disorder, whilst 42% have a lifetime prevalence of a co-existing mental health and substance use disorder. A 12-month diagnosis of a mental health or substance use disorder was detected in 62% of prisoners and a 12-month diagnosis of comorbidity for both disorders in 20% of the prisoners.

The high prevalence of comorbidity established the need for APADoC to address both mental health and substance abuse treatment concurrently in prison (Indig et al., 2016). Importantly, the findings identified areas for re-routing away from the criminal justice system, improved detection, early intervention, treatment, and rehabilitation. The high Māori incarceration rate (over 50%) significantly led APADoC to suggest culturally appropriate mental health and substance use disorder treatment for Māori prisoners to improve their health and reduce reoffending (Indig et al., 2016). The Tribunal report on disproportionate reoffending rates and the Corrections findings on comorbid disorders among New Zealand prisoners indicated the need for service development (Waitangi Tribunal, 2017).

Hikitia Mental Health and Addiction Service

The 100-bed facility, Te Wai o Pure at Waikeria Prison, is part of a mental health and addiction service named Hikitia at Waikeria Prison. Hikitia is dedicated to the wellbeing of tāne with mental health and addiction needs in the Central Region prisons. The 100-bed facility was announced in June 2018 with plans to also develop a new 500-bed prison facility (Ara Poutama, 2022). The development represents a significant investment in strengthening mental health and addiction services and providing more rehabilitation, education and training space and opportunities for people in prison. The Hikitia service refers not only to the Waikeria Mental Health and Addiction Service but also for mental health and addiction services at Spring Hill Corrections Facility and Tongariro prison (Ara Poutama, 2021). *Hikitia* is the passive form of the word 'hiki' meaning to raise, to end, to lift (Te Aka, nd). The passive voice produces a word 'hikitia' in which the subject receives an action. Hikitia in the Waikeria context refers to the people in prison being raised from, or lifted from their mental health disorder, or their addiction disorder, or both.

The purpose is to create a service where ngā tāne (men) and the whānau are supported in a personalised, meaningful and culturally appropriate way. Oranga (wellness, wellbeing) for ngā tāne is paramount to the continued holistic hauora of tāne, whānau, hapū and iwi (Ara Poutama, 2021, p. 17).

The Department of Corrections (2015) acknowledged a person's physical and mental health affects their physical wellbeing, and a healthy person is better able to live a full and law-abiding life. When an offender's physical and mental health needs are being met, they can focus on rehabilitation and reintegration. APADoC's Hikitia service would uphold the Treaty principles of active protection and equity through resourced, long-term strategic commitment, that prioritises and targets the reduction of Māori offending rates (Waitangi Tribunal, 2017). Furthermore, APADoC's Hikitia service is committed to developing Treaty partnerships with iwi and hapū (Waitangi Tribunal, 2017).

The Hikitia service addressed the APADoC's findings on comorbidity by aiming to provide mental health and substance abuse treatment concurrently in Waikeria prison (Indig et al., 2016). APADoC will be required to promote a culturally appropriate mental health and substance use disorder treatment for Māori prisoners in the Hikitia service (Ara Poutama, 2021). The development phase of the Hikitia service required APADoC to create

relationships with Māori to uphold the Treaty principles of active protection and equity and to further the principle of partnership.

For the Hikitia developmental phase, APADoC consulted the District Health Boards, non-government and other government organisations, community service providers, wānanga, universities and Māori health researchers (Ara Poutama, 2020). Treaty relationships were negotiated with two iwi, the Raukawa Settlement Trust, and the Maniapoto Māori Trust Board rather than APADoC's Māori Advisory Group (Indig et al, 2016). Ngāti Maniapoto and Ngāti Raukawa were the Mana Whenua for the region that includes Waikeria prison, with “a strategic and political role to play” (Ara Poutama, 2021, p. 7).

Mana o te Whenua

Mana (authority) is to do with the place of the individual in the social group (Mead, 2003). Whaka-oti-rangi travelled to Aotearoa (New Zealand) with her husband Hoturoa the commander of the Tainui waka. Wakaotirangi carried with her various seedlings including the kumara seed, which she successfully planted in her garden in Kawhia (Te Arawhiti Office for Māori Crown Relations, 2021). Tainui descent is explained through Whakaotirangi's mana:

Ka haria koe e te kete rukuruku-a-Whakaotirangi.

You were brought by the small basket of Whakaotirangi

Whaka-oti-rangi's daughter-in-law Kahu, while mourning the death of her husband Ue, travelled with her son Rakamaomao inland into what would become Tainui territory (McKinnon et al., 1997). Kahu named many significant land features including Te Wharepūhunga-a-Kahu (the mountain range close to Waikeria prison). Wharepūhunga lies between Maungatautari to the north and Titiraupenga to the south (McKinnon et al., 1997).

Figure 1

Maungatautari mountain is to the north of Wharepūhunga land



Figure 2

Titiraupenga mountain is to the south of Wharepūhanga land



Through inheritance, marriage, inter-kin competition and succession, the whenua (land) passed to Tūrongo and Mahinaarangi's son Raukawa. Raukawa's son Rereahu inherited the mana whatu āhuru (principle authority), which he ceded to his son Maniapoto.

Rereahu's eldest son Ihingarangi (Maniapoto's brother) left to live in the Maungatautari region, and his descendants are Ngāti Korokī and Ngāti Hauā of Waikato (Waitangi Tribunal Claim, 2021). The iwi of Waikato, Ngāti Raukawa and Ngāti Maniapoto are descendants of the Tainui waka. Parawera, Aotearoa, Rawhitiroa and Whakamarama are the marae in the Wharepūhanga region adjoining Waikeria prison (McLean, 2021). In the Ngāti Maniapoto regions of Ōtorohanga, Tokanui, Kakepuku, Pirongia, Ōtewā, there are twelve Ngāti Maniapoto ki te Raki marae (see <https://teara.govt.nz/en/photograph/3874/ngati-maniapoto-marae>). These marae affiliate to many hapū.

Figure 3

Parawera marae located on Wharepūhanga whenua. Tāne-i-rangi-kaapua wharenuī was demolished, rebuilt and opened by Te Atairangi Kaahu in 1972..



Mana Whenua-Ahi Kā

The Mana Whenua-Ahi Kā are occupiers of the whenua descended from the hapū of Raukawa ki Wharepūhanga and Ngāti Maniapoto ki te Raki. The new voice added the phrase 'Ahi Kā' to Mana Whenua to be known as Mana Whenua-Ahi Kā (Ara Poutama, 2021).

Ahi Kā is a reference to the fire that people must keep burning on their whenua, as a symbol or sign of their occupation of that whenua. Ahi Kā is a metaphor too for the home people of the pā, who keep the home fires burning. The word 'ahi' means to burn, 'kāinga', which means home, derives from the kupu 'kā' - so another rendering of kāinga means 'where the fire burns' - where the Ahi Kā burns (Ara Poutama, 2021).

In ancient times, fire was an essential part of life within a village. It provided warmth during cold periods, a method to cook food, and light to guide the people home during long, dark nights. To our ancestors, the care of a central fire ensured their survival, so they tended to the fire every day and every night. Over time, this practice became known as Ahi Kā or the continuous maintenance of the home fires. The nature of Ahi Kā is not a single state, rather it, like fire, waxes, and wanes dependent upon access to and the ability to stoke the flames (Ara Poutama, 2021).

The local hapū of Waikeria, Mana Whenua-Ahi Kā, have a long history of innovative solutions to life challenges. This begins with their tūpuna from Hawaiki navigating Te Moana-nui-a-kiwa (the ocean of Kiwa) on the Tainui waka (canoe) to Aotearoa. Tāne in the care and management of APADoC have an equally difficult journey maintaining oranga (wellness and wellbeing) despite the ongoing effects of colonisation, and historical trauma (Waitangi Tribunal, 2019; Walker, 1990).

Colonisation permitted the confiscation and misappropriation of Māori resources through the control of Māori people by the British empire, which caused Māori both trauma and impoverishment (Waitangi Tribunal, 2019). Colonisation did not begin and end in the 19th century but continues “with a causative link to the Māori health disparities that exist today” (p. 20). Mana o te whenua celebrates the successes; the flourishing of Whaka-oti-rangi’s kumara seed, the naming and claiming of significant sites by Kahu the explorer, and the birth of Rereahu (Te Arawhiti Office for Māori Crown Relations, 2021).

Mana Whenua-Ahi Kā and Ara Poutama Department of Corrections

The Mana Whenua-Ahi Kā relationship with APADoC was to lead the co-design of a Māori Model for the Waikeria Mental Health and Addiction Service named Hikitia. Co-design means whānau Māori, Māori communities and Māori organisations partner with APADoC in governance, design, delivery, implementation and, ongoing learning and evaluation for the service (Schollum-Whaanga et al, 2019). Mana Whenua-Ahi Kā relationship position is to exercise Te Tiriti partnership in relation to the Waikeria Mental Health And Addiction Service and to have full kaitiaki responsibility over the whenua of Waikeria (Ara Poutama, 2020). They also led the co-design of the model of care in the Foundation Document, developing the tikanga and kawa for the service (Ara Poutama, 2021).

The Te Arawai, Mana Whenua-Ahi Kā Foundation Document was co-produced, which outlines the underpinning principles for the design, implementation, delivery, and evaluation of Hikitia. This document was prepared with consideration of the past, present, and future; commitment to Te Tiriti o Waitangi; and the co-determination and co-design efforts of the partners. The importance of this document cannot be underestimated, as it sets out the relationships, vision, purpose, principles, and approach of Hikitia. Finally, Mana Whenua-Ahi Kā are responsible for monitoring the foundation principles of the service

approach as well as to audit and assess compliance of the service to the Mana Whenua-Ahi Kā model of care and its principles. The notion of the Waikeria Mental Health and Addiction service (Hikitia) was supported by the Hōkai Rangi strategy (Ara Poutama, 2019).

Positionality

Connecting myself through my whakapapa, my grandmother, my dad's mother is Ngāti Maniapoto. This prompted me to learn the richness of my whakapapa and its history. I feel privileged to be Ngāti Maniapoto and doing research with and for Ngāti Maniapoto and through that research to learn I am connected to Ngāti Raukawa. Raukawa being the son of Tūrongo and Mahinarangi.

Through my whakapapa I have the status of mana whenua, that is the people that hold authority over the land. I am an insider, a Ngāti Maniapoto researcher and as such I, along with all mana whenua, must live with the consequences of my research processes on a day-to-day basis. My position as a researcher links me to the ways in which scientific research is implicated in the worst excesses of colonialism. The ways in which knowledge about whānau, hapū and iwi was collected, classified, and represented to the West and then through the eyes of the West, back to those who have been colonised (Smith, 2012). However, my whakapapa and my ability to speak Te Reo helps me to circumvent the potential for me to be viewed as a researcher rather than a Ngāti Maniapoto researcher. I wish to determine the lessons learned from this research process to assist my whānau, hapū and iwi to thrive into the future.

As a descendent, I desired to build research capability and capacity for my Ngāti Maniapoto and Ngāti Raukawa iwi but was unprepared for their welcome and embrace. I was considered "one of them", which enabled deep exploration of the topic we were focusing on. My whakapapa allowed me to open the door wide.

Conclusion

The effects of land loss and colonialism have caused wide ranging deprivation for Māori people in Aotearoa that continues to the present day. The Kingitanga begun in 1858 to protect Māori land ownership and mana motuhake (Māori constitutional autonomy, in order to rectify this deprivation) is relevant today in the relationship of the Mana Whenua-Ahi Kā with APADoC to reduce the Māori reoffending rate. APADoC has developed a

strategy, Hōkai Rangi, to address the over representation of Māori in New Zealand prisons. In the Waikeria Mental Health and Addiction Service APADoC wants to promote a culturally appropriate mental health and substance misuse disorder treatment for Māori prisoners in partnership with key stakeholders.

The APADoC has partnered with Mana Whenua-Ahi Kā to achieve this goal. The Mana Whenua-Ahi Kā have continuous occupation to the present day of the Waikeria whenua and whakapapa to the captain of Tainui waka Hoturoa and his wife Whakaotirangi. As with other hapū and iwi in New Zealand, the Mana Whenua-Ahi Kā have suffered land loss, war, trauma, the resulting homelessness, and poverty brought about by the Crown and the New Zealand government. My research seeks to understand the foundational relationship dimensions according to the Mana Whenua-Ahi Kā and what their experience of partnership with APADoC was like in the development of the conceptual model of care for the Waikeria Mental Health and Addiction Service (Hikitia).

Wāhanga Rua – Literature Review

Pākato i te ata, Pākato i te ahiahi, Mauri mahi Mauri ora

Mahia ngā mahi o Kahukura kia tūtuki

Industrious people shall prosper - Do the work of Kahukura till complete

(Ngāti Pahauwera Education Strategy, 2014)

Introduction

This chapter begins with a discussion of the strategies used to locate the literature from within Aotearoa and to clarify the inclusion or exclusion criteria. A thematic analysis of the literature located was undertaken. Finally, the gaps in the literature were presented with the summary conclusion, which positions the research question for the study. To understand the involvement and experience of Mana Whenua-Ahi Kā in the partnership under consideration, it is necessary to determine if the literature fleshes out such detail. The aim of this literature review was to identify the fundamental dimensions of partnership from the perspective of Māori in Aotearoa. This literature review extracted, collated, synthesised, and distilled the relevant knowledge embedded within these fundamental dimensions, to understand Māori perceptions of what is required to develop partnerships with Crown agencies.

This literature review was guided by two questions arising from Mana Whenua Ahi-Ka involvement with APADoC (Ara Poutama Aotearoa Department of Corrections). The questions relate to the development of the Waikeria Mental Health and Addiction service tikanga and kawa practices that underpin care pathways for 'ngā tāne and their whānau' (family, families) (Ara Poutama, 2021). First, how Mana Whenua-Ahi Kā view their partnership with APADoC? Second, what was the experience of this partnership for Mana Whenua-Ahi Kā?

A systematic literature review was chosen for the explicit, methodical approach to collate and synthesise findings of qualitative studies that address the research question (Page et al., 2021; Grant & Booth, 2009). The systematic review is informed by PRISMA guidelines on the conduct of a review (Page et al., 2021).

Locating the literature

Literature is drawn from several database searches together with government and non-government documents, theses, and journal articles from 2011 to 2022. The databases searched were the Australian New Zealand Reference Centre, AUT Tuwhera Research Repository, Google Scholar, CINAHL, Google, Medline, nzresearch.org.nz and Scopus. The Crown agency websites searched for grey literature included APADoC (Ara Poutama Aotearoa Department of Corrections), Ministry of Health, Ministry of Justice and the Waitangi Tribunal. Combinations of search terms for health service partnership with Māori communities included: co-governance, co-design, partnership, co-production, co-creation, Aotearoa, New Zealand and Kaupapa Māori.

Kaupapa Māori is a Māori approach integrating the knowledge, skills, attitudes, and values of Māori society (Kidd et al., 2021). Several studies acknowledge Kaupapa Māori methodological approaches to improve Māori health outcomes as an avenue to redress Te Tiriti o Waitangi obligations (Haitana et al. 2022; Kidd et al., 2021; Rarere et al., 2019). The search criteria were to identify and locate appropriate literature relevant to Kaupapa Māori, Aotearoa, New Zealand, partnership, and co-design.

Inclusion and exclusion criteria

The inclusion criteria were academic and peer reviewed articles, and grey literature that focused on partnership, co-design, and Māori within the previous ten years, as my interest was in the recent partnership experiences of Māori communities. 'Grey' literature is published informally, non-commercially, or remains unpublished, including government reports, statistics, conference papers, posters, and infographics. Studies before 2011 were excluded as the notions of partnership and co-design, by, with and for Māori communities have been a relatively recent development in Aotearoa New Zealand (Mark & Hagen, 2020).

Following this, I used the search criteria 'co-governance, co-design, partnership, co-production, co-creation, Aotearoa, New Zealand and Māori' and obtained a large result, that needed to be reduced. I decided to change my search criteria to 'Kaupapa Māori' instead of Māori. Kaupapa Māori best relates to 'being Māori' (Cram, 2003). Kaupapa Māori connects to Māori philosophy and principles; takes for granted the validity and legitimacy of Māori; emphasises the importance of Te Reo and tikanga; and recognises the struggle for

autonomy over cultural wellness and wellbeing (Cram, 2003). My total number of search results reduced to 359 articles from the academic databases. I then used the same key words in the Ara Poutama, Ministry of Health, Ministry of Justice, and Waitangi Tribunal websites. My total number of search results from this grey literature was 194 articles.

Media articles were excluded as they had little relevance to a systematic literature review. The PRISMA 2009 flow diagram (Figure 1, p. 6) highlights the process used to identify articles, screen articles, check the articles' eligibility using inclusion and exclusion criteria, and finally indicates the full-text articles to be included in the review (Moher et al., 2009).

The initial screening involved reviewing titles of each article with reference to the terms: co-governance, co-design, partnership, co-production, co-creation, Aotearoa, New Zealand and Kaupapa Māori. The abstracts of the included articles were then screened. Those articles without abstracts were evaluated using the article's introduction, summary, or conclusion. As the mental health and addiction service at Waikeria prison was the focus of the research, the inclusion criteria included studies from health and justice involving Māori communities.

Many of the studies were excluded, for example Te Reo, identity, forestry management, social worker education studies, as the focus on these areas cannot be generalised more broadly across justice and health sectors in Aotearoa New Zealand. Research articles were excluded where Māori were not members of the research team, or the input of Māori participants in the research were either limited or excluded. The systematic literature review did not yield any quantitative studies though there was one mixed method study, which was included.

The grey literature from Ara Poutama, the Ministry of Health, the Ministry of Justice, and the Waitangi Tribunal websites covered separate sector related areas. Though, the 'Hauora: Report on Stage One of the Health Services and Outcomes Kaupapa Inquiry' (Waitangi, 2019) was in three of the four websites. The Hauora report provided insights from Māori community experiences working within the health care system. The grey literature articles highlighted issues relating to Te Tiriti o Waitangi, racism and achieving equity outcomes for Māori. Articles on these topics were included from the Ministry of Health, the Ministry of Justice, the Waitangi Tribunal and the APADoC websites. Other articles from these websites

were also informative but were excluded as they did not further inform the issues of Māori community experiences of working within Aotearoa New Zealand health and justice systems.

The research articles included in this systematic literature review were mostly from academics in New Zealand using the Kaupapa Māori approach (alongside contemporary research methods) and working with Māori communities in Aotearoa. Three international studies were initially selected for this literature review. The international studies of indigenous communities focused on indigenous wellbeing, co-design with indigenous people and, enablers and barriers to the implementation of health care for indigenous people. My focus was on Crown-Māori relationship informed by Te Tiriti o Waitangi as the foundation document for people living in Aotearoa New Zealand (Barrett & Masters-Awatere, 2021; Kidd et al., 2021). Though indigenous wellbeing is the expected outcome of growing and maintaining relationships, it was not the focus of the review, and this article was excluded (Gall et al., 2021). The article on co-design with indigenous people was an article based on expert academic opinion rather than a research article with a methods and outcomes (Akama et al., 2019). Therefore, it was also excluded.

My decision to exclude these international articles on indigenous communities was based on a lack of focused significance to Te Tiriti o Waitangi, Kaupapa Māori, te Reo me ona tikanga (the Māori language and its custom) and mātauranga Māori (Māori knowledge). The third international article was included in the literature review due to the employment of indigenous health care workers (IHW) (Gibson et al., 2015). Their employment links to poor treatment of indigenous patients by health care providers and institutionalised discrimination. The employment of IHW facilitated delivery of a culturally safe service however their employment exacerbated the issue of their exclusion from decision-making and the lack of support for them to carry out their work. This article highlighted the issue of trust in the relationship between the indigenous patients and the health care provider.

Research where Māori people are significant participants, were senior members of the research team, or involved in analysing the data were included. Eighteen of the twenty-one articles included had been peer reviewed, plus one thesis and two grey literature articles. The doctoral thesis 'Struggling to be Involved' suggested co-design as a solution for whānau

who do not receive health care from staff despite an urgent health need (Wepa, 2016). The next article was the evaluation of a co-design process for a health intervention in a Māori community (Barrett & Masters-Awatere, 2021). The third article was the report of a Māori Co-Design Ethics hui (Schollum-Whaanga et al., 2019). The search of the grey literature added five articles on the issues of the Tiriti o Waitangi, racism and achieving equity outcomes for Māori (Ahuriri-Driscoll, 2022; Ara Poutama, 2022; Came et al., 2018; Waitangi Tribunal. 2019; Cooper, 2012)

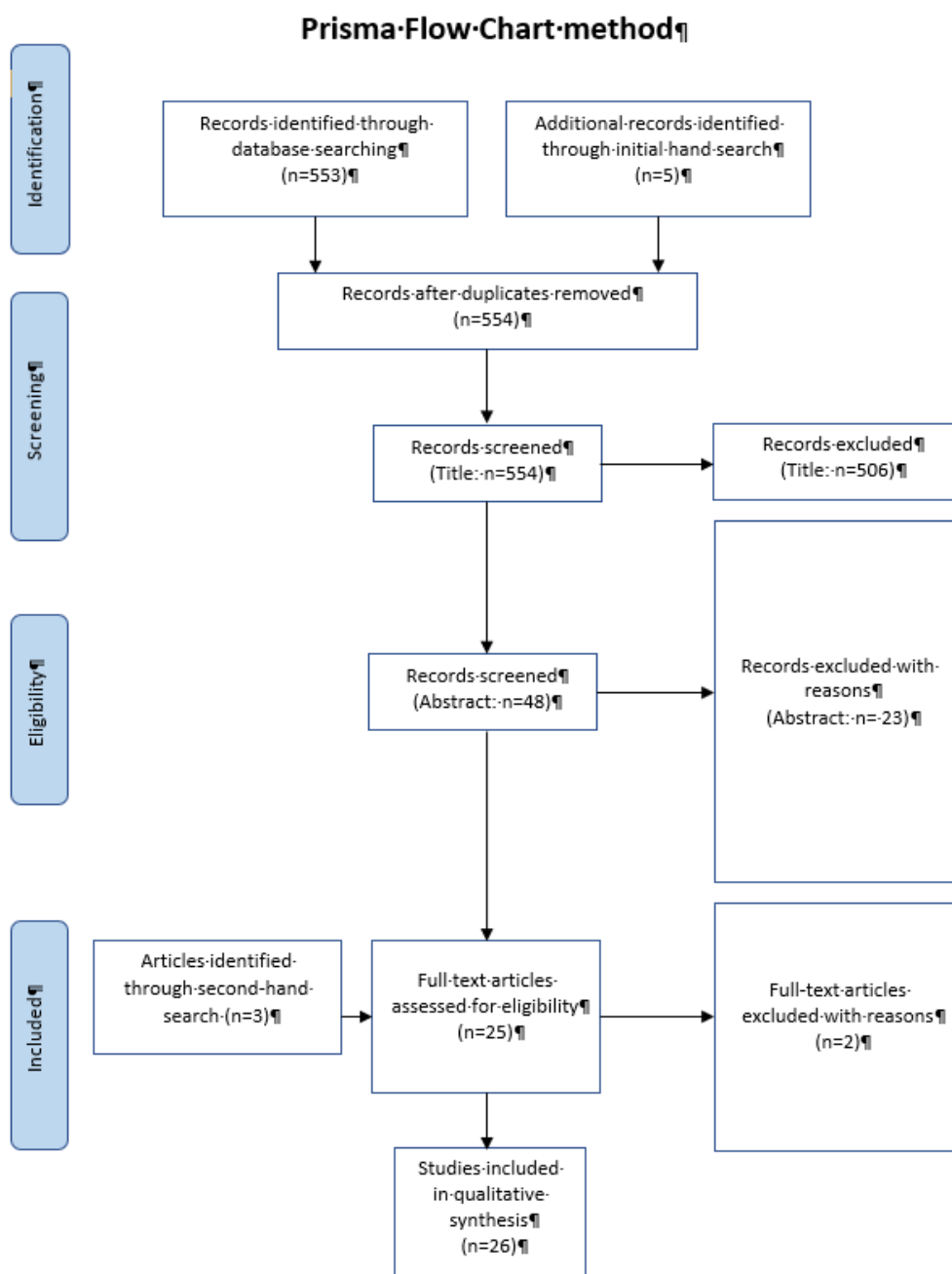
Thematic analysis

Data was analysed through the processes of immersion, coding, creating categories, and identifying and refining themes. Braun & Clarke, (2006) describe the six phases of thematic analysis used on the literature collected for this literature review. The first phase began during the data collection by reading the manuscript more than once, searching for meanings and starting to mark ideas for coding. Phase two was developing an initial list of ideas, which produced codes from the literature. Phase three began when the list of codes were analysed into the broader level of themes and sub-themes. Phase four was the refinement of themes by first checking the coded data with each theme to see whether the coded data formed a coherent pattern. If the pattern was not coherent, either the theme was problematic, or the coded data did not fit the response which meant creating a new theme, discarding the theme, or discarding the coded data.

Next the final themes of the entire data set (the retrieved literature) were checked to determine whether the themes worked in relation to the data set. At this point, any additional coded data missed in earlier coding stages was allocated to a theme or a new final theme was created. Phase five involved defining and further refining the themes and what aspect of the data each theme captured. By the end of this phase. I was able to define my themes (Braun & Clarke, 2006). My systematic literature review came up with many themes that I discuss under three broad themes which are pākato tika, Māori community expectation of exercising mana motuhake and Crown-Partner relationships.

Figure 4

PRISMA 2009 flow diagram for the systematic literature review



Findings from the Literature

Introduction

My aim was to understand the fundamental dimensions of partnership from the perspective of Māori in Aotearoa. Three main themes were revealed in this literature review regarding the foundational dimensions in this partnership according to Māori communities.

The first theme outlines what Māori communities require to establish the relationship connection, which I refer to as Māori requirements for 'pākato tika' (correct flow) (Adcock, 2019). Pākato tika requires that the Māori community involved connects to the project as early as possible, allowing time to evolve their perspective using bottom-up and strength-based approaches. Pākato tika involves kanohi-ki-te-kanohi (face-to-face) hui (meeting), Te Reo, the playing out of the roles of manuhiri and tangata whenua, and the use of tikanga. The tikanga includes manaakitanga (hospitality) and whaka whanaungatanga (forming relationships and finding connections). Whaka whanaungatanga is used to establish a shared understanding within the partnership relationship, which may involve differing views and expectations (Te Morenga et al., 2018). A measure of success of the whaka whanaungatanga is whether the relationship continues after the project ends (Rolleston et al., 2021).

The second theme is that the Māori community involved expects to exercise mana motuhake (self-determination). Mana motuhake is guaranteed in the Tiriti o Waitangi but is referred to there as "tino rangatiratanga" (Waitangi Tribunal, 2019, p. 28). The Māori community expects to use whānau, hapū and iwi (their preferred social structure) to exercise mana motuhake for hauora (health and wellbeing) (Barrett and Masters-Awatere, 2021; Wild et al., 2021; Rolleston et al., 2021; Adcock et al., 2019; Waitangi Tribunal, 2019). The whānau, hapū and iwi structures have expectations of mana motuhake for Māori health governance and Māori community engagement of the whānau through Māori holistic health frameworks.

The third theme was what was expected of the Crown partner in order to move the relationship into a trusted partnership. Getting the relationship right required the Crown partner to focus on the experiences of Māori and their decision-making power within the health system, with the expectation of redesigning the current partnership arrangements in

health (Waitangi Tribunal, 2019). The literature acknowledges the debate regarding the Treaty of Waitangi and its principles, which for three decades has led to expectations of the Crown partner (Waitangi Tribunal, 2019).

The literature outlines tensions in the Crown-Māori relationship regarding funding; the importance of co-design alongside a kaupapa Māori emphasis; and the need for the Crown to eliminate its permissive approach to service delivery which has led to Māori health inequities (Waitangi Tribunal, 2019).

Māori experiences of institutional racism within the health system has placed Te Tiriti obligations on the Crown partner to recognise and address racism (Ahuriri-Driscoll et al., 2022; Waitangi Tribunal, 2019; Came et al., 2018).

Theme 1: Pākato tika - Māori requirements to set the scene correctly from the beginning

Right to reject

This theme indicated that Māori require early connection with the Crown agency, well before the focus on the topic at hand (Barrett & Masters-Awatere, 2021; Kidd et al., 2021; Adcock et al., 2019). At first contact, the Māori community has the right to decline the Crown agency's offer to engage:

By the end of the hui, it was clear that Community 'E' was reluctant to proceed with the project. A kaupapa Māori approach respects the rights of individuals and groups to choose (either directly or indirectly) that a project or process is not right for them; we therefore did not progress with Community E from this point (Kidd et al., 2021, p. 198).

This initial decision to even engage is made on the basis of the perception of the Māori community that the idea aligns with their central priorities. The example below draws on the approach of a Crown agency to a Māori organisation experienced in Kaupapa Māori practice, in order to help to develop a relationship with the Māori community with whom they had no previous connection (Rolleston et al, 2021):

We received an email asking for assistance with an already established and funded research project where it had been identified that there was a large proportion of Māori in the participant population and the research team

were Tauīwi [Non-Māori]. We get these requests now and again, but we don't always engage, as it can sometimes be more trouble than it's worth. We make our first decision about engaging based on the nature of the research, whether it fits both our philosophical framework and our research priorities. This project was aligned on both, so we agreed to an initial hui (meeting) (Rolleston et al., 2021, p.472).

Early contact with Māori communities gave them the ability to consider the benefits of the invitation of the Crown agency project and whether to decline or accept engagement (Wild et al., 2021; Te Morenga et al., 2018; Tipene-Leach et al., 2013; Kenney, 2011).

Time for the Māori community to formulate their thinking

From the Māori perspective, accepting engagement with a Crown agency signals the need for the Māori community to have time to formulate their thinking on the project before further connection with the Crown agency (Adcock et al., 2019). This time is used to become better informed about the Kaupapa under consideration and to be more prepared for the next phase of contact (Rolleston et al., 2021).

The use of this time is exemplified in two examples in literature related to Crown agencies working with Māori communities on Māori health inequity (Adcock et al., 2019; Tipene-Leach et al., 2013). In the first example, time was used by the Māori community to develop a bottom-up approach, with the community taking the initiative to develop a plan for the project, before even meeting further with those who had approached them (Tipene-Leach et al., 2013). This 'bottom-up' approach adopted the notion that anything was possible in the absence of preconceived ideas from the Crown agency.

In the second example, the Māori community members used the initial time to consider and wrote guiding principles for the project from their perspective. The two key principles were:

Pakatō i te ata, pakatō i te ahiahi, mauri mahi mauri ora (planning for the future health and wellbeing of the people) and 'mahia ngā mahi o Kahukura (imagining and creating a better future) (Adcock et al., 2019, p. 510)

The first principle refers to the morning and evening flow of mauri mahi and mauri ora (Te Aka, 2022). 'Mauri mahi, mauri ora' refers to 'through work, we prosper'. The second principle literally means 'do the work of Kahukura'. Kahukura is the name of several atua and ancestors, including: the atua of the rainbow, the ancestor of the North who learnt the

art of netmaking from the patupaiarehe, an atua of war, and the ancestor who returned to Hawaiki on the Horouta (canoe) to bring the kūmara to Aotearoa (Te Aka, 2022). Hence, to do the work of Kahukura refers to a person's talent for innovation that uplifts the people.

Using these principles guided the Māori community to map their assets and strengths, which also “highlighted gaps and challenges” in health equity (Adcock et al., 2019, p. 513). From the Māori perspective, the whānau set the scene correctly with their own strengths and would rarely start from a deficit perspective (Hagen, 2021). Importantly, the time to formulate thinking produced principles that illustrate successful innovations from the past that could be used to create a better future.

Meeting - Kanohi ki te kanohi

Once the Māori community has had the time to formalise their thinking, they are ready to meet with the Crown agency. The hui at the beginning must be kanohi-ki-te-kanohi (face-to-face) (Kidd et al., 2021; Rolleston et al., 2021). This is crucial to correctly set the scene to sit as people, rather than the issue at hand taking prominence (Hagen, 2021; Kidd et al., 2021; Rolleston et al., 2021).

We had a kanohi-ki-te-kanohi (face-to-face) hui to hear about the project and convey our way of working, including our must-do and won't's. We always look for a connection, get a feel for peoples āhua (character or nature). (Rolleston et al., 2021, p. 473).

The kanohi-ki-te-kanohi meeting is primarily for relationship building and also to provide the background of the project (Kidd et al., 2021).

Tikanga and Te Reo

The Māori community importantly conduct the hui within the appropriate cultural tikanga which means Te Reo (Māori language) is used whenever possible (Rolleston et al., 2021).

Terms such as tangata whenua and manuhiri locate everyone within the Māori world view (Rolleston et al., 2021; Kenney, 2011). Tangata whenua means indigenous derived from the Latin root indu or endo, which is related to the Greek word endina, which means “entrails” (Wepa, 2016). This aligns with the Māori word ‘whenua’ which can mean land or placenta

(Te Aka, 2022). Indigenous literally means “being so completely identified with a place that the people reflect its entrails, its insides, its soul” (Wepa, 2016, p. 11).

When they meet, the Māori community have the role of tangata whenua and the Crown agency the role of manuwhiri (Rolleston et al., 2021; Kenney, 2011). The Crown agency need to adhere to the visitor status through acknowledging the Māori community’s gift of kōrero (conversation) and their mātauranga (knowledge) (Rolleston et al., 2021, p. 473).

The use of Te Reo is important as it signals respect for the community and their tikanga (correct processes) (Kidd et al., 2021). The use of Te Reo is central to Māori beliefs and values and therefore used whenever possible at hui (Rolleston et al., 2021). Though people at the hui may not be fluent in Te Reo, it is the respect for Te Reo that is important.

Whakawhanaungatanga

The next part of setting the scene correctly is the Māori community getting to know who it is they are connecting with on a personal level, which is called whakawhanaungatanga (Kidd et al., 2021; Rolleston et al., 2021; Schollum-Whaanga et al., 2019; Te Morenga et al., 2018).

Whānau (the family), is the root word in whanaungatanga and is viewed by the Māori community as a principal source of strength, support, security, and identity (Barrett & Masters-Awatere, 2021; Kidd et al., 2021; Kenny, 2011). Setting the scene correctly recognises whānau as the foundation of Māori society rather than the Euro-centric perspective with the individual as the foundation of Western society (Barrett & Masters-Awatere, 2021; Kidd et al., 2021; Kenney, 2011).

Whakawhanaungatanga focuses on forming whānau-like relationships, through finding connections (Te Aka, 2022). The Pakeke (elders) clear the way from the beginning for discussion and information sharing using karakia (prayers), which address the tapu (sacredness) of tangata whenua and manuwhiri (visitors) (Adcock et al., 2019). From the Māori world view, whakawhanaungatanga is used to set the scene correctly by partners understanding each other’s background and sharing where they are from (Schollum-Whaanga et al., 2019).

They came to us; they introduced themselves, they were cognisant of our tikanga (traditions and practices), we liked them (Rolleston et al., 2021. p. 473).

Tangata whenua extend whakawhanaungatanga to individuals to whom they were not genealogically related (Kenney, 2011).

...While the hui with both groups had started with pepeha (traditional Māori method of introduction) by the researchers, in smaller groups each person from the whānau also introduced themselves. In this meeting, the whānau identified links [by talking about common ancestry]. Through these conversations, a link was created, some common ground made, independent of the research project. It helped to build the relationship (Rolleston et al., 2021, p. 473).

A 'kanohi kitea' (a seen face) refers to being physically seen and known by the Māori community, which supports the development of trust (Kidd et al., 2021; Te Morenga et al., 2018). The following quote describes the qualities that the Māori community were looking for from the Crown agency.

You get a sense for whether people understand equity, Te Tiriti and have aroha (love) for Te Ao Māori, or if they don't. There were connections made, and there was humour. We agreed to progress based on that initial hui (Rolleston et al., 2021, p. 473).

In the formal part of the hui, most of the people were silent but, in that silence, people were listening and feeling what was heard so they can speak with equal explanatory power to the partner (Te Kāhui Raraunga, 2020). 'Te timatanga o te mātauranga ko te wahangu, te wahanga tuarua ko te whakarongo' (the first stage of learning is silence, the second stage is listening and feeling) (Hagen, 2021). Whakawhanaungatanga on the other hand involves all and gives the opportunity for the expression of these feelings.

The literature reports that subsequent kanohi-ki-te-kanohi hui were less formal though hui began with karakia, whakawhanaungatanga to accommodate newcomers and the sharing of kai (Rolleston et al., 2021; Te Morenga et al., 2018).

When community engagement with the Māori community has been conducted according to tikanga and kawa, the Crown agency and Māori community can relax within the safe space tikanga provides.

Manaakitanga

Manaakitanga is highly valued by Māori to ensure people are looked after and cared for, and hence relationships nurtured (Rolleston et al., 2021; Te Morenga et al., 2018).

Manaakitanga (support) includes the offering of kai (food), koha (gifts), karakia (prayers), mihi (speeches of greeting), pepehā (tribal sayings), waiata (song), whakanoa (removal of tapu), tapu (sacredness, restrictions) and aroha (affection) (Rolleston et al., 2021; Adcock et al., 2019; Schollum-Whaanga et al., 2019; Te Morenga et al., 2018). Kai (food), koha and aroha are reciprocal offerings of manaakitanga from the Māori community for the time and effort put into the intervention by everyone (Kidd et al., 2021). Manaakitanga builds the Māori and Crown relationship through the values of:

aroha ki te tangata (respect for people, allowing people to define their own space and meet on their own terms); manaaki ki te tangata (sharing, hosting, being generous); kia tūpato (being cautious, politically astute, reflexive about insider–outsider status); kua e takahia te mana o te tangata (not trampling on the mana or dignity of a person); and kia māhaki (being humble, not flaunting knowledge) (Wild et al., 2021, p.1406).

The literature refers to manaakitanga as a ‘korowai manaaki’ where the korowai is a cloak and korowai manaaki means an intensive care management process wrapped around those involved (Lawton et al., 2021; Rolleston et al., 2021; Adcock et al., 2019). The Māori community sets the scene correctly through extending manaakitanga (hospitality) to the Crown agency, because through the pōwhiri (ritual of encounter) process, visitors become guests (Rolleston et al., 2021).

The tangata whenua is prepared to do whatever is needed to ensure the comfort of manuhiri, in order to build the relationship and the associated trust. From the Māori community perspective, the building of this trust is vital due to the experience of a colonial history built on racism, negative stereotyping, mistreatment, and oppression (Kidd et al., 2021). Important in this trust building is for the Māori community to be able to express their need to be genuinely heard (Kidd et al., 2021). According to Tipene-Leach et al., (2013) the time to establish and maintain a trusting productive working relationship between the Māori community and the Crown agency cannot be underestimated. Partnership serves to describe a relationship “where one party is not subordinate to the other but where each

must respect the other's status and authority in all walks of life" (Waitangi Tribunal, 2019, p. 28).

Theme 1: Pākato tika - summary

For Māori, pākato tika, setting the scene correctly from the beginning to establish a relationship connection, requires that the Māori community is contacted early. The Māori community needs time to formulate their perspective which may mean they decline the invitation. Acceptance of the invitation then requires a kanohi ki te kanohi hui.

Whakawhanaungatanga and manaakitanga are important in setting the scene correctly given the Māori community's and Crown agency's perspectives might be markedly different (Rolleston et al., 2021). The Māori community view successful whakawhanaungatanga with a Crown agency as the relationship continuing after the project ends. Adherence to the correct processes through tikanga enables the connection and relationship building to occur, so that the trust to work together can evolve to an eventual equal partnership for the Kaupapa under consideration.

Theme 2: Māori community expectations of exercising mana motuhake

Mana Motuhake and Tino Rangatiratanga

In the partnerships that develop, there is an expectation from the Māori community that they exercise their mana motuhake. Mana motuhake is synonymous with the term 'tino rangatiratanga as used in Te Tiriti o Waitangi and refers to the exercise of Māori autonomy and self-determination over 'taonga', treasures, which may be tangible and intangible (Waitangi Tribunal, 2019).

Ko te Kuini o Ingarani ka wakarite ka wakaae ki nga Rangatira ki nga hapū – ki nga tangata katoa o Nu Tirani te tino rangatiratanga o o ratou wenua o ratou kainga me o ratou taonga katoa.

The Queen of England agrees to protect the chiefs, the subtribes and all the people of New Zealand in the unqualified exercise of their chieftainship over their lands, villages and all their treasures (Archives New Zealand, 2023, para. 5).

Mana motuhake was guaranteed in Te Tiriti o Waitangi but was referred to in Te Tiriti as “tino rangatiratanga” (Waitangi Tribunal, 2019, p. 28). Mana motuhake and tino rangatiratanga are the expectation that Māori have authority over our tikanga, resources, and people, and allows Māori to manage our own affairs in a way that align with our customs and values. From a Māori world view, this means the Māori community make decisions regarding issues that involve Māori (Waitangi Tribunal, 2019). Māori social structures of whānau, hapū and iwi social structures are viewed by Māori as the legitimate structures through which mana motuhake should be exercised (Te Morenga et al., 2018).

Mana motuhake involves the expectation of self-determination in relation to taonga (everything that is held precious) in Article 2 of Te Tiriti. Health is one such taonga. Accordingly, Māori communities have pursued Māori control of the design and implementation of Māori health services in legislation that protects and affirms tino rangatiratanga and mana motuhake of Māori. The expectation of the Māori community in health care is to exercise mana motuhake and tino rangatiratanga in the design and delivery of health services for Māori (Waitangi Tribunal, 2019).

A Statutory Hauora Authority

The Māori community proposed establishing an independent, Te Aka Whai Ora, Māori Health Authority, with similar status to independent Crown entities such as Accident Compensation Corporation and PHARMAC (Waitangi Tribunal, 2019). The Māori Health Authority has a role ensuring mana motuhake in the primary health care system and overseeing policy, research, and funding that enabled this. The Māori Health Authority would function to exercise mana motuhake through procuring services from providers, commissioning for outcomes, and developing and providing policy advice.

The expectation of the Māori community is that this entity would “avoid the prospect of the Crown misinterpreting how to provide for tino rangatiratanga in the health system” (Waitangi Tribunal, 2019, p. 10).

Whānau, Hapū and Iwi Structures and Organisation

For Māori communities, the exercise of mana motuhake occurs through whānau, hapū and iwi (Waitangi Tribunal, 2019, p. 50). Importantly, it is for whānau, hapū and iwi to determine

the structures and models that provide for hauora (holistic health and wellbeing) and the people that those structures and models are for (Waitangi Tribunal, 2019). They expect Māori mana motuhake through iwi and hapū partnership within the regional health structure and governance (Waitangi Tribunal, 2019).

The Māori communities proposed iwi and hapū authority to be best served by Māori representatives on regional health governance and that these people be appointed by iwi and hapū (Waitangi Tribunal, 2019). However, whānau Māori are vital in the exercise of mana motuhake and tino rangatiratanga, as whānau are the main source of strength, support, security, and identity, which play a central role in the wellbeing of Māori individually and collectively (Waitangi Tribunal, 2019; Kenny, 2011). Whānau, with their intimate whakapapa connections to hapū and iwi, have the ability to call on these connections when needed (Barrett et al., 2021; Kidd et al., 2021; Adcock et al., 2019; Tipene-Leach et al., 2013). Hence, the expectation of the Māori community toward the exercise of the mana motuhake is to respect and value the whānau's responsiveness and generosity. The whānau are not just working for the Māori community but are actively part of that Māori community (Barrett et al., 2021).

Māori communities exercise mana motuhake in governance at the iwi and hapū level, however the exercise of mana motuhake with community engagement is through the whānau and hapū (Barrett et al., 2021; Adcock et al., 2019). Māori communities exercise mana motuhake in health through taha tinana (physical health), taha hinengaro (mental health), taha wairua (spiritual/cultural health) and taha whānau (social health) (Adcock et al., 2019).

Māori expect positive outcomes for Māori across connected parts of the health system to guide delivery and constant improvement of health services (Beaton et al., 2019). Māori communities expect to move away from the biomedical that focuses on the research for the research rather than to make a difference for people and how can I contribute to that difference?" (Harding et al, 2021. p.968)

Wairua

The Māori communities' utilisation of the Whare Tapa Wha exercises mana motuhake in hauora through the components of hinengaro (mental), wairua (spiritual), tinana (bodily), whānau (family) hauora (health and wellbeing) (Beaton et al., 2019; Te Morenga et al., 2018).

The least discussed dimension in the literature is 'wairua' which is linked to 'ordinary' Māori processes. Wairua is a strong cultural identity, guided by Māori tikanga (customs) and traditions such as returning home and, maintaining and restoring cultural connections (Te Morenga et al., 2018). The Māori communities' exercise of mana motuhake employs wairua to connect and reconnect Māori people to their tribal areas, to understand who they are and where they come from (Te Morenga et al., 2018).

Partnership with other Iwi

There is an expectation of Māori communities to exercise mana motuhake by accessing the best available evidence in the health system through strategic partnership with other iwi (Beaton et al., 2019; Waitangi Tribunal, 2019). In this way, Māori communities create a collective, a network across iwi of like thinking minds (Beaton et al., 2019). In this way Māori organisations leverage iwi connectedness and strengths as the key mechanisms for enabling self-determination. The emerging spaces from post iwi settlements and the reconnection to indigenous knowledge provide opportunities for pan tribal organisations to more explicitly advance health goals of individual iwi (Beaton et al., 2019; Schollum-Whaanga et al., 2019). Māori communities' exercise of mana motuhake involves strategic decisions to work with other iwi (tribes) and possible strategic alliances with other Māori and non-Māori providers (Beaton et al., 2019).

Mana Raraunga/Data Sovereignty

The expectation of Māori communities in the exercise of mana motuhake is to gain control of the collection, access, and use of data, by, for and with Māori people (Kukutai and Taylor, 2016). Māori communities advocate for the collection of robust quantitative and qualitative Māori health care data, and for this data to be accessible to the public and of relevance for Māori health outcomes (Waitangi Tribunal, 2019).

The exercise of mana motuhake is for Māori data to be subject to Māori governance, to support tribal sovereignty and benefit hapū, iwi and Māori entities (Kukutai and Taylor, 2016). In an era where “data permeate our lives daily, data consent, use, ownership and storage issues have become increasingly complex” (p. 1). As data for and about Māori is stored offshore, the exercise of mana motuhake advocates for the development of Māori data infrastructure and security systems (Kukutai and Taylor, 2016).

One of the expectations from the tribes of Te Arawa for their health projects was that they retain and manage the data accordingly (Barrett et al., 2021). Māori communities exercise of mana motuhake through the open availability of quality data should ideally lead to improvements in the way the system addresses Māori health inequities (Kukutai and Taylor, 2016). Māori communities expect quantitative data which provides robust, comprehensive, complete indicators of success (Waitangi Tribunal, 2019). But they also expect qualitative data to answer questions on, how the process was, the quality of engagement and a general narrative to consider service improvement. The expectation of Māori communities in the exercise of mana motuhake is the open availability of quality data which leads to improvements in the ways the health care system achieves equity in Māori health outcomes (Waitangi Tribunal, 2019).

Theme 2: Mana motuhake – summary

Mana motuhake for the Māori community is exercised through whānau, hapū and iwi to make the decisions regarding issues that involve Māori. The guarantee of mana motuhake is made in Te Tiriti o Waitangi that includes ‘o rātou taonga katoa’, all their treasures. Taonga targeted in the literature by Māori communities to exercise mana motuhake towards includes Māori health; to gain control of the collection, access, and use of data, by, for and with Māori people; wairua as located within Te Whare Tapa Whā; and iwi partnerships created in the space of post iwi settlements.

Theme 3: Crown Partner Relationship - What is expected of the partner to get the relationship right

Redesign partnership with Māori

The Crown partner is expected to achieve equitable outcomes for Māori through “review, with a view to redesigning, its current partnership arrangements across all levels of the

primary health sector” (Waitangi Tribunal, 2019, p. xvi). The Treaty principle of partnership is not about one partner being subordinate to the other but for each partner to respect the other’s status and authority regardless of their position in society. The duty of ‘good faith’ establishes the Māori and Crown relationship, however the power imbalance in the relationship “favours the Crown” (p.28). The experiences of Māori working within the primary health care system revealed “the Crown did not design the health care framework in partnership with Māori” (Waitangi Tribunal, 2019, p. xiv). The Crown partner is expected to get the relationship right by ensuring the Māori partner is not disadvantaged. This requires the Crown to grant decision-making power to their Māori partner through organisational structures such as iwi and hapū.

Update Te Tiriti principles

Historically it has been the Crown who have defined Te Tiriti principles, through the reductionist principles of the “three P’s” of, ‘partnership, participation, and protection’ (Waitangi Tribunal, 2019, p. 80). The crucial problem is the way the three P’s have been interpreted in Health Crown agency strategies such as the 2014 Māori Health Strategy and the New Zealand Health Strategy. The three Ps were reduced from complex ideas in Te Tiriti o Waitangi to their simplest component parts. Partnership was defined as:

Working together with iwi, hapū, whānau and Māori communities to develop strategies for Māori health gain and appropriate health and disability services. (Waitangi Tribunal, 2019, p. 80).

Current understanding of ‘working together’ does not represent a Crown-Māori Treaty partnership. The 2016 New Zealand Health Strategy uses the phrase:

the sector will ‘recognise and respect’ the Treaty and its principles by supporting Māori ‘to participate in the sector and in making decisions on services’ (Waitangi Tribunal, 2019, p. 80).

Partnership has historically involved information sharing and consultation (Barrett & Masters-Awatere, 2021). However, consultation is not seen as legitimate and adequate for shared decision-making partnerships with Māori communities (Kidd et al., 2021). Influencing decisions, aspiring to make decisions, sharing decisions, or participating in making them is not the same as making decisions (Waitangi Tribunal, 2019). The Waitangi Tribunal (2019)

notes “aspirations are not actualities but hopes for the future” (p. 81). The Crown partner needs to stop defining the principles of the Tiriti o Waitangi as indicated by their emphasis on the three P's.

These principles have been re-defined in the Hauora report WAI 2575 (Waitangi Tribunal, 2019). The partnership principle is a relationship where one party is not subordinate to the other but where each must respect the other's status and authority in all walks of life. The Crown agency must utilise the principle of partnership through co-design with the Kaupapa Māori approach to ensure the Māori community's authority to make decisions is respected.

Alongside this partnership principle, Te Tiriti principle of active protection (Article 3) requires the Crown partner to recognise tino rangatiratanga adequately, including the Māori “right to autonomy and self-government, and their right to manage the full range of their affairs in accordance with their own tikanga” (Waitangi Tribunal, 2019, p. 30). Furthermore, the principle of equity (also in Article 3) confirms the Crown's duty to act with fairness and justice to Māori as citizens and that the Crown should be accountable for its actions in relation to Māori. The Tū Mai te Rangi WAI2540 report concluded action to address the inequity between Māori and non-Māori reoffending rates is needed now (Waitangi Tribunal, 2017). Active protection compels the Crown to guarantee the right of Māori to manage their affairs according to their tikanga.

Finally, the principle of options protects Māori in their right to continue their way of life according to their indigenous traditions and worldview, while participating in British society and culture, as they wish. Hence, the Crown partner is expected to uphold the relationship through adhering to Te Tiriti o Waitangi principles of partnership, active protection, equity, and options (Waitangi Tribunal, 2019). These principles have been evidenced by the scrutiny of the courts and the Tribunal for the last three decades.

Funding

The Crown partner is expected to form a partnership with Māori and deliver funding and autonomy to Māori organisations rather than present its own solutions for poor health outcomes experienced by Māori (Waitangi Tribunal, 2019). One of the biggest challenges for Māori communities is the sustainability of health interventions for Māori, (Rarere et al.,

2019; Te Morenga, 2018; Tipene-Leach, 2013). Māori communities feel exposed when an intervention that needs great effort and skill to achieve is not backed by appropriate funding (Schollum-Whaanga et al., 2019). Hence there is an expectation on Crown agencies to foster Māori solutions and Māori community ownership of health design and delivery. The Māori partner should expect culturally tailored interventions using Māori knowledge systems, which generate discussion on insights with Māori whānau (Te Morenga et al., 2018). Furthermore, the expectation for the Crown to partner with Māori is increased where inequity in outcomes for Māori exist. The expectation is that the 3 Ps be replaced by Te Tiriti principles of active protection, equity, options and partnership with decision making shared between the Crown agency and the Māori community (Waitangi Tribunal, 2019). Funding needs to be appropriately distributed to enable this.

Crown agency employing Māori health support workers

One potential solution is also for Crown agencies to proactively employ targeted Māori community members to work in health interventions (Rolleston et al., 2021; Thom and Burnside, 2018; Gibson et al., 2015). The purpose of the peer support workers/Māori health workers is to work with Māori communities to identify gaps and, to find and implement solutions.

Such peer support workers have lived experience of the communities they serve (Thom and Burnside, 2018). The employment of indigenous health workers contributes to creating a welcoming health environment, developing trust, and assisting with delivering a culturally safe service for indigenous patients (Gibson et al., 2015). However, employing indigenous health workers requires their inclusion in decision-making and support to carry out their work (Schollum-Whaanga, 2019; Gibson et al., 2015). The expectation of the Crown partner is to facilitate such action.

Partnership through combining Co-design and a Kaupapa Māori approach

Co-design has been promoted by the Crown partner to foster partnership with the Māori communities (Waitangi Tribunal, 2019). Co-design methods are employed to achieve active participation of the Māori community and the Crown agency in decision making. A co-design approach involves a collaborative partnership between the Crown agency and the Māori community (Barrett & Te Morenga et al., 2018). However, this is not a simplistic concept. To

get the relationship right for co-design, the Crown partner needs to acknowledge/remunerate participants, be willing to give up power and not misuse Te Reo, mātauranga Māori and whakapapa (Schollum-Wahaanga et al., 2019).

The literature focuses on reducing Māori health inequities with approaches that combine co-design with a Kaupapa Māori approach (Harding et al., 2021; Te Morenga et al., 2018). Co-design means whānau Māori, Māori communities and organisations to partner with APADoC in governance, design, delivery, implementation and, ongoing learning and evaluation for the service (Schollum-Wahaanga et al, 2019). Kaupapa Māori methodological approaches are seen as ‘best practice’ for achieving equity in Māori health (Hikaka et al., 2021). The Kaupapa Māori approach is also reflective of the diverse tikanga (cultural protocols) and mātauranga Māori (Māori knowledge) that form the basis of Māori communities (Oetzel et al., 2017). The Crown partner is expected to get the co-design relationship right by recognising the whānau as experts and that the whānau are the kaitiaki (guardian) of the information they share. Furthermore, the Crown partner must acknowledge through whakapapa that whānau have reciprocal relationships with their hapū and iwi.

The following is an example of Māori community thinking regarding co-design.

We do have a bit of a feeling . . . that co-design means they design and we comment. It’s inevitable with Government departments that their people will have a lot of thoughts, they will get excited about their thoughts, and so it comes still back to consultation where they have the initiative and we are commenting on their thoughts (Waitangi Tribunal, 2019, p. 141).

The concern is that the Crown agency process of co-design is at risk of meaning less than the partnership arrangements guaranteed by Te Tiriti. To get the relationship right, “Māori must be co-designer with the Crown” that requires the Crown and Māori to work according to the principle of partnership which shares decision making with the Māori community (Waitangi Tribunal, 2019).

Active Protection

The principle of active protection of tino rangatiratanga (Māori autonomy) “arises from the Treaty partnership” (Waitangi Tribunal, 2019, p. 30). The Crown partner is to actively

protect Māori health and wellbeing through health services that “reasonably attempt to close inequitable gaps in health outcomes with non-Māori” and “are culturally appropriate” (p. 31). The Crown partner is expected to actively protect Māori Te Tiriti rights as espoused in Article 3 of Te Tiriti (Waitangi tribunal, 2019). The Crown partner is expected to prioritise active protection and equity and, if needed, provide additional resources to achieve equity.

The Crown’s permissive approach

The Crown has used a permissive approach in failing to hold health entities to account for service delivery, which has meant health care for Māori has failed to meet the Te Tiriti guarantee of tino rangatiratanga (Waitangi tribunal, 2019). The following is a Māori community appraisal of the Crown’s permissive approach to health care.

the [Primary Health Care Strategy] of 2001 was aspirational but wonderfully naïve . . .to think that you can have a permissive system that will achieve everything by allowing different ways to flourish without direction . . . without strong monitoring, without refocussing people and continual improvement imbedded in the system, is flawed. If you allow people to develop their own ideas but not strengthen them, repoint them in the right direction and strongly monitor them, it won’t succeed, you’ll get increasing disparity (Waitangi Tribunal, 2019, p. 137).

The expectation of the Crown partner to set the relationship right is to give control of health care for Māori, by and with Māori, and to lead strong accountability mechanisms and measures to achieve Māori health equity.

Equity

The Crown partner is expected to guarantee the principle of equity, Māori freedom from discrimination (either conscious or unconscious) and promote equity, alongside active protection of the rights of Māori as citizens (Waitangi Tribunal, 2019). The Crown partner is expected to set the relationship right to ensure Māori do not suffer inequity and actively inform itself of the occurrence of inequity. The Crown is expected to be accountable for its actions to Māori and be subject to independent scrutiny (Waitangi tribunal, 2019).

Options

The principle of options determines Māori have the right to choose their social and cultural path. The Crown partner is expected to adequately protect the availability and viability of

kaupapa Māori solutions in the health care sector in such a way that Māori are not disadvantaged by their choice. The population-based funding formula to fund District Health Board's was calculated using statistics from the 2013 national census (Waitangi Tribunal, 2019). The problems with the 2013 census completion at Northland District Health Board meant five or six thousand patients had not been recorded by the census, hence not funded by the population-based funding formula.

Further, in the 2013 New Zealand Census, the Māori net population undercount was 6.1 percent compared with just 1.9 percent for Europeans. The Crown partner through the principle of options is expected to ensure high needs Māori populations are not underfunded, so Māori have the option of choosing health care of their choice. The expectation of the Crown partner is to uphold the interconnected Treaty principles of options, active protection, partnership, and equity to achieve equity for Māori health outcomes (Waitangi Tribunal, 2019).

Institutionalised discrimination

The institutional racism within the administration of the public health sector remains unacknowledged by the New Zealand health sector (Waitangi Tribunal 2019; Came et al., 2018). Witnesses in the Hauora inquiry claimed institutional racism as "inaction in the face of need" (Waitangi Tribunal 2019; p. 21). Came (2018) argues the first step in transforming racism is to name racism. Institutional racism is a pattern of differential access to resources and authority and differential treatment determined by culture and or race, which protects one population while not protecting another. Institutional racism and personal bias effects the actual and potential ability for Māori to achieve health equity because even when the data plainly points to inequities or an area that needs focus, the advice is sometimes ignored.

individuals cumulatively are making biased decisions and we're not confronting that issue, what we are saying is that the system needs to improve access, that is good, the system does but what we find in Canterbury is Māori access Primary care at the same rate as Pākehā so access isn't the issue and yet we still have more Māori diagnosed in ED (emergency department) with Cancer than they do at the GP. Despite the fact that they have gone to the GP (general practitioner), so what that means is individuals cumulatively are making biased decisions and we're not

confronting that as a society. That is the big mammoth in the room (Waitangi Tribunal, 2019, p. 154).

Individuals cumulatively making biased decisions and not being confronted points to a reluctance to talk about racism in this country (Cooper, 2012). Racism stems from coloniality and its control of knowledge. Epistemic racism, that is racism relating to knowledge or the condition for acquiring it, denies Māori “epistemic legacies”, which denies Māori full participation in their world (Cooper, 2012, p. 69).

The Crown partner is expected to get the relationship right by normalising anti-racism through taking a reflective approach to the historical origins and impacts of racism (Ahuriri-Driscoll et al., 2022). Anti-racism or equity intervention is the recognition of and efforts to counter prejudice and discrimination based on race/ethnicity at the individual, interpersonal and institutional levels. The reflective approach involves personal critical self-reflection, analyses of power, and reflection on practice examples that relate to Te Tiriti o Waitangi breaches and the effects of colonisation on contemporary Māori health status. Reflective anti-racism awareness requires subtle understandings to perceive racism as an institutional issue, as well as personal issue (Ahuriri-Driscoll et al., 2022). However, to be successful in the reflective approach, the Crown partner is expected to restore Māori tino rangatiratanga in the health sector, accompanied by administrative development and redirection.

Important to anti-racism is revealing patterns of racism that can be used to leverage change. It is important to ask “How is racism operating here?” and to identify associated practices (Ahuriri-Driscoll, 2022, p. 34). The expectation of the Crown partner to get the relationship right is to act in solidarity with those targeted by racism utilising the positions of ‘ally’ and ‘tangata Tiriti’ (Ahuriri-Driscoll et al., 2022). To be an ‘ally’ is to acknowledge and address power imbalances and privilege, to be accountable to the indigenous other, to know how to support without dominating, to sit with discomfort, and to be open to unlearn assumptions. Being “Tangata Tiriti” is to forge a sense of “belong[ing] with dignity” in Aotearoa through upholding the vision articulated in Te Tiriti o Waitangi.

Theme 3: Crown partner relationship - summary

The literature regarding the Crown and Māori partnership expresses well the relationship process for the partnership between the two. However, the process has never been tested

in a significant health programme within the APADoC setting. There is an expectation from the literature of the need for the Māori community to exercise mana motuhake in their partnership with the Crown. The partnership is guaranteed through 'tino rangatiratanga' in the Te Tiriti o Waitangi (Waitangi Tribunal, 2019). This project attempts to understand the Mana Whenua-Ahi Kā way of exercising mana motuhake in their partnership with Ara Poutama.

The Waitangi Tribunal (2019) found the New Zealand Public Health and Disability Act 2000 does not give proper and full effect to the Tiriti o Waitangi or its principles of active protection, equity, options, and partnership. The Tribunal recommends the Crown ensure that the legislative and policy framework of the New Zealand health system recognise and provide for Te Tiriti o Waitangi and its principles.

The Crown partner is expected to normalise anti-racism through taking a reflective approach when partnering with the Māori community. The Crown partner choice of co-design is expected by the Māori community to include Kaupapa Māori, through recognising the whānau as experts and kaitiaki of their knowledge who have reciprocal relationships through whakapapa to their hapū and iwi. There is also the expectation the Crown partner will include the Māori community in ongoing learning and evaluation for the service.

Conclusion

My research 'Mai i te puna whakaaro ki te pūaha o Te Arawai' seeks to assess the APADoC and Crown relationship from the perspective of the local hapū, the Mana Whenua-Ahi Kā. As a Māori researcher of Ngāti Maniapoto descent I whakapapa to the Mana Whenua-Ahi Kā who are the representatives of the Waikeria local hapū (Wharepūhanga and Ngāti Maniapoto ki te Raki).

The literature provides an expectation of what is required to set the Crown and Māori relationship correctly from the beginning. Pākato tika, the Māori requirements to set the scene correctly from the beginning, was taken from the literature. Pākato tika in my study refers to getting the relationship right from the beginning with the Crown agency. Pākato (flow) is derived from mātauranga Māori, Pākato i te ata, pākato i te ahiahi, mauri mahi mauri ora (industrious people shall prosper). There is acknowledgment that supporting the

Crown and Māori relationship requires allowing the Māori community the time to formulate their thinking, meeting kanohi-ki-te-kanohi, utilising whakawhanaungatanga and manaakitanga and, the application of te Reo me ona tikanga. The Mana Whenua-Ahi Kā are experts in the mātauranga Māori including Te Reo me ona tikanga of their local hapū. The literature examines not only what is expected of the partners but importantly the Māori community exercise of mana Motuhake in tikanga practice.

There is an expectation of an enabling position of the Crown agency in their relationship with the Māori community. The literature tells us that Crown partnership with Māori in health is being redesigned. The new design brings the interpretation of the Treaty principles in line with evidence from the courts and the Waitangi Tribunal. The literature informed Crown obligations to partner decision making with Māori, must be supported through funding; the Crown agency employment of Māori health support workers and the utilisation of co-design with Kaupapa Māori. My research is designed to add to the knowledge of the application of co-design from the Mana Whenua-Ahi Kā perspective.

The permissive approach to Māori health care accountability means equitable health outcomes for Māori and Tiriti obligations have become a low priority for the Crown agency. Te Tiriti principles of partnership, active protection, equity, and options support the reprioritising of equitable health outcomes for Māori by the Crown (Waitangi Tribunal, 2019). It is important to understand these processes against the enabling characteristics of APADoC espoused in the Department of Corrections Strategy, Hōkai Rangi (Ara Poutama, 2019). This research provides the opportunity to examine from the Mana Whenua-Ahi Kā perspective, their issues and experience relating to the principles of partnership, active protection, equity and options, and their expectation of APADoC.

Wāhanga Toru – Methodology

Introduction

The aim of my research project, *Mai i te Puna Whakaaro ki te Puaha o Te Arawai*, is to understand the foundational relationship dimensions of the partnership between Mana Whenua-Ahi Kā and APADoC. The partnership led to the development of the conceptual model of care for the Waikeria Mental Health and Addiction Service (Hikitia) (Ara Poutama, 2021), from the perspective of the Mana Whenua-Ahi Kā.

This chapter will outline the methodology used in this research undertaking. It will include details of the Mana-Whenua-Ahi Kā research participants. It will also outline the data collection methods, the data analysis approach taken using Te-Āta-Tū Pūrākau analysis method and the ethical considerations required in the research.

Kaupapa Māori methodology

The goal of kaupapa Māori methodology is the creation of knowledge, which enables vision, transformation, and liberation of Māori to take place (Royal, 2012). Kaupapa Māori methodology reinforces the validity and legitimacy of mātauranga Māori (Māori knowledge) and through these assertions reclaims control of research that is being carried out on Māori (Smith, 2012). Hence kaupapa Māori is a self-determining approach to research, where the aspirations and desires of Māori are premised within Māori cultural norms.

Kaupapa Māori research critiques Crown systems and structures through addressing the impacts of imperialism, colonisation, and globalisation regarding Māori (Smith, 2012; Mahuika, 2008; Graham Smith, 2000). Kaupapa Māori necessitates Māori community ownership and control of the relationship process with the Crown agency (Wild et al., 2021).

Mātauranga Māori (Māori knowledge) and the ways Māori capture knowledge and forms of knowing are understood by using kaupapa Māori research, which has mātauranga Māori as its foundation (Pihama, 2010; Royal, 2012). Kaupapa Māori originates from a distinct epistemological and metaphysical foundations from the past, to the present and continues to develop (Waiti, 2019). Māori epistemology frames the way Māori “see the world, the way we organise ourselves in it, the questions we ask, and the solutions we seek” (Mahuika, 2008, p. 4). As a paradigm, kaupapa Māori research has a set of assumptions and taken for

granted values and knowledge upon which it builds (Smith, 2012). Smith (2012) emphasises kaupapa Māori research is more than the sum of its parts. As a research approach, kaupapa Māori weaves in and out of Māori values, Western ways of knowing, Māori histories and experience, and global politics. Kaupapa Māori challenges the place of Pākehā history and power whose cultural and intellectual frameworks are inadequate for interpreting the histories and world views of Māori people in Aotearoa (Mahuika, 2015). Mātauranga Māori provides a distinct Māori epistemology and way of knowing and draws upon a range of both verbal and non-verbal forms for its expression (Pihama, 2015). Marsden (2003) explains Kaupapa as:

Kaupapa is derived from two words, kau and papa. In this context 'kau' means 'to appear for the first time, to come into view', to disclose. 'Papa' means ground or foundation. Hence, kaupapa means ground rules, first principles, general principles (p. 66).

When explaining tikanga, Marsden writes:

Tikanga means method, plan, reason, custom, the right way of doing things (p. 66).

Hence kaupapa and tikanga are juxtaposed and interconnected. Māori consider that when an important project needs to be addressed, the iwi (tribe) in council contemplated kaupapa (ground rules and first principles) by which they should be guided (Marsden, 2003). If an appeal is lodged, then a sanction for a certain course of action may be found according to "Tikanga Māori" (Marsden, 2003, p. 66). The strength of a kaupapa Māori epistemology is in its relevance to the way in which the Māori community experiences are shaped by cultural forms of representation (Mikahere Hall, 2015). Durie (2012) views mātauranga Māori as an evolving knowledge, albeit based on values that are long standing.

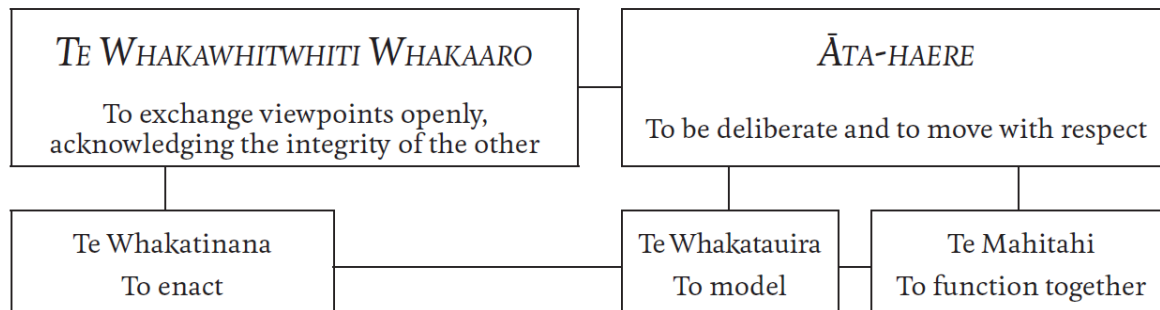
Kaupapa Māori theory is a means of understanding the cultural, political, and historical context of Aotearoa (Pihama, 2010). It critiques the hegemonic forces that marginalise Māori knowledge (Eketone, 2008). This requires a response to dominant structures of oppression, exploitation, manipulation, and containment and is required to achieve a way forward by applying what is learnt.

Kaupapa Māori theory considers how Māori communities construct their own theory, explanations, and outcomes (Eketone, 2008). Smith (2012) argues the basic decision making and participation around all Māori initiatives is within and around the concept of whānau. Whānau was the core social unit in pre-colonial times and remains today as a persistent way of living and organising the Māori world. The whānau is a “way of distributing tasks, incorporating people with particular expertise, and keeping Māori values central to the project” (p. 189). It is at this level that non-Māori people can become involved in the kaupapa Māori approach through incorporating her/his particular expertise. I utilised kaupapa Māori theory with the emancipatory goal for Māori to have greater control over their own lives and humanity. Kaupapa Māori theory simultaneously can utilise the whānau to be a specific modality through which research is shaped and carried out, analysed, and disseminated (Smith, 2012).

A key consideration in Kaupapa Māori research is to ensure that the methods reflect the nature in which the Māori language is nuanced and to engage with concepts that give both depth and meaning. Āta deliberately informs and guides the practice of respectfulness in relationships (Pohatu, 2013). Āta is a kupu (word), which is a taonga tuku iho (a gift from the ancestors) of Te Reo (the Māori language). Āta provide the takepū (preferred rationale) for engagement with others having its own capacity to provide an interrelated set of principles as important precursors to promote deeper understanding. Pohatu (2013) suggests “a determined researcher can access the depth of these principles and find it most rewarding” (p. 13). Āta stands before a verb to indicate care, deliberation, or thoroughness in carrying out the activity (Te Aka, 2023). When ‘āta’ and a verb such as ‘haere’ are brought together as in ‘āta-haere’ the āta phrase is a unique body of knowledge, with options of how to enter, engage, and exit relationships. Āta-haere signals reflectively moving with respect and integrity holding an awareness of relationships, their significance, and requirements (Pohatu, 2013). Whilst āta-whakarongo requires the research team’s patience and space to listen and communicate to the heart, mind, and soul of the speaker. Engaging with bodies of Māori knowledge such as Āta requires respectful personal attributes, a recognition of one’s positionality as a researcher along with a definable method. Āta methods start with 1) exchange of viewpoints 2) an intentional approach 3) proceeding with deliberation

acknowledging the mana and integrity of others. These steps are supported by relational processes to complement the data collection method as shown in figure 5.

Figure 5 *Āta engagement method (Pohatu, 2013, p. 18)*



The interview approach was guided by the āta principles and the mātauranga embedded within. Well in advance of the interviews this involved a written outline of my project āta-tuhi. The task required I write with deliberation to the Mana Whenua-Ahi Kā and the Crown agencies staff that included reflective kōrero to strengthen our connection through mutual benefit, accountability, and reciprocity. This resulted in an invitation for me to āta-kōrero, to speak with clarity and conviction by being well prepared and focused on the kaupapa. Āta-kōrero involved me preparing a bilingual information sheet on the research purpose, voluntary participation, benefits, ethics, and confidentiality. I also prepared the consent form, and interview and wānanga schedule. Finally, I prepared a speech which outlined the rationale, aim, method and analysis for my project. After the presentation, āta-noho allowed the people time to discuss their issues openly and with respect, which resulted in written discussion points from the Mana Whenua-Ahi Kā. Once again, āta-tuhi was utilised by our research team to deliberate and reply reflectively with respect to the research participants.

When the interviews took place the research participants were āta whakaaro, thinking deliberately, which allowed them to be creative, open, and reflective. They sought to āta-whakaako, to deliberately instil knowledge and understanding into me the interviewer and āta-kinaki that was to be deliberate and clear in their choice of supports to enhance the positions they had taken. My role as the interviewer was to āta-whakarongo, to listen and communicate to the heart, mind, and soul of the speaker, context, and environment and to be intentional and deliberate.

A kaupapa Māori approach also values pūrākau. Pūrākau is a traditional oral form of narrative for whānau to relay their personal experiences and to convey their unique narratives (Mikahere Hall, 2019). The collective life of Māori wānanga involve pūrākau that celebrate participant's connections to each other and the environment (Pouwhare & McNeil, 2018). Pūrākau contain philosophical thought, epistemological constructs, cultural codes, and worldviews that are fundamental to our identity as Māori (Lee, 2009). Pūrākau is a means for Māori of narrating our own renditions within our own cultural and research framework.

As a Māori researcher of Ngāti Maniapoto descent, a kaupapa Māori methodology is important to me as I am connected to Ngāti Maniapoto (and thus Mana Whenua- Ahi Kā) through whakapapa (genealogical descent) and whakamoe tāne, wahine (son or daughter-in-law by marriage). My connectedness, or my responsibility as an insider researcher ensures that the research, I will be involved in, will make a difference (Tiakiwai, 2015).

Kaupapa Māori research Methods

Kaupapa Māori research methods used to collect and analyse the qualitative data included the Āta principle, Pūrākau, Te-Āta-Tū Pūrākau, and Thought Space Wānanga (Smith et al., 2019; Mikahere-Hall, 2019; Pohatu, 2013).

Pūrākau Data Collection Method

Pūrākau

The research project engaged pūrākau as the appropriate qualitative narrative data collection method to compliment the chosen methodology. Individual pūrākau and collective story telling has long been a legitimate method of understanding people's experiences for Māori (Lee, 2009). In the collective life of Māori, wānanga involve pūrākau that celebrate participant's connections to each other and the environment (Pouwhare & McNeil, 2018). As a Māori researcher of Ngāti Maniapoto descent I need to be reflexive and responsive to the everyday issues as my research participants experience them (Rewi, 2014). Pūrākau align with qualitative descriptive research, which is "distinctive and versatile, enabling contemporary Māori the opportunity to communicate the ways in which we relate to the world" (Mikahere-Hall, 2017, p. 6).

This research took place during the COVID-19 lockdown and Māori people were identified as a vulnerable population in relation to this pandemic. For this reason, all the interviews were undertaken using Microsoft Teams video conference. With the consent of the whānau member, video conferences were recorded, and the recordings transcribed.

Tikanga appropriate for wānanga were undertaken. Engagement with and participation by Mana Whenua-Ahi Kā used a pōwhiri process (McClintock et al., 2010). The pōwhiri process is based on respect and positive relationships between “the tangata whenua (hosts, research participants) and manuwhiri (guests or researchers)” (p. 96). The pōwhiri process of engagement and participation is determined by the tangata whenua (people of the land) and has the specific elements of karanga, mihi, mihi, whaikōrero and koha. The karanga involves the physical call of invitation to the participants. The tangata whenua may respond by either declining or accepting the invitation to meet with the manuwhiri.

The mihi is the time for tangata whenua and manuwhiri to make connections through whanaungatanga which begins with introductions. The whaikōrero involves outlining the roles and responsibilities of the research; a time for courteous listening; and in-depth, engaged dialogue and positive communication regarding the kaupapa. Sufficient time for the exchange of information is crucial for this process. In the whaikōrero phase, the social controls of respect, tapu and noa have an essential role. The koha is recognition of the research participants time, expertise and lived experience.

The interview transcripts will be returned to each whānau research participant for approval, and they will be invited to make any alterations, deletions, and additions they think added to the pūrākau.

Recruitment

Semi structured interviews were used to facilitate the pūrākau process. Interviews with key individuals (n=5) was critical to the success of this research project. It ensured participants had specific involvement with the development of the Mana Whenua-Ahi Kā Foundation Document.

Two consultation wānanga/meetings were used to engage with local hapū representatives who are the descendants from original owners of the whenua on which Waikeria prison

stands. The consultation wānanga were an imperative preliminary first step in the study, entered into by both parties (the research team and Mana Whenua). Importantly, this determined whether the research proceeded.

Consultation wānanga are essential kaupapa Māori elements, where terms of engagement are negotiated and given full consideration (Roa, & Tuaupiki, 2005). Roles and expectations, approvals and recruitment of research participants were discussed and exchanged through this uniquely Māori process. Like many negotiation processes, there were disagreements and agreements by Mana Whenua to either support or not support aspects of the research study. Once an outcome had been reached, whānau participants who agreed to support the study provided and had recorded their full informed consent.

A mahi-a-rōpu approach to undertaking the research was adopted whereby a small research team worked collectively on the project (Wilson, Cootes, Mikahere Hall et al., 2020; Boulton & Kingi, 2011). This included two academic supervisors, one content expert and advisor, and the researcher. Mahi-a-roopu brings together the collective wisdom and skills of the team providing a mix of appropriate academic oversight, corrections and mental health and addiction expertise, along with the tikanga and Te Reo abilities of the research student.

As the researcher facilitating data collection, my proficiency in Te Reo (the Māori language) made a major contribution towards meeting the preferences of those participants who kōrero Māori (speak Māori) and were steeped in tikanga Māori (Māori customary protocols). Te Reo Māori proficiency helped me to facilitate online hui, pūrākau data collection and data analysis providing cultural insights and appreciation for language nuances.

Application of the principle of Āta

The principle of Āta, as a Kaupapa Māori research approach, reflects core cultural values of relational accountability, respectful representation, reciprocal appropriation, and the rights of those involved (Pohatu, 2013). The principle of Āta (gently, purposefully, carefully) exemplifies how felt messages of earlier generations can be reinterpreted into our present activities. Hoskins (2012) argues the ethics of relational responsibility in Kaupapa Māori

extend to both the colonised and the coloniser. Even as we inhabit marginal social and political positions, a sustainable kaupapa Māori politic is concerned for others beyond just Māori. Treating the 'other' as the most important person in the world leads to good, peaceful, and lasting relationships (Hoskins, 2012).

Kaupapa Māori and Qualitative research

A semi-structured interview schedule guided data collection, given the exploratory nature of the research question. This method also aligns well with Kaupapa Māori research methodology through ease of incorporating Māori protocols. This includes whakawhanaungatanga (establishing relationships through reciprocal information sharing) to build rapport and mitigate the power differential between interviewers and participants. This was achieved by maintaining the mana (autonomy, authority, self-determination) of the participants, through the use of open-ended questions (Haitana et al., 2020).

The interview wānanga schedule had thirteen questions with the last question asking the whānau member whether she/he had any thoughts to add. There were four questions regarding the conceptual phase of the Mana Whenua-Ahi Kā Foundation Document development; two questions each on the subject of the stakeholder relationship and the Foundation document; and one question each (total of five questions) regarding, the goal of the Mana Whenua-Ahi Kā, the stakeholders, evaluation, representation, and messages for future generations. The interview schedule is included as appendix 2a of this thesis.

Thought Space Wānanga

Thought Space Wānanga is a facilitated process framed within Kaupapa Māori methodology to translate and share knowledge into a practical positive transformative outcome for Māori (Smith et al., 2019). Knowledge translation requires the researcher to take responsibility for the post-research process. Knowledge sharing values the collective responsibility for knowledge as it journeys from report to dialogue. Wānanga as a noun is tribal knowledge and a traditional institution of learning. Wānanga as a verb is a culturally determined space for the wise communication of knowledge.

Thought Space Wānanga were used by a rangahau rōpu that included myself, the rangahau supervisors and an advisor as a method to engage in active and collective thinking and problem solving (Smith et al., 2019).

Thought Space Wānanga Tikanga and Protocols

The Thought Space Wānanga began with mihi (greetings), karakia, whakawhanaungatanga and a commitment to the kaupapa. The kaupapa is to preserve for Mana Whenua-Ahi Kā their co-design experiences with APADoC in the development of the foundational concepts of Hikitia. The protocols were more formal for the first wānanga and maintained in all wānanga. The intention was to provoke deep level deliberated thinking, which is more focused, and to integrate Āta principles and concepts (Smith et al., 2019; Pohatu, 2013). As the facilitator of the wānanga, I began by providing different aspects of my research for their critique. The Thought Space Wānanga also included thinking and discussion of relevant mātauranga concepts; the framing and reframing of language; and considering and answering any questions Mana Whenua-Āhi Kā posed.

The Rangahau rōpu resided in different cities and towns in Aotearoa, therefore, all the Thought Space Wānanga were undertaken using Microsoft Teams video conferencing. With the consent of each wānanga member, all the Thought Space Wānanga video conference were recorded, and the recordings transcribed. The Thought Space Wānanga recordings were available for reflexive review and further deliberation as needed. These recordings are electronically stored for the Rangahau rōpu to draw upon as needed. Themes from these transcripts will be synthesised where applicable with the pūrākau methodology, presented in the results chapter and discussed in the discussion chapter.

Table 1*Thought Space Wānanga and Key Focus Points*

Thought Space Wānanga	Āta-tohutohu Āta-titiro To instruct, monitor study with reflective deliberation in Kaupapa Māori research	Āta-whakaaro Āta-kōrero To communicate and think with openness and reflection. Actions to be undertaken and quality preparation.	Āta-whakamārama Informed reflexive deliberation, spiritual, emotional and intellectual levels of the communication are respected, understood, and valued
Wānanga 1. > Mahi-a-rōpu Date: 5 July 2022 Te Wā 1 hour 11 minutes	Attendees: Rangahau Rōpu <ul style="list-style-type: none"> • Reflective and reflexive deliberation 	<ul style="list-style-type: none"> • Develop interview schedule • Thesis development • Te Tiriti o Waitangi • Literature review scope and review • Mana Whenua-Ahi Kā pūrākau guides and APADoC 	<ul style="list-style-type: none"> • Semi-structured questions • Institutionalised racism • Mana Whenua-Ahi Ka rangahau relationships • Rangahau reflexive practices managing researcher positionality
Wānanga 2. > Mahi-a-rōpu Date: 22 August 2022 Te Wā 1 hour 25 minutes	Attendees: Rangahau Rōpu <ul style="list-style-type: none"> • Reflective and reflexive deliberation 	<ul style="list-style-type: none"> • Consider Mana Whenua-Ahi Kā history and Waikeria Mental Health and Addiction services • Tū Mai te Rangi Waitangi Tribunal claim • Pūrākau utilisation • Pūrākau analysis 	<ul style="list-style-type: none"> • Conceptualise and develop Kaupapa Māori methods • Te-ata-tū pūrākau analysis method • Manaakitanga as a central concept
Wānanga 3. > Mahi-a-rōpu Date: 3 October 2022 Te Wā 1 hour 37 minutes	Attendees: Rangahau Rōpu <ul style="list-style-type: none"> • Reflective and reflexive deliberation 	<ul style="list-style-type: none"> • Crown agencies privilege in relationships with the Māori community • Examining colonisation impacts • Adversity and resilience 	<ul style="list-style-type: none"> • Tūpuna mātauranga as a conceptual resource • Concepts of mana • Mana motuhake is human dignity • Ethics and Te Ara Tika
Wānanga 4. > Mahi-a-rōpu Date: 21 November 2022 Te Wā 1 hour 6 minutes	Attendees: Rangahau Rōpu <ul style="list-style-type: none"> • Reflective and reflexive deliberation 	<ul style="list-style-type: none"> • Develop writing • Critical analysis • Te Tiriti o Waitangi and the principle of ōritetanga 	<ul style="list-style-type: none"> • Hauora report WAI 2575 • Te Tiriti o Waitangi, the justice system and mana motuhake • Pae ora (Healthy Futures) Act 2022

Rangahau Rōpu

The Rangahau Rōpu have combined experiences as academic supervisors, mental health practitioners and content subject matter expertise. The four rōpu members included the researcher who is of Ngāti Maniapoto, Waikato, Te Arawa, Ngāti Kahungunu, Ngāti Pahauwera, Te Rarawa and Te Aupouri descent; the academic supervisors for this study; and one expert advisor. I have worked with Māori communities for thirty-five years and in Māori health and research for five years. My background as a Te Rau Ora Senior Researcher from 2018 – 2021 provided me with foundational experience working on research, evaluations, and data intelligence with Māori whānau and communities across areas such as youth suicide prevention, mental health and wellbeing programmes, Māori addiction scholarship programmes, palliative care (lived experience), Māori suicide prevention programmes and the Māori Health leadership programme. While working at Te Rau Ora, I was the project leader for the 100 Māori Leaders database and website, and the Te Rau Ora electronic newsletter. These experiences and skill sets enabled me to facilitate communication with Mana Whenua-Āhi Kaa and the Rangahau Rōpu as appropriate.

The expert advisor, Terry Huriwai has whakapapa ties to Ngāti Whakaue, Ngāti Pīkiao, Ngāti Porou and has extensive experience in APADoC and the addiction sector. He has publication expertise, and his publications reflect his interest in what works for Māori, cultural competency, and quality assurance. He co-wrote the Takarangi Competency Framework, which provides practitioners in the alcohol and other drug, problem gambling and mental health sectors a measurement framework for professional capacity, capability, and personal competency to work with Māori. He is a senior advisor Addiction and Mental Health in the Māori Health Services group within APADoC.

Dr Mikahere-Hall of Ngāti Whātua, Waikato-Tainui and Te Rarawa and Professor Brian McKenna of English, Irish, Scottish, and Jewish descent have proven research track records and experience in higher degree supervision and Kaupapa Māori research. They have both published extensively with combined practitioner and clinical experiences in community and forensic mental health, suicide prevention, child mental health, violence and addiction prevention. The inclusion of a non-Māori Pākehā academic and mental health expert was carefully considered from the initial planning stages of this research. Professor Brian

McKenna is an academic with extensive knowledge and experience of forensic mental health services in prisons, secure hospitals, courts, and the community. He was on the Research and Evaluation Advisory Group for Hikitia, which developed implementation plans for research and evaluation for the proposed service.

Analysis Method Te-Āta-Tū Pūrākau

Te-āta-tū pūrākau is a five step (Poutama) analysis method that reveals the key messages relayed in pūrākau (Mikahere Hall, 2019). Mikahere-Hall first introduced and used the term Te-āta-tu pūrākau in 2015 which was developed and used “to describe a Māori narrative analysis method” (Hall, 2015, p.160). Te-āta-tu Pūrākau underwent further development thereafter (Mikahere-Hall, 2022|2019|2017).

Te-āta-tū refers to the dawn of a new day and the transformation from te pō (the night) to te mārama (the light). Te-āta-tū means to transition from the dark into the dawn space and to bring into light, so that what has been sitting in the dark, will now be revealed. Hence the process and rationale for the Te-āta-tū pūrākau analysis method, where the key pūrākau messages become clearer through five poutama steps.

Poutama can either ascend or descend henceforth the analysis seeks to capture the pūkōrero (narrators) movement through different phases of her/his pūrākau. Poutama represent the various levels of learning and intellectual achievement (Te Aka, 2023).

Pūrākau is derived from pū (source), rā (enlightenment), ka (past, present and future) and ū (from within/the breast of a female) (Wirihana, 2012). The pū is referred to as the ‘absolute intention’ and rā, the sun and its relationship to light, enlightenment, and insight. The ka is to examine how the past and present experiences of Māori communities influence their future. Finally, the ū is the provision of nourishment from within such as kaha (strength), maia (bravery) and manawānui (dedication). Te-āta-tū pūrākau is where the whānau express their beliefs about their experiences and how they make sense of what occurred to them (Mikahere Hall, 2019).

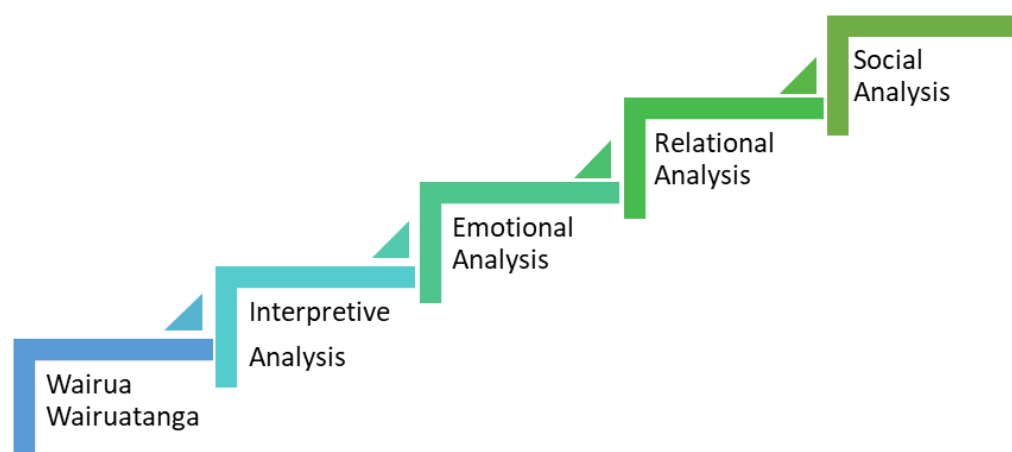
Te-āta-tū pūrākau (pūrākau analysis) is the data analysis method which builds on the ideas of thematic analysis undertaken in the systematic literature review (Braun and Clarke, 2006). Te-āta-tu pūrākau has similarities to qualitative narrative analysis, however the

critical difference is that pūrākau and te-āta-tu pūrākau are connected and derive from Māori epistemology and philosophy. In this way Māori spiritual beliefs are kept intact (Mikahere Hall, 2019). The analysis pays attention to pūrākau where wairua (spirit) and wairuatanga (recognition of the spiritual dimension) are included.

Pūrākau occur when whānau rangahau (research participants) convey their beliefs about their experiences and how they make sense of what happened for them. Figure 5 illustrates the five poutama (steps) and focus points contained within the Te-āta-tu Pūrākau analysis method. Attention to each foci point in the analysis process helps to reveal the key messages relayed in the pūrākau.

Figure 6

Te-āta-tu Pūrākau five step analysis method (Mikahere-Hall, 2022|2019|2017)



In this research project, the five Poutama represent four analysis steps used to provide an in-depth understanding of the various layers contained within each research participant pūrākau poutama.

The first (poutama tahi) focuses on an analysis of social circumstances. This includes economic status, education, political system, healthcare system, cultural considerations such as tikanga and kawa, ethnicity, infrastructure, population density of the whānau, hapū and iwi. The local hapū of Waikeria created a defining structure of themselves which they

named Mana Whenua-Ahi Kā. Hence at poutama tahi the focus is on 'Ko wai a Mana Whenua-Ahi Kā?' ('Who are Mana Whenua-Ahi Kā?') (Ara Poutama, 2021).

Poutama rua (two) is relational and concentrates on Mana Whenua-Ahi Kā relationships where spatial, sequential, and historical factors are analysed through the pūrākau. Poutama rua analyses information contained within the pūrākau which connect events from the past to present day contemporary realities. Unlike storytelling where most stories follow a sequence of beginning, middle and end, pūrākau do not necessarily follow these steps. Pūrākau incorporate patterns of narration that can be conveyed as a response to evolving circumstances thus providing the beginning point rather than the sequence of events in a timeline fashion. Spatial analysis involved with Poutama rua seeks to understand the sociopolitical or cultural contents of the pūrākau. Hence to begin to form relationships with outside interest people or groups, Mana Whenua-Ahi Kā and APADoC need to attempt to understand the perspectives and unique identity of the other.

Poutama toru (three) is the emotional component of the pūrākau, the emotional content conveyed both inter-subjectively and interpersonal experiences created between Mana Whenua-Ahi Kā, APADoC, tāne in the Waikeria correctional facility and other stakeholders. Poutama whā (four) concentrates on the analysis and interpretations made by the observer, researcher, or active attentive listener and suggests the process of suggests Āta-whakarongo (attentive listening) (Pōhatu, 2013). The interpretive analysis makes sense of what is being heard, in order to understand how Mana Whenua-Ahi Kā make meaning of their experiences. It is at this point that the reflective deliberations from the Thought Space Wānanga are included where appropriate in the data analysis.

Poutama rima (five) focuses on the wairua component conveyed by the Mana Whenua-Ahi Kā in their pūrākau. It acknowledges and accepts the importance of wairuatanga for whānau Māori without the unnecessary critical judgements of spectators and outsiders to the culture (Mikahere Hall, 2019). Unlike research methods associated with approaches such as grounded theory and thematic analysis (Charmaz & Belgrave, 2012), Te-āta-tū pūrākau centres the analysis within Te Ao Māori. It is a qualitative Indigenous method of analysis that removes the epistemological assumptions of objectivity to an unfolding relational subjective insider perspective of analysis (Mikahere-Hall, 2022). Poutama provide the critical

steps in the method to understand how narrator's construct their pūrākau from five interrelated perspectives. Kaupapa Māori theory methodology and methods attempt to engage in research that liberates the voices of whānau (Smith, 2019).

Ethical Process

Following the Pōwhiri process, the initial karanga/invitation was sent to one of the Mana Whenua-Ahi Kā representatives (McClintock et al., 2010). The request was for a video conference hui on the 8th of September 2021 to kōrero with the whānau regarding the research project and was accepted. We discussed utilising their experience on the evolution of processes and the relational dynamics involved in the development of a mental health space to a Māori centred service focused on wellness and wellbeing, as articulated in the Mana Whenua-Ahi Kā Foundation Document (Ara Poutama, 2021). The Mana Whenua-Ahi Kā required time for discussion and, eventually the response was that most of the Mana Whenua-Ahi Kā supported the research proposal in principle. However, there were several conditions, which signalled the movement from the mihimihi phase to the whaikōrero stage of the pōwhiri process. The research team discussed with the Mana Whenua-Ahi Kā representatives the research project and a consensus were agreed to by both parties.

The pōwhiri process fits with Te Ara Tika Health Research Council ethical guidelines (Hudson et al., 2010). The Te Ara Tika Health Research Council ethical guidelines refer to four tikanga principles of whakapapa (relationships), tika (research design), manaakitanga (cultural and social responsibility), and mana (justice and equity) in relation to research ethics.

The principle of whakapapa connects to the tikanga of karanga, mihimihi and whaikōrero in the pōwhiri process (McClintock et al., 2010). However, whakapapa in the context of decision-making about ethics refers to the quality of the relationships, and the structures or processes that have been established to support these relationships (Hudson et al., 2010).

Tika is the foundation for tikanga; what is right and what is good for any particular situation. Tika relates it to the validity of the research proposal. The design of a research project is a critical determinant in whether the research is successful in achieving proposed outcomes, benefiting participants and communities, and bringing about positive transformative

change. The entirety of the pōwhiri process should be considered tika (McClintock et al., 2010).

Manaakitanga acknowledges a person's inherent dignity and the responsibility to protect and care for people with aroha. Here the issues of cultural sensitivity come to the fore (Hudson et al., 2010). Once again, the entirety of the pōwhiri process should be considered to embrace manaakitanga. In the context of ethics, manaakitanga includes access to appropriate advice (e.g., kaumātua (elder)) and respect for concepts of privacy and confidentiality.

Mana acts as a gauge of the quality of relationships. Mana Tangata (autonomous individual), in the context of this Māori ethics framework, refers to individuals that choose to participate in research and their right to be appropriately informed of risks to their individual or collective mana. As such koha from the pōwhiri process connects to mana and the identification of risks (individual/collective), fairness in terms of their distribution and the place of koha (Hudson et al., 2010; McClintock et al., 2010). The tikanga principle for mana in the Māori ethics framework provides clear understanding of the requirements for informed consent.

Conditions

Contact details for the recruitment of research participants were obtained through the leader for Mana Whenua-Ahi Kā and his administrator. The administrator had a list of key people involved in the development of Hikitia. The administrator sent an email to all of these people with a flyer asking the person to contact the primary researcher if they were interested in taking part in the process of informed consent to participate. The Participant Information Sheet (appendix 2b) informed participants of data collection wānanga/ interview processes, which was negotiated separately with each research participant through respectful relationships and adherence to tikanga Māori. The Participant Information Sheet was written in both Te Reo and English (appendix 2c). Written participant consent was obtained from all participants involved via zoom (video conferencing).

The initial approval from AUTEK on the 21st of October 2021 (appendix 1a) was for a Summer Scholarship project and needed to be reassessed for this Master of Philosophy. At

the successful completion of my Summer Studentship study, I wanted to analyse the data in-depth and submit my master's degree. The short duration of the Summer Studentship (10 weeks) did not allow for an in-depth analysis.

The major amendments for my Master of Philosophy ethics application were approved on the 15th of June 2022 (appendix 1), which included only one stakeholder group Mana Whenua-Ahi Kā for in-depth analysis.

Summary

The Kaupapa Māori research methodology I chose created knowledge as Kaupapa Māori originates from distinct epistemological and metaphysical foundations from the past and the present, and is still developing (Waiti et al., 2019, Royal, 2012). Māori epistemology framed the way the Mana Whenua-Ahi Kā see the world, the way they organise themselves in it, the questions they ask, and the solutions they seek (Mahuika, 2008). Kaupapa Māori theory critiques the cultural, political, and historical context of Aotearoa and, gives authority to the Māori community to construct their own theory, explanations and outcomes (Pihama, 2010; Eketone, 2008).

The strength of a Kaupapa Māori epistemology is the way Kaupapa and tikanga are juxtaposed and interconnected in Māori thinking. 'Kaupapa' meaning first principles and, tikanga meaning the custom and the right way of doing things. Hence as a Kaupapa Māori researcher for this project, I utilised both the Kaupapa (principles) and the tikanga (the right way) to do the work.

A key principle for this Kaupapa Māori methodology was the principle of Āta which deliberately informs and guides the practice of respectfulness in relationships (Pohatu, 2013). The Kaupapa Māori methodology for this project also valued pūrākau, a traditional oral form of narrative for whānau to relay their personal experiences (Mikahere Hall, 2019). Pūrākau contain philosophical thought, epistemological constructs, cultural codes, and worldviews, so that Mana Whenua-Ahi Kā can narrate their own renditions within their own cultural and research framework.

The Kaupapa Māori data collection methods were pūrākau, the principle of Āta and Thought Space Wānanga. Individual pūrākau celebrate the participant's connections to each other

and the environment (Pouwhare & McNeil, 2018). Pūrākau as collective story telling has long been a legitimate Kaupapa Māori method of understanding people's experiences (Lee, 2009). Pūrākau enabled Mana Whenua-Ahi Kā the opportunity to communicate the ways in which Māori relate to the world (Mikahere Hall, 2017). As a Māori researcher of Ngāti Maniapoto descent with proficiency in Te Reo, I became part of the pūrākau. The pōwhiri process to engage participants in respectful and positive relationships with the research team supported the Mana Whenua-Ahi Kā to recite their own rendition of her/his pūrākau (McClintock et al., 2010). The principle of Āta is chosen for the sustainable Kaupapa Māori politic where the narrator of the pūrākau treated the other as the most important person in the world to facilitate good, peaceful, and lasting relationships (Pohatu, 2013; Hoskins, 2012).

Thought Space Wānanga were utilised as a data collection and a data analysis method for the research project as experts engaged in active and collective thinking and problem solving (Smith et al., 2019).

Te-āta-tū pūrākau analysis involves the five poutama (steps), which connect to a Māori spiritual belief system (Mikahere Hall, 2019). It is a construct for critical reflection and interpretation. Te-āta-tū pūrākau reveals the key messages from each Mana Whenua-Ahi Kā participant's pūrākau. The participant's pūrākau refers to the pū (intention), the rā (enlightenment), the ka (past, present and future) and the ū (nourishment from within) (Wirihana, 2012). Te-āta-tū pūrākau analysis conveyed whānau beliefs about their experiences and how they make sense of what happened for them and revealed the key messages from the pūrākau of each participant (Mikahere Hall, 2019).

Prior to gaining ethical approval two consultation wānanga were held to engage with local hapū representatives, who are the descendants from original owners of the whenua on which Waikeria prison stands. Consultation wānanga was essential for Kaupapa Māori research, where the terms of engagement are negotiated and given full consideration (Roa, & Tuaupiki, 2005). The full consideration of terms reached agreement by both the Mana Whenua-Ahi Kā and the research team from mutual discussion of criteria for roles and expectations. The approvals and recruitment of research participants were discussed and

exchanged through this uniquely Māori process. Once an outcome was reached, whānau participants who agreed to support the study had their full consent recorded.

Wāhanga Wha – Analysis Findings

Introduction

In this analysis findings chapter, I present the pūrākau interviews undertaken with the five Mana Whenua-Ahi Kā participants. The pūrākau from the five research participants are rich and detailed and are concentrated on three main points. First, the Mana Whenua-Ahi Kā view of their relationship with Ara Poutama Aotearoa Department of Corrections (APADoC). Second, their experiences of partnership with APADoC. Last, the historical context of Mana Whenua-Ahi Kā and the co-design approach taken toward the Foundation document (Ara Poutama, 2021).

I have organised the pūrākau according to each of the five dimensions of the Te-Ātatū-Pūrākau analysis method to include the social dimensions, relational dimensions, emotional dimensions, interpretive analysis, and wairua dimensions. The five dimensions are labelled poutama tahi (one) through to poutama rima (five) respectively. I have used the pseudonyms Hinau, Māhoe, Kahikatea, Patetē and Kawariki for the participants and provided pūrākau quotes for each poutama.

The social dimension has three main themes. The first main theme outlines the social groupings of the Mana Whenua-Ahi Kā. The subtheme is the Ahi Kā are two groups of hapū from Wharepūhunga and Ngāti Maniapoto ki te Rak, however Wharepūhunga hapū descend from two iwi, Waikato and Ngāti Raukawa. The second main theme relates to the importance of whakapapa and has two subthemes. The first subtheme focuses on Tūrongo's marriage and his role in uniting the Mana Whenua-Ahi Kā descendants. The second subtheme was the reminder to future generations that Mana Whenua-Ahi Kā are connected to Raukawa, Maniapoto and Waikato iwi. The third main theme acknowledges the historical association between the Mana Whenua-Ahi Kā and APADoC that culminated in the Ahi Kā co-design with APADoC.

The three relational dimension themes are Mana Whenua-Ahi Kā world view, their relationship with APADoC and their relationship with tāne in prison and their whānau.

The emotional dimension highlighted four themes of frustration, distain, resolve to persevere and sadness experienced by the Mana Whenua, Ahi-Kā. At the end of poutama whā are the interpretive discussions of the social, relational, and emotional dimensions with headings that encapsulate each section of that discussion. Poutama rima, brings forward participant subjective experiences and beliefs concerned with wairuatanga and wairua. The spiritual dimensions relayed in the participant pūrākau are discussed rather than analysed as an embedded assumption of Kaupapa Māori theory.

Poutama Tahī: Social Dimensions

In Poutama 1, the local hapū people of Waikeria created a defining structure of themselves which they named Mana Whenua-Ahi Kā. Hence the first poutama focuses on 'Ko wai a Mana Whenua-Ahi Kā?' In determining Mana Whenua-Ahi Kā, this means who are Mana Whenua-Ahi Kā?

Social Analysis Pūrākau Quotes

Pūrākau Quotes From Hināu:

So, because I'm a descendant of owners that owned the land where the prison is...it was through those times that we come to the present day where under the Hokai Rangi strategy [the Minister of Corrections] wanted a new strategy for dealing with incarcerated people, namely Māori really, but our program is not only for Māori it is for ALL people.

We participated from the day the Pākehā under the Public Works Act took the land for a prison. That was the catalyst for the journey.

I guess the Mana Whenua are the people out at Waikeria, the descendants, we the descendants the owners.

We got Whārepuhunga people down at Otaki, which we never see, because they are always going to marae around that area. That's fine, we don't ostracise them, they come here to the Poukai [King Movement gathering] at Parawera, when they have a Poukai down there, we go down there, but Ahi-Kā is about the people that are keeping the fires burning back here [Parawera marae].

You get certain types of 'Ahi' people, you get ahi-tere, ahi-mātao people, those sort of people, you get ahi-mahana people, they come now and again, but we are Ahi-Kā. We classify as Ahi-Kā because we are here all of the time.

Pūrākau Quotes From Māhoe:

My whakapapa links here are through my mother. She is of Ngāti Waenganui descent, which is a hapū of Parawera (marae). My Dad's mother is from Aotearoa

marae. Their hapū is Ngāti Ngaamo, but there are strong links between our marae Parawera, Rawhitiroa and Aotearoa marae.

But how some of the hapū, the hapū based at Parawera, our whakapapa, we are more related to Waikato. Ngāti Haua, Ngāti Koroki Kahukura and I [Māhoe] admit the history I have been learning over two years after coming home and getting involved with the marae.

Maniapoto, Waikato and Raukawa could all claim Mana Whenua status and history, from this period to this period. We were there and then this happened over there and then they left. Under that is a layer of hapū coming and going.

Tuatahi [Mana Whenua-Ahi Kā representative from Ngāti Maniapoto ki te Raki] was always very clear about who was Mana Whenua-Ahi Kā and it did not involve the iwi. He was clear it was the hapū groups. We didn't have any other name. So Maniapoto ki te Raki or Raukawa ki Wharepūhunga.

'Kaua e maharahara', [Kairangahau]. I want to be a part of this. To leave kōrero behind of our [Mana Whenua-Ahi Kā] journey. I think it is going to make a big difference for us here at home.

That will be my message to my children, to my grandchildren, hold on, never disconnect from our whakapapa and our history. They will always hold you in good stead. Doesn't matter what.

Pūrākau Quotes From Kahikatea:

Tuatoru [APADoC project director] was like really. I said "it's up to you. You want me involved? You want me to lead this?" That moment was the genesis of the journey.

The kōrero goes for Ahi Kā that was used from times as a way for people coming from the sea. On their way back home, you would light the fires on the beach and then you would know that's the Ahi Kā and so it would be a magnet. Like a compass beam to follow ka hoki ki te kāinga [to return home].

Pūrākau Quotes From Patetē:

The pathway we chose to take always took us back to the overarching reason why we were there ko te oranga o te tangata.

This journey began many years ago when Tuatahi was researching the Waikeria prison land blocks that were part of the Tokanui Mental Health facility block originally.

Pūrākau Quotes From Kawariki:

My paper [McLean, 2021] deals with only three marae - Aotearoa, Rawhitiroa, Parawera. There were talks about Whakamarama. There was no marae called Whakamarama. We never knew that there was a marae called Whakamarama, until later on in life when an old lady returned home there.

When something happens in our rohe, we have to pick that person up and take him home to your place or her place. We generally make sure they are comfortable with their family seeing them.

Whakapapa, because as Wharepūhunga, we might be referred to as Wharepūhunga and Maniapoto ki te Raki. We are all descended from Tūrongo and Mahinarangi.

Social Analysis Table

Table 2 Pūrākau Tahi: Social Themes and Sub-themes

Ko wai a Mana Whenua-Ahi Kā?	
THEME: A descendant of owners	Sub-themes: Three iwi intersect
Theme: Never disconnect from our whakapapa	Sub-themes: <ul style="list-style-type: none"> ➤ Tūrongo and Mahinarangi ➤ We are more related to Waikato
Theme: Who leads the co-design of the Mental Health and Addiction service	

Social Analysis Discussion Points

Descendant of the owners

The Mana Whenua-Ahi Kā are descendants of the owners of the land on which Waikeria prison stands. The reference to the descendants in the pūrākau shows the long-standing connection to the whenua and the present-day owners of the Waikeria land. The enduring presence of the Mana Whenua Ahi Kā has not eroded their binding ties to the whenua even with land transfer and the confiscation of land title.

The focus on Mana Whenua-Ahi Kā combines three central social relationships. Mana whenua refers to all the descendants of the owners of the land on which Waikeria prison stands. All these descendants have territorial rights. Ahi Kā signifies the fire lit by the home

people, which served to guide, like a compass, the people returning from sea back to the shore. The principle of ahi kā is about keeping the person's birth right warm by being seen and by maintaining contact with the whānau and the hapū.

Therefore, the key social grouping involved in APADoC negotiations about innovation at Waikeria defined themselves as Mana Whenua-Ahi Kā. That is a group of people who had both whakapapa and ancestral rights to the area but also a group of people who were present in the everyday life of that whenua and not a group of people geographically isolated by absence.

Mana Whenua status is guaranteed through whakapapa; correct whakapapa is the key to eligibility to interests in tribal land. From birth, a person is a beneficiary of two whakapapa lines, the mother, and the father. Whakapapa provides an identity within a kinship structure and the right to a vested interest in and authority over the tribal land, in this case the land on which Waikeria Prison sits.

Three iwi intersect

The Mana Whenua-Ahi Kā grouping was not confined to one iwi but three iwi, Waikato, Maniapoto and Raukawa, who all intersect and lay claim over the Waikeria land. At different times, hapū from these iwi moved onto and off the whenua. The strength of this intersection lies within the alliance opportunities the relationships have traditionally offered and a broad collective responsivity to defence over the Waikeria whenua.

However, local authority had been exercised by specific hapū. The Mana Whenua-Ahi Kā expert from Ngāti Maniapoto ki te Raki indicated that the hapū of Wharepūhunga and Ngāti Maniapoto ki te Raki are the Mana Whenua-Ahi Kā hapū involved, rather than broader iwi authorities, because these hapū have always remained on the Waikeria land. There is a mistaken idea that iwi hold authority over land, however it is the hapū who control a defined portion of land and defend their territory against others.

There are two central hapū in this context. Ngāti Maniapoto ki te Raki connect to Mangatoatoa marae. Wharepūhunga is the territory of land occupied by various hapū but also describes the people, the descendants. Wharepūhunga hapū connect to marae at Parawera, Aotearoa, Rawhitiroa and Whakamarama.

Some descendants continue to live on Wharepūhunga land, but others live and return to Parawera for special occasions such as the Poukai (King Movement gathering). The Parawera people that continue to live on Wharepūhunga land are considered as 'Ahi-Kā', because they keep the home fires of their occupation burning.

Wharepūhunga people that live away from the land on which Waikeria prison stands may be referred to as Ahi-Teretere and Ahi-Mahana, those who live away from the Ahi Kā, but now and again return home. Ahi-Matao, a fire that has been reduced to dying embers, nearly extinguished, are people who have not visited the Ahi Kā for a long time. The Ahi-Kā are always on the land on which the Waikeria prison stands, keeping the home fires burning.

Never disconnect from our whakapapa

The present Mana Whenua-Ahi Kā message to future generations is the importance of their whakapapa and history, which places them in a position of strength. The ancestral whakapapa to the whenua and the historical resistance by the ancestors to the sale of their land are lessons learned by the Mana Whenua-Ahi Kā that engaged and maintained their relationship with APADoC.

The four Wharepūhunga marae (Aotearoa, Rawhitiroa, Parawera and Whakamarama) are tangible taonga that provide links between the past and the present hapū of Wharepūhunga. These marae are significant as the sites at which Wharepūhunga tikanga is practiced as an everyday norm and is the place where young people learn future marae obligations and responsibilities. Therefore, these marae are the repository of relationships the people have with the land, the ancestors, other hapū and iwi and these relationships must always be considered in the partnership with APADoC.

Tūrongo and Mahinarangi

The whakapapa of Mana Whenua Ahi- Kā acknowledges Tūrongo of Tainui and Mahinarangi of Ngāti Kahungunu, as eponymous ancestors to both Wharepūhunga and Maniapoto ki te Raki people. This union seals the close alliance between Tainui iwi and the people of the East Coast of the North Island. Tūrongo inherited the land south of Kawhia and settled near Waikeria. Their two children are ancestors to Ngāti Raukawa, Ngāti Maniapoto, Ngāti Hauā, Waikato, and Te Arawa. These whakapapa connections continue to the present-day, guiding decisions regarding relationships important to the Mana Whenua-Ahi Kā.

The Mana Whenua-Ahi Kā perspective was Wharepūhunga hapū whakapapa to the iwi of Ngāti Haua and Ngāti Koroki Kahukura. These iwi connect to the Waikato confederation of tribes. However, the Mana Whenua-Ahi Kā were aware the Raukawa Settlement Trust saw the four Wharepūhunga marae as part of the sixteen marae of Ngāti Raukawa. The Wharepūhunga hapū position was they had authority over their territory which bordered the land of other hapū who whakapapa to different iwi. The Treaty settlement process sought to group land claims together. Therefore, hapū that whakapapa to different iwi but dwell in the same region were placed in the same claim. Important in this scenario for the Wharepūhunga hapū people was their right to represent themselves without the interference of the iwi.

We are more related to Waikato

This social analysis indicates the complex tribal relationships between three iwi main players, Raukawa, Maniapoto and Waikato. However, there are specific hapū who exercise mana whenua in relation to the land and a specific sub-group of the hapū who continue to live on the land and keep the home fires burning. It is this subgroup who are referred to as Mana Whenua Aki-Kā and it is this group who have established the primarily relationship with APADoC over the proposed innovation at Waikeria Prison.

Who leads the co-design of the Mental Health and Addiction service

The journey of the present-day Mana Whenua-Ahi Kā began with Crown acquisition of the Waikeria prison land blocks that were part of the original Tokanui land blocks. Research has revealed that the taking of the land meant the Tokanui landowners had insufficient resource to live off and sacred sites were desecrated. Numerous submissions were made to the Native Affairs minister by the hapū people of the Waikeria and Tokanui land blocks (Te Arawhiti Office for Māori Crown Relations, 2021). Hapū leaders cited how the loss of land had removed their economic base and made them homeless, but successive New Zealand governments failed to show any obligation toward them. The Tokanui block of land was taken, in order to build Tokanui Psychiatric Hospital and Waikeria Prison. However, most of the land was not used for this purpose but sold or given to other government departments.

The Mana Whenua-Ahi Kā relationship with APADoC dates back to the time when the land on which the Waikeria prison stands was taken under the Public Works Act. Hence, the

Mana Whenua-Ahi Kā and APADoC relationship is rooted in land loss, marginalisation and structural power imbalances that remain present in the relationship.

Kahikatea was asked by the APADoC project director, to lead the Mental Health and Addiction service development at Waikeria and he agreed. This was the first time that Mana Whenua-Ahi Kā had a voice and their strategic thinking acknowledged by APADoC. The Mana Whenua-Ahi Kā have a powerful source of resilience despite historical relationships with the Crown of colonisation, domination, and oppression.

Mana Whenua-Ahi Kā wish to record how taking the lead for the co-design of the Foundation Document had taken steps toward making a difference for tāne incarcerated in the Waikeria facility and their whānau. Most importantly, how tikanga based principles from their hapū could be influential in the care of tāne inside Waikeria prison to improve their lives to allow them to contribute to the well-being of their whānau, hapū and iwi.

Poutama Rua: Relational Dimensions

Poutama 2, the relational dimension, acknowledges the interconnectedness of the Mana Whenua-Ahi Kā to their whānau, hapū and iwi, which enabled an expression of their specific world view. This worldview enabled them to articulate how they related to APADoC and their staff. Finally, this world view enabled them to articulate tikanga concepts of care for tāne in the prison and their whānau. The research participants allude to contextual relationships with people, the marae, the whenua, and atua.

Relational Analysis Pūrākau Quotes

Pūrākau Quotes from Hinau:

The people they got their information from, were looking from a DHB [District Health Board] perspective, an APADoC perspective, they weren't looking from an Ahi-Kā-Mana Whenua perspective. So, it took a lot of conversation to build.

The problem with organisations such as APADoC is that they have got acts and regulations that they have got to comply with. Everything they do is based around that framework.

Mihingia, whāngaihia and manaakihia. It's just looking after people, doesn't matter who they are, when they come to your marae, you look after them, you treat them with respect, you make sure their needs are met whilst they stay there and then you send them on their way to wherever they're going. That's it really, that's the guts of the whole program.

I think that is important for whānau and tamariki and mokopuna and future generations to have your hui amongst yourselves and then gradually get into a collective of marae or hapū, a collective of iwi, before you go and confront the main hui.

Clearly [Kai rangahau], there are some whānau that do not want their whānau involved aye. ...incarcerated tāne, they progress down a journey of rehabilitation, successful rehabilitation. I said this to APADoC, "What you need to do is to have a parallel rehabilitation process with the whānau.

...there is involvement of other partners like Waikato District Health Board, NGOs (non-government organisations),...we are not experts in the Mental Health sector...if you haven't got the expertise, you get it[expertise] in, whether you pay for it or somebody else pays for it.

We had two people who use to come to our hui, but because they have changed positions...they don't come, so we have to go back and start again, and I tell you it can be hard work...all the documentation is there, but the person that stands in hasn't been along on the journey with us, So, you go back to square one and start building the relationship again. I'm afraid there are a lot of people ... they don't understand how relationships are so vital, so vital.

But you know the government has got so many people that they can tap into; Māori people. No one down there bothered to tell him “Hey when you go there, you’ve got to do this, and you’ve got to do that”. They failed in their duty of care. So, don’t do that because you’re a failure straight off.

If you haven’t got affiliations or a mind-set around tikanga and kawa well you might be at the bottom of the list. It’s a different mindset... The biggest challenge of the project is changing the mindset of the present staff, I think that’s the biggest one.

Pūrākau Quotes From Māhoe:

I don’t think they realised it was going to be Mana Whenua-Ahi Kā that was going to be of use. What I have learned was the Crown agencies think it comes from the iwi. Because they engaged through iwi advisors, they thought everything was going to come from there. Some of it did, but some of it didn’t.

We know our manaakitanga obligations. We didn’t even know that could be a model. Someone else, Kahikatea and them thought about that. We didn’t know how to do mental health and addiction, but we know how to look after people. How to take care of them when they come on to our marae, how to acknowledge them and feed them. Feed them information and feed their stomachs.

My understanding was because our area had a number of iwi coming and going. A lot of hapū came and went. What we had seen happen was iwi entities were claiming they were the only ones. They are mana whenua. I don’t disagree with any of it.

The iwi did not want us to be involved. They had us, Wharepūhunga taken out of the Foundation Document, so we would not be acknowledged. It was a little bit embarrassing for a while. We still showed up. We said we are going to participate.

How you have a positive relationship without beating each other up. Because we are constricted within our principles or within the legislation around them. As much as they may want to go beyond that, they can’t.

9 to 5 jobs are hard to maintain when you have Ahi Kā obligations. When you are at home, you notice there is only one or two kaikōrero. One or two kaikaranga. There is a small group of Ahi Kā in the back supporting the marae.

Pūrākau Quotes From Kahikitea:

They [APADoC] had been struggling, they had been working on it, so it was still being developed... this was the first ever Mental Health and Addictions facility they were going to build inside a prison system. What they wanted to do was to do something unique and very different.

...what I worked out was, the Mana Whenua-Ahi Kā document was the first document. That document is the execution this is how we propose to implement Hōkai Rangī locally.

...there is only one thing that would interest me that we develop a Mana Whenua-Ahi Kā model of care.

When we welcome them [incarcerated tāne] on to our whenua, and they respond, that's when they engage. That's when we will be their voice but until then [in terms of] the design of our tikanga and our Mana Whenua-Ahi Kā engagement, no they don't have no say on that. Unless you have whakapapa here.

When the marae is not there you have to think more like a Mana Whenua-Ahi Kā than like a Māori. These are some of the nuances that we developed in the journey. We are getting rid of that word Māori, there is no such thing, bullshit name. I'm not Māori, I am Paretekawa, your Wharepūhanga and so that's the worldview not a Māori view.

When your kuia gets up and does a karanga on the marae you are obligated to manaaki your manuhiri through everything that they do. Why would we be different because they are in prison? You don't make any difference from where they come from, it is the same karanga, the same whaikōrero. You have got to start thinking hard about what it really means to be Mana Whenua-Ahi Kā outside the marae.

...that a government agency would recognise and acknowledge Mana Whenua-Ahi Kā have a constitutional relationship that's embedded into the operations of the facility.

Pūrākau Quotes From Patetē:

The iwi [Raukawa] was silent at the mana whenua level it made decisions at governance.

Writing our Māori hauora in all policies and frameworks of Te Arawai.

Pūrākau Quotes From Kawariki:

Myself and my brother had spent a lot of time at Waikeria, because our father was up there as a screw [prison guard]. Because we were quite good sportsmen, we played rugby for them.

My grandmother would talk to them [inmates] then she would cook them a feed and have another kōrero. All this time while this was going on, the wardens used to be at the fork by the road. Thinking that these boys are going to pass through there and all this carry-on. After they had a kōrero, she would say to them "I think you

better go back to Waikeria” because some of them were from the East Coast. It’s a long way to Gisborne or Ruatoria from here. After a while these boys go ok then. She would say to me “moko, you go and get your pony. You take this boy up to the fork road that will lead them back to the men.” That was why I got involved with Waikeria.

Manaakihia goes further than that because we have to know whether the whānau has been successful looking after that tāne, because they [the whānau] might need more help.

When something happens in our rohe, we have to pick that person up and take him home to your place or her place. We generally make sure they are comfortable with their family seeing them.

Wharepūhunga and Maniapoto, and of course those marae that are in the vicinity, have known one another and been associated with one another for a number of years. I think what Tuatahi was attempting to do was to rekindle those whakapapa connections.

Mana Whenua–Ahi Kā have all these whakapapa connections around the motu. Everybody is going to find out your connection to one another which makes whāngaihia, manaakihia part of reality.

I believe Te Arawai...in a prime position to assist the transition of tāne from Waikeria back to their communities. If you flip the coin over, Mana Whenua need to enter into some sort of kōrero with other iwi about developing a similar programme in their area for their tāne.

For our group, we didn’t get appropriate resources until the Foundation Document had emerged. The government want to come and talk to you...but they don’t want to pay you for your time. The last year [2021] is when the relationships evolved, not the first year [2020], this was a bumpy ride. That was the initial understanding and things we had argued with Ara Poutama over. We had no resources, but we were expected to turn up to all the workshops. Give up our time for that.

Relational Analysis Table

Table 3 *Pūrākau Rua: Relational Themes*

Table 3 Relational Themes
Theme 1: Mana Whenua-Ahi Kā world view
Theme 2: Mana Whenua-Ahi Kā relationship with Ara Poutama Aotearoa Department of Corrections
Theme 3: Mana Whenua Ahi-Kā relationship with Tāne in prison and their whānau.

Relational Analysis Discussion Points

Mana Whenua-Ahi Kā world view

A starting point in the relational dimension, evident in the pūrākau, was an expression of the need to strengthen the relationship between the members of the Mana Whenua-Ahi Kā who aligned to different hapū. The Mana Whenua-Ahi Kā applauded the rekindling of Wharepūhunga and Ngāti Maniapoto ki te Raki marae whakapapa connections. Their marae are in close vicinity and the people of the marae have close association including marriages with each other over generations. The Mana Whenua-Ahi Kā alliance revitalized and regenerated the relationships between the marae and their hapū, which provided mutual support around joint issues, that were approached from two different perspectives. The Ngāti Maniapoto ki te Raki people had lived experience and historical knowledge of Tokanui Psychiatric Hospital and Wharepūhunga had the same regarding Waikeria prison.

Important for the Ngāti Maniapoto ki te Raki and Raukawa ki Wharepūhunga hapū were hui on their marae amongst themselves sharing and coming to a consensus on issues. These hui fostered positive relationships between the hapū and meant the Mana Whenua-Ahi Kā were united when they confronted discussions with APADoC.

This strengthening and consensus building required clarification of the position of Mana Whenua-Ahi Kā with iwi authorities such as the Raukawa Settlement Trust who at one point perceived they were the sole representatives of Wharepūhunga. The use of whakapapa and historical knowledge were used to position the decision-making right of Mana Whenua Ahi-Ka. As an example, the Raukawa Settlement Trust requested APADoC remove the name of

Wharepūhanga from the Foundation Document which was created. From the Mana Whenua-Ahi Kā perspective, this demonstrated a culturally unacceptable way of behaving (kawa) between the parties and required conflict resolution to maintain the decision-making right of Mana Whenua Ahi-Kā.

This strengthening of the hapū within the Mana Whenua-Ahi Kā was based on a clear understanding of marae etiquette. Marae based tikanga (processes) reflected the core values required in relating to others. Manaakitanga obligations are the normal way for the Mana Whenua-Ahi Kā to work on their marae. These obligations involve knowing how to look after and take care of people, to acknowledge them, and to feed them when they come on to their marae. This involves feeding the visitors knowledge, as well as food.

However, meeting such obligations was not without challenges. The small number of Mana Whenua-Ahi Kā were struggling to fill key roles on their marae (kaikōrero, kaikaranga, ringawera) that met their manaakitanga obligations. Added to this were the multiple obligations and demands on their time and energy such as poukai, tangi, kaupapa hui and the development of this model of care. These roles were voluntary and unpaid. Hui on the marae meant the Mana Whenua-Ahi Kā take on multiple roles and for some a choice needed to be made either to go to their paid work or meet marae tikanga obligations by attending hui.

Mana Whenua Ahi-Kā relationship with Ara Poutama Aotearoa Department of Corrections
Mana Whenua-Ahi Kā wanted to develop a model of care with APADoC for the tāne in prison at Waikeria and their whānau. They wanted the care for the tāne to be alert and responsive to the beliefs that come from their Māori heritage. The process involved engagement and co-design with APADoC staff on tikanga based concepts of care and included how to implement the design and consideration of the transitions the tāne and their whānau through the prison system.

In this relationship, APADoC were faced with the reality that their own culturally based and mainstream rehabilitation programmes delivered in prisons had not reduced Māori reoffending rates. They were also faced with resource constraints meaning not all Māori people in prisons were able to take part in these programmes. A third issue was the

sporadic nature of training for APADoC staff on tikanga, in order to properly connect with Māori in prison.

Another potential obstacle was the acts and regulations that bound APADoC including the Corrections Act 2004. Such regulations placed an emphasis on containment of people which to a degree contradicted the desire to address mental health and addiction disorders, which it could be argued were exacerbated by custody and containment.

APADoC had initially gathered information for the Waikeria Mental Health and Addiction project from people with a perspectives similar to themselves. The model of care offered by Mana Whenua Ahi Kā for tāne incarcerated in Waikeria facility and their whānau was unique in that it was founded on tikanga, mātauranga Māori and Te Ao Māori. Hence the marae was the appropriate place to reflect on the care of the tāne incarcerated in the Waikeria facility and their whānau.

The Mana Whenua-Ahi Kā expertise in tikanga and mātauranga Māori were acknowledged and accepted by APADoC. There was no other Māori structure that had the combination of tikanga experience, skills, and knowledge to draw upon as the Mana Whenua-Ahi Kā. The Mana Whenua-Ahi Kā obligations and relationships to the people and the land provided the potential for the provision of support for the tāne and their whānau in tikanga based concepts of care unique to them. The marae and its tikanga became the acceptable approach to developing the model of care.

Key to the development of tikanga based concepts of care, was APADoC needed to be kanohi kitea in their approach to partnership (a known face in the Mana Whenua-Ahi Kā community). By being in the community APADoC and the Mana Whenua-Ahi Kā are able to build on relationship connections by establishing whanaungatanga in this new space.

In the development of the model of care, mihingia, whāngaihia and manaakihia were articulated as the Māori relational concepts agreed to by APADoC and Mana Whenua-Ahi Kā. Mihingia, whāngaihia and manaakihia are tikanga based concepts of care that centralise relationality as the core partnership values. Mihingia begins with the pōwhiri, to welcome the tāne and their whānau into the Waikeria facility to make the initial connection with APADoC staff and the Mana Whenua-Ahi Kā. Mihingia connects to the principles of ahi kā,

the local people in the presence of whom the tāne and their whānau receive manaakitanga and aroha. Mihingia is understanding the tāne and their whānau, especially their mental, physical and wairua needs and ensuring these needs are met. Tāne identity, connection to whānau and wellbeing are recognised as the strength of wairua.

Whāngaihia is both physical sustenance as well as being fed knowledge along every transition in the tāne's journey inside the prison and into the community. Whāngaihia represents the cultural assessment and appraisal of the tāne to inform the development of a care plan for each tāne (Ara Poutama, 2021). Though Waikeria prison does not have a marae, the Mana Whenua-Ahi Kā use the normal relationships and connections manuhiri make on the marae as manaakihia. Manaakihia is the partnership of APADoC staff and Mana Whenua-Ahi Kā looking after the tāne and his whānau. Manaakihia is an obligation on the partnership because the tāne and his whānau might need more help as the tāne transitions through the prison and to the community. The whānau may not have progressed along the rehabilitation journey to the same extent as tāne. Hence, APADoC may need to manaakihia the whānau. The Mana Whenua-Ahi Kā were adamant manaakihia is the mana whenua delivering the tāne back to their hau kainga, true home, rather than relying on someone unconnected to APADoC to do this job.

Once the tāne is living in his hau kainga with his whānau, manaakihia is the Mana Whenua-Ahi Kā and APADoC returning to check whether the tāne and his whānau might need further manaaki. The tikanga based concepts of care focus on connection sought to counter the harm caused by the isolation of prisoners inside the prison that could render them ill-equipped for their return to the community. The Mana Whenua-Ahi Kā expected manaakihia through their partnership with APADoC to continue for the tāne and their whānau in the community.

The Mana Whenua-Ahi Kā Foundation Document was the first local, Waikeria prison, implementation of APADoC's Hōkai Rangi strategy. The Foundation Document was co-designed for the Waikeria Mental Health and Addiction Service which was underpinned by tikanga and kawa. Te Arawai was a group that included the partnership between Mana Whenua-Ahi Kā and APADoC. The Mana Whenua-Ahi Kā recognised the strong connections to the Hōkai Rangi strategy implied by the Foundation Document.

Mana Whenua-Ahi Kā led the co-design for one year with APADoC to produce the Foundation Document. They were neither paid nor provided with resources to support this work. The Te Tiriti principle of active protection places the obligation on the Crown to provide such resources. The constant change of APADoC staff representatives at hui increased the demands made on Mana Whenua-Ahi Kā. At times, APADoC staff did not value whanaungatanga, For Mana Whenua Ahi Kā, continuity of those that attend hui is very important. This was a point of tension that the Crown partners failed to recognise or consider.

The learning was that when the APADoC entered partnership with the hapū groups represented by the Mana Whenua-Ahi Kā, the APADoC must consider and plan for sustaining the relationship. The Mana Whenua-Ahi Kā were confronted by many demands; they were obliged to fulfil tikanga obligations on the marae, needed to be involved paid work commitments in order for their whānau to thrive and lead the co-design for the Model of Care. The Mana Whenua-Ahi Kā also had to resolve tension with the Raukawa Settlement Trust group for the right to represent themselves for the Model of Care. This was without resources requested from APADoC. Key to the partnership with the Mana Whenua-Ahi Kā was that APADoC needed to enable the Mana Whenua-Ahi Kā to manage their complex multiple demands by providing resources.

Mana Whenua Ahi-Kā relationship with Tāne in prison and their whānau

Despite both the good intent and relationship challenges with APADoC, the vision of Mana Whenua Ahi Kā was for a service which benefited tāne in prison and their whānau. This spurred on the development of the Model of Care. The Mana Whenua-Ahi Kā have a history of fulfilling manaakitanga obligation for tāne incarcerated in the Waikeria facility. The pūrākau highlighted the actions of the grandmother of two of the Mana Whenua-Ahi Kā followed a 'manaakitanga' process for prisoners attempting to escape. The grandmother would mihi to the tāne; cook for and feed the tāne; kōrero with them; and then allow the tāne the time to make decisions on whether to return to the prison. The tāne always decided to return. This process aligned to 'dispute resolution' that came from the tikanga base of Mana Whenua-Ahi Kā.

The Mana Whenua-Ahi Kā world view for the care of tāne incarcerated in the Waikeria facility and their whānau is founded on tikanga, mātauranga Māori and Te Ao Māori. This required superb oral literacy interpretation skills by the Mana Whenua-Ahi Kā, so that knowledge was demystified and spoken about in plain terms for the APADoC staff.

The marae of the Mana Whenua-Ahi Kā were significant as the sites at which tikanga was practiced as an everyday norm. Mana Whenua-Ahi Kā were adamant that marae tikanga would benefit the tāne in the care of APADoC and their whānau because tikanga on the marae would be familiar to the tāne. The pūrākau of the Mana Whenua-Ahi Kā expressed the belief that adherence to this world view would in turn help the APADoC staff to appreciate tikanga based concepts of care.

The processes of connecting with tāne and their whānau in prison are tikanga based commencing with pōwhiri. At the pōwhiri, Mana Whenua-Ahi Kā, APADoC staff, the tāne and their whānau connect to form their mutually reciprocal relationship. Such engagement processes based on manaakitanga continue with the tāne as they move along care pathways underpinned by tikanga and kawa with guidance from the Mana Whenua-Ahi Kā.

The same processes of relationship building and making human connections are then projected as assisting in the major transition of tāne back to their communities and whānau, using whakapapa links to the local iwi. The Mana Whenua-Ahi Kā view their whakapapa and that of the tāne as forming connections providing both knowledge of (whāngaihia) and care from (manaakihia) those people living in other regions of New Zealand. For example, Mahinarangi is an ancestress for both East Coast and Tainui people. The intention is for the tāne to learn such connections are useful to broker relationships for tāne who leave Waikeria for the East Coast. Whakapapa also supports the tāne to reconnect to their maunga, awa and marae as well as the stars.

Pouatama Toru: Emotional Dimensions

Poutama 3 is the emotional level, which conveys the feelings (e.g., upset, meaningful resolution, apprehension, hate, insult, difficulty, joy, severe criticism) of the Mana Whenua-Ahi Kā. The personal feelings of the Mana Whenua-Ahi Kā were engaged mostly by challenges from other people to their tikanga principles and values.

Emotional Analysis Pūrākau Quotes

Pūrākau Quotes From Hinau:

The two drivers for me, personally were I always cringe and get upset about statistics, about the Justice department, the Health department, in fact all government departments and I get upset. And the media, the bias media don't help you know.

One of the things that upset me at one of the hui at Mangatoatoa, we had the Chief Executive of Ara Poutama come up and we had an awesome pōwhiri. We had the guns there and it was all going fine until the hākari. Then he came in sat down, then after the karakia, after eating a bit of this, drink a bit of that, there was no informal kōrero. He got up and said; "I've got to go, got a go to catch a plane." I thought well you should have stayed away, you shouldn't have come, you know. I wasn't the only one who felt that.

Kahikatea being very articulate in the way he speaks, he will hammer away at it, chip away, chip away until he gets a meaningful resolution, that is suitable for all the participants.

I get apprehensive about its continuity, for example say we are dealing with you and you are the Head of Te Whare Wānanga o Tamaki Makaurau, but then you take sabbatical and then you head-off to Monash University for two years. Then we are back to square one.

I don't want to run a prison", I said "I worked in Mt Crawford prison in Wellington for 6-months and I hated it, hated it" so I said "I don't want to run no prison, but I will sit there and contribute where I can, from a governance type of thing. Not pure governance, but you know what I'm saying, just assisting where I can. I have had experience at that sort of thing, but it was in the Pākehā world, not in Te Ao Māori, which clearly some of this is.

Pūrākau Quotes From Kawariki:

I am finding it very hard to be a kaumatua. Not from a Te Reo point of view, a kōrero point of view but from a person point of view. I have been around kaumatua all my life. I am still coming to terms with being elevated to that position myself.

Pūrākau Quotes From Māhoe:

I said that we need to help people understand their history. There has been a huge burst of knowledge around whakapapa and history. That is our responsibility to restore that knowledge back for our people. We need to do that as representatives...You always think you know, but the layers of complexity around us are huge.

First there was the agreement around Raukawa ki Wharepūhanga or Wharepūhanga should be acknowledged as Mana Whenua-Ahi Kā. The Raukawa Settlement Trust wanted us to be known as Ngā Uri o te Poari Matua, which we found insulting. How are you an uri (descendant). I get it from a Pākehā viewpoint or a beneficiary, but that did not go down well with us. The only name I would allow would be Raukawa ki Wharepūhanga, which grated as well because of the whakapapa to the land of the people. The people were Wharepūhanga not Raukawa ki Wharepūhanga. Wharepūhanga is made up of a group of Waikato and Maniapoto hapū. A small group of Raukawa and I am not sure about that [Kairangahau]

Pūrākau Quotes From Kahikitea:

I hated Corrections. I have had nothing to do with Corrections. They are not a good organisation to do anything with. They were not Māori friendly at all. I have no intention whatsoever of dealing with them.

The iwi, the Raukawa Settlement Trust, they didn't want any of us involved. We went head-to-head with them. They were not our friends. They gave us hell. Raukawa Settlement Trust particularly.

Emotional Analysis Table

Table 4 Poutama Toru: Emotional Dimensions

Theme 1: Frustration for Mana Whenua, Ahi-Kā: "I've got to go, got a go to catch a plane"
Theme 2: Distain experienced by Mana Whenua Ahi-Kā, "I hated Corrections"
Theme 3: The resolve to persevere demonstrated by Mana Whenua Ahi Kā: "He will hammer away at it"
Theme 4: The sadness of internal tension experienced by Mana Whenua Ahi

Emotional Analysis Discussion Points

Frustration for Mana Whenua, Ahi-Kā:

One of the things that upset me at one of the hui at Mangatoatoa, we had the Chief Executive of Ara Poutama come up and we had an awesome pōwhiri. We had the guns there and it was all going fine until the hākari. Then he came in sat down, then after the karakia, after eating a bit of this, drink a bit of that, there was no informal kōrero. He got up and said; "I've got to go, got a go to catch a plane."

The APADoC chief executive actions at the Mangatoatoa hui indicated he needed expert help in tikanga especially regarding the need for the poroporoaki after the hākari. An important manuhiri like the chief executive would be expected before leaving to rise and poroporoaki, make a farewell speech. Others may follow. However, the final speaker will always be one of the tangata whenua. The APADoC chief executive's abrupt departure revealed APADoC organisers did not value how Māori relationships and processes work. Both the APADoC chief executive and his executors' behaviours lacked any insightfulness or respect for processes valued by Māori.

This hui was an unpromising beginning for Mana Whenua-Ahi Ka's relationship with APADoC to develop the Waikeria Mental Health and Addiction project. Te Tiriti o Waitangi partnership principle between the Crown and Māori states one party is not subordinate to the other, but that each must respect the other's status and authority in all walks of life. The Ara Poutama executors require training in recognising the status and authority of Māori particularly in formal public hui on the marae.

Distain experienced by Mana Whenua Ahi-Kā "I hated Corrections".

There was a degree of distain expressed by Mana Whenua-Ahi Kā regarding the treatment of their people in correctional facilities. There was an awareness of the over-representation of Māori in New Zealand prisons; the inequity of health outcomes for Māori; and institutional racism against Māori in Crown agencies. They were upset by Crown agencies who position themselves as unaware of the discourse of their superiority over Māori and yet assume their superiority is inherently deserved. This pūrākau focuses on challenging government departments where institutional and personal racism exist, but that Māori culture is not ignored and excluded because it does not belong to the majority.

The strong emotions in Kahikatea's pūrākau "I hated Corrections" allowed negative feelings to be released to allow space for progress. Despite Māori being the majority of people in prison, the APADoC leaders' incorporation of mātauranga Māori into programmes suggests tokenism with some programmes having no measurable targets for success. The Mana Whenua-Ahi Kā were motivated by the benefits they can produce for the tāne inside Waikeria facility and their whānau irrespective of their feelings regarding APADoC past poor performance.

Tikanga dictates the correct way of managing strong emotions. This begins with greeting APADoC staff and making them feel welcome, even though you may personally have misgivings regarding them. The mana of the Mana Whenua-Ahi Kā is enhanced by their control over negative emotions regarding APADoC staff and yet still committing to work with them.

The resolve to persevere demonstrated by Mana Whenua Ahi Kā:

Kahikatea being very articulate in the way he speaks, he will hammer away at it, chip away, chip away until he gets a meaningful resolution, that is suitable for all the participants. He will hammer away at it.

There were challenges evident in the evolving partnership between Mana Whenua-Ahi Kā and APADoC, which tested the resolve of Mana Whenua Ahi-Ka. APADoC staff knowledge of Te Tiriti o Waitangi, Te Ao Māori, tikanga and mātauranga Māori was variable.

The Mana Whenua-Ahi Ka accessed their people who had the mātauranga Māori of their whakapapa and history and invited them to become part of their group. Such involvement validated the authority of the Mana Whenua-Ahi Ka on Waikeria whenua. Yet some APADoC staff were not even aware of the kaumatua role in the process they were embarking on.

This pūrākau attests to the resolve of the Mana Whenua-Ahi Kā leadership and guidance. The leadership of Mana Whenua-Ahi Kā were determined to actively participate with APADoC in the development of the model of care, despite the challenges that needed to be resolved in the process. The Mana Whenua-Ahi Kā had a strategy, direction, vision, and framework they were prepared to debate, defend but uphold.

The Mana Whenua-Ahi Kā leadership were experienced in delivering positive services to their people. They used their authority as the people of the Waikeria whenua and their manaakitanga obligations to connect all those involved in the project to tikanga based concepts of care. In doing so, Mana Whenua-Ahi Kā invested hope into their partnership with APADoC.

The sadness of internal tension experienced by Mana Whenua Ahi Kā

The clash between the hapū group, Mana Whenua-Ahi Kā and the iwi (Raukawa Settlement Trust) reflected a degree of sadness. There were internal tensions that added another layer of complexity to resolving the development of the model of care with APADoC. The iwi took a political stance, which Mana Whenua Ahi Kā believed trampled on tikanga. The Raukawa Settlement Trust wanted whakapapa validation that the Wharepūhunga hapū group had the right to assume authority in decisions impacting on the Waikeria land. The Mana Whenua-Ahi Kā had the whakapapa and historical knowledge that several iwi and hapū had come and gone from the Waikeria land. The hapū that remained on the Waikeria land were best described as Wharepūhunga and Ngāti Maniapoto ki te Raki due to their hapū whakapapa to either Waikato, Ngāti Raukawa or Ngāti Maniapoto iwi. This made the hapū identity more complex. The tension was concerning because whānau were split on either side of the debate. The deadlock was settled when parties accepted that 'Raukawa ki Wharepūhunga' and Ngāti Maniapoto ki te Raki were both Mana Whenua-Ahi Kā on the land where Waikeria Prison is located. Raukawa is the son of Tūrongo and Mahinarangi, hence all the mana whenua of Waikeria land including Ngāti Maniapoto and Waikato could be considered descendants of Raukawa.

Poutama Wha: Interpretive Analysis

The participant pūrākau were contextually situated within a myriad of relationships involving whānau, hapū, iwi and external connections with APADoC and other Crown agencies. The poutama steps taken thus far have highlighted emerging themes which have been systematically organised into three analytical outputs, Poutama 1 - 3. Poutama 4 is the interpretation by the researcher to make sense of what is being heard, seen, and discovered through reflection and reflexive analysis of the pūrākau (Mikahere Hall, 2019).

Relationship continuance

The foundational relationship dimension for the local hapū people, the Mana Whenua-Ahi Kā was their whakapapa to Waikeria whenua. Whakapapa is a fundamental attribute that provides Māori people access to their kinship system (Mead, 2003). The Mana Whenua-Ahi Kā had this whakapapa connection due to their continuous occupation of Waikeria land and being seen often to maintain contact with their whānau, hapū and iwi. Correct whakapapa is the key to being accepted as tangata whenua on the marae and with whakapapa comes the responsibility to play a part in the life of the hapū and the iwi (Mead, 2003). APADoC acknowledged that the Mana Whenua-Ahi Kā whānau had reciprocal relationships with their hapū and iwi through whakapapa. Hence in their relationship with the Mana Whenua-Ahi Kā, APADoC was also engaging with the whānau, hapū and iwi.

Whakapapa provides the continuation of these relationships and connections from the past to the present and into the future. APADoC understood whakapapa as strengthening and maintaining cultural identity, providing a connection of people to place, and also establishing a sense of belonging (Ara Poutama, 2019). For Mana Whenua-Ahi Kā, there was a series of relationships that needed to be negotiated. These included those arising from their ancestors' occupation of the Waikeria land, and relationships stemming from the confiscation of Waikeria land taken by the New Zealand government to build a prison and a psychiatric hospital. More recently, the regeneration of relationships between Wharepūhunga and Ngāti Maniapoto ki te Raki hapū evident in the development of the authority of Mana Whenua-Ahi Kā to be involved in the codesign project, all paved the way for the relationship with APADoC staff and the obligation to sustain this relationship into the future.

Interpretive Discussion Tahī: Social Dimension

Descendant from owners

Mana Whenua-Ahi Kā is the name the hapū groups of Waikeria whenua involved in the development of the model of care for the new Mental Health and Addictions Service for Waikeria Prison choose for themselves. Mana whenua is the authority over land received at birth according to the child's whakapapa from the mother or father. The second phrase 'Ahi Kā' is the fire lit by the home people on the shore, to guide the people out at sea back to the

shore. The principle of ahi kā is in keeping with the person's birth right but reflected in the person being located in the right place and be seen often in maintaining contact with the whānau and the hapū.

The Mana Whenua-Ahi Kā know their mātauranga Māori and tikanga principles have been derived from the Waikeria whenua through hundreds of years of continuous occupation of the whenua by the same hapū to the present-day. The Mana Whenua-Ahi Kā of the whenua on which Waikeria prison is built are the hapū groups of Wharepūhunga and Ngāti Maniapoto ki te Raki.

The Mana Whenua-Ahi Kā recognise there are ahi-teretere, ahi-mahana and ahi-mātao. Ahi-teretere and ahi-mahana refer to those who live away from the ahi kā but now and again return home for gatherings. Ahi mātao refers to a fire that has been reduced to dying embers, nearly extinguished; the people who have not visited the ahi kā for a long time. Ahi-teretere, ahi-mahana and ahi-mātao are significant as the people who are not in the relationship with APADoC. APADoC's relationship is with the Mana Whenua-Ahi Kā.

Whakapapa to the whenua

Important to the Mana Whenua-Ahi Kā is the preservation for future generations of the history and context of their efforts to lead the co-design with APADoC for the care and management of tāne in Waikeria prison. They learned Wharepūhunga hapū whakapapa to the iwi of Ngāti Haua and Ngāti Koroki Kahukura, both of whom connect to the Waikato confederation of tribes. The iwi of Maniapoto, Waikato and Raukawa can all claim mana whenua status on Waikeria land. The history of how different hapū who affiliated to different iwi, moved onto and then away from the Waikeria land over different periods of time was complex, and restored knowledge to the Wharepūhunga hapū.

The four Wharepūhunga marae Aotearoa, Rawhitiroa, Parawera and Whakamarama are the present-day embodiment of Mana Whenua-Ahi Kā history and context. This mātauranga (Māori knowledge) supports the Mana Whenua-Ahi Kā right to represent themselves in their partnership with APADoC, even though land loss was evident in this partnership.

The whakapapa acknowledged Tūrongo and Mahinarangi (of the early 16th century) as the eponymous ancestors for both Wharepūhunga and Ngāti Maniapoto ki te Raki people. This

whakapapa also unites the iwi of Maniapoto, Waikato and Raukawa. The pūrākau indicate the hapū groups of Wharepūhunga and Ngāti Maniapoto ki te Raki have a long historical occupation of Waikeria whenua and share intimate connections with Waikeria whenua.

Lasting Impacts

The research of the land on which Waikeria prison stands was undertaken by a Mana Whenua-Ahi Kā member from Ngāti Maniapoto ki te Raki. In the early 20th century the Waikeria land was part of a larger block of land called Tokanui. The Tokanui block was taken by the government for the Tokanui Psychiatric hospital and Waikeria prison. The Mana Whenua-Ahi Kā relationship with APADoC dates from this time.

The relationship with APADoC when this research began was with the mana whenua the present-day descendants of the ancestors who owned the land before it was taken to support further colonisation by the New Zealand government. In 2020, a leader was selected by the mana whenua and supported by the APADoC project director to lead the development of the Waikeria Mental Health and Addiction service.

The tradition of Ahi Kā, the lighting of fires on the beach has a lasting impact. The people that lit the fires were the ahi kā; the fire is like a compass for those people who wish to be guided by that fire so they can return home. The metaphor of ahi kā as a guide for those who wish to follow is equally applicable to the relationship Mana Whenua-Ahi Kā has with APADoC staff, inmates and their whānau. The goal of the Waikeria Mental Health and Addiction service is to provide the people it serves, the tāne incarcerated in Waikeria prison, with a safe way to return home.

Interpretive Discussion Rua: Relational Dimension

Who is Mana Whenua- Ahi Kā

A relational starting point required for the development of a model of care was clarification of the role of Mana Whenua-Ahi Kā in this regard. The Raukawa Settlement Trust iwi claimed that they had the right to be involved in such developments and it took internal hapū related tikanga to resolve this conflict in favour of Mana Whenua-Ahi being the authority to move this development forward. The learning is that when a Crown agency

such as APADoC enters into partnership with a hapū based group such as Mana Whenua-Ahi Kā, time and resources must be allowed to enable such clarification.

In this process, whakapapa connections between Wharepūhanga and Ngāti Maniapoto ki te Raki, who have mutual connections to the Waikeria whenua, were rekindled. The Ngāti Maniapoto ki te Raki people had lived experience and history of Tokanui Psychiatric Hospital and Wharepūhanga had the same regarding Waikeria prison. Confidence and trust were re-affirmed in accordance with a knowledge of whakapapa, an understanding of their principles and aspirations, and a settling as to whether they were going in the same direction.

The Mana Whenua-Ahi Kā developed a marae hui process for each marae to hui amongst themselves, which involved sharing and coming to a consensus on issues. The Mana Whenua-Ahi Kā would then collect the marae thinking, fostering positive relations between marae, then take the collective thinking forward in discussions with APADoC. The experience of the project for the Mana Whenua-Ahi Kā was to revitalize and regenerate the relationships between Wharepūhanga and Ngāti Maniapoto ki te Raki marae.

However, meeting such obligations is not without challenges. The small number of Mana Whenua-Ahi Kā were struggling to fill key roles on their marae (kaikōrero, kaikaranga, ringawera), that meet their manaakitanga obligations. Added to this are the multiple obligations and demands on their time and energy such as poukai, tangi, iwi politics, and the development this model of care. These roles are voluntary and unpaid. Hui on the marae mean the Mana Whenua-Ahi Kā take on multiple roles and for some a choice needs to be made either to go to their paid work or meet marae tikanga obligations by attending hui. This complex involvement is often not adequately resourced.

Mana Whenua-Ahi Kā wanted to develop a model of care with APADoC for the tāne in prison at Waikeria and their whānau. They wanted the care for the tāne to be alert and responsive to the beliefs that come from their Māori heritage. The process involved engagement and co-design with APADoC staff on tikanga based concepts of care and included how to implement the design and given consideration of the transitions the tāne and their whānau make through the prison system.

There were challenges for APADoC in this regard. Their own attempts to reduce Māori offending rates had failed; training for APADoC staff in tikanga in order to properly connect with Māori in prison was sporadic; and legislation and regulations on prison management specified containment, which potentially compromised the mental health and well-being of tāne in prison.

The Māori model of care concept offered by Mana Whenua Ahi Kā for the care of tāne incarcerated in the Waikeria facility and their whānau was unique in that it was founded on tikanga, mātauranga Māori and Te Ao Māori. The tikanga concepts of care valued the tāne in prison making connections and relationships. The Mana Whenua-Ahi Kā perspective was founded on tikanga, mātauranga Māori, which needed to be demystified and conveyed in plain terms for the APADoC staff. The Mana Whenua-Ahi Kā expertise in tikanga and mātauranga Māori were acknowledged and accepted by APADoC. There was no other Māori structure that had the combination of tikanga experience, skills, and knowledge to draw upon as the Mana Whenua-Ahi Kā.

The marae and its tikanga became the acceptable approach in relation to the hui for developing the model of care. APADoC staff were exposed to how Mana Whenua-Ahi Kā look after people on their marae. APADoC contact needed to be kanohi kitea (a known face). The hope was APADoC and the Mana Whenua-Ahi Kā would build on relationship connections by establishing whanaungatanga in this new space. The relationship became one of sharing and speaking without fear of retribution between Mana Whenua-Ahi Kā and APADoC staff. This process was viewed as a mutual journey of discovery; both parties learning and relearning. Trust was important to the Mana Whenua-Ahi Kā and APADoC relationship, allowing each the ability to make mistakes and to learn.

In the development of the model of care, mihingia, whāngaihia and manaakihia were articulated as the Māori relational concepts agreed to by APADoC and Mana Whenua-Ahi Kā. Mihingia, whāngaihia and manaakihia are tikanga based concepts of care that centralise relationality as the core partnership values. The Mana Whenua-Ahi Kā engaged the APADoC staff through mihingia, whāngaihia and manaakihia obligations as the normal way for them to work on their marae. For visitors to the marae, they are acknowledged (mihingia), fed (whāngaihia), and cared for (manaakihia). Visitors are fed with knowledge as well as food.

These marae tikanga helped the APADoC staff to appreciate tikanga based concepts of care, in that they were exposed in their meetings to a warm, welcoming approach.

Such developments in the relationship were not without their challenges. The resourcing to make the relationship viable was limited and APADoC had control of such resource; constant change of APADoC staff representatives at hui increased the demands made of Mana Whenua-Ahi Kā to build new relationship at subsequent meetings; and the lack of understanding of APADoC staff of Te Ao Māori and tikanga Māori, all slowed the process down.

Developing the relationship with Tāne and their whānau in prison and in the community.

The vision of Mana Whenua Ahi Kā was for a Mental health and Addiction service, which benefited tāne in prison and their whānau and in the community spurred on the development of the model of care. The Mana Whenua-Ahi Kā world view for the care of tāne incarcerated in the Waikeria facility and their whānau is founded on tikanga, mātauranga Māori and Te Ao Māori. The Mana Whenua-Ahi Kā were adamant that marae tikanga benefits the tāne in the care of APADoC and their whānau, hapū and iwi. The Mana Whenua-Ahi Kā do not see a prisoner, they saw another Māori. The engagement is no difference whether the venue is a prison or the marae. The Mana Whenua-Ahi Kā have an obligation to care for people on their whenua (manaakihia).

The Mana Whenua-Ahi Kā relationship with tāne in Waikeria prison and their whānau is historical. The Mana Whenua-Ahi Kā have lived experience of generations of people in Waikeria prison, beyond the memory of the present-day APADoC staff. The Mana Whenua-Ahi Kā have a history of manaakitanga obligation for tāne in the care of APADoC. Their intimate links to the people of Waikeria prison included a father who was a prison guard and trained the tāne to shear sheep, brothers that played rugby with and for Waikeria inmates.

Inside Waikeria prison there is no marae so the thinking around engagement must be from the Mana Whenua-Ahi Kā world view. The processes of connecting with tāne and their whānau in prison are tikanga based commencing with pōwhiri. At the pōwhiri, Mana Whenua-Ahi Kā, APADoC staff, the tāne and their whānau connect to form their mutually reciprocal relationship (mihingia). These Mana Whenua-Ahi Kā designed tikanga foster

connections and relationships for the tāne and their whānau with other people and the environment.

Mana Whenua–Ahi Kā have whakapapa around the motu, and these connections also support the care model for the tāne on their return to their communities by using mātauranga Māori to support tāne (whāngaihia) and care for them (manaakihia). For example, Mahinarangi is an ancestress for both the East Coast and Tainui people. Tāne who leave Waikeria for the East Coast need to know this historical connection. The values resulting from this connection require APADoC to support the wellbeing of the tāne not only during their incarceration on Waikeria land, but also through to after their release and return to their communities.

The Mana Whenua–Ahi Kā view whakapapa as forming connections and providing an obligation to care for people when returning to live in other regions of New Zealand. The intention is for the tāne to learn such connections to assist to broker relationships for tāne who leave Waikeria to live in the community. Mana Whenua-Ahi Kā recognise the focus on the whānau of the tāne is crucial as being equally important given whānau often have difficulty receiving their tāne member upon release from prison. A focus of whānau relationship dynamics and whānau safety is an important consideration.

Interpretive Discussion Toru: Emotional Dimensions

The involvement in the development of a model of care for the mental health and addiction wellbeing of tāne in Waikeria and their whānau had resulted in a complex array of different emotional responses from frustration, to distain and even sadness. However, there was also an ever-present resolve to push through negative emotions, with the vision of more culturally responsive service delivery to best meet the needs of tāne and their whānau.

Valuing Māori relationships and processes

Some of these negative emotions could be relatively easily settled through appropriate action. The APADoC chief executive's abrupt departure after an auspicious pōwhiri confirmed APADoC leadership did not value the way Māori relationships and processes work. Te Tiriti principle of partnership for the Crown and Māori acknowledges that one party is not subordinate to the other, but that each must respect the other's status and

authority in all walks of life. The APADoC leadership lacked insightfulness or respect for processes valued by Māori. The APADoC leadership require training in awareness and respect in relationships and processes valued by the Mana Whenua-Ahi Kā and Māori more generally.

Some emotions stem from gross historical grievances including the treatment of Māori in correctional facilities in which they are over-represented; the inequity of health outcomes for Māori; and institutional racism against Māori in Crown agencies. The relationship building through tikanga in hui allow strong emotions to be released to allow space for progress. Tikanga dictates the correct way of managing strong emotions. This begins with greeting APADoC staff and making them feel welcome, even though you might personally have misgivings regarding them.

Through this release, there is a building of the resolve to push on regardless. The Mana Whenua-Ahi Kā have a strategy, direction, vision, and framework they are prepared to debate, defend and up-hold. The Mana Whenua-Ahi Kā invested hope into their partnership with APADoC.

The strengthening of Mana Whenua- Ahi Kā.

The Mana Whenua-Ahi Ka had to find the people who had the mātauranga Māori of their whakapapa and historical knowledge and invite them to become part of their group. They needed evidence of their connection to the whenua, however the unravelling of whakapapa, hapū movements, settlements and their connections to iwi were complex. The layers of complexity regarding the hapū and iwi movements on to and away from Waikeria whenua were made clear through hapū and iwi, knowledge. The tension was concerning because whānau were split on either side of the debate. The deadlock was settled when all parties accepted 'Raukawa ki Wharepūhunga' as having a Mana Whenua-Ahi Kā status on the land where Waikeria Prison is located, along Maniapoto ki te Raki..

Poutama Rima: Wairua-Wairuatanga Dimensions

Poutama 5 is the wairua or spiritual level of engagement. It acknowledges and accepts the importance of wairuatanga (spirituality) for whānau as a core philosophical belief without the judgements of critical spectators (Mikahere Hall, 2019). This is where Kaupapa Māori theory recognises that relationships develop as a broader sensory consequence of hearing and seeing the pūrākau (Mikahere Hall, 2019). Importantly poutama 5 acknowledges how each person's life is connected to and touched by others through a special place of knowing and feeling that we call wairua.

Pūrākau Quotes from Hinau:

I know nothing about mental health, he said "Uncle, you know, you've been using tikanga Māori at the marae, all the time you know what to do, it just happens, it's in you, furthermore it's been sustained since Tāwhiao made the first Poukai (King Movement gathering) 133-years ago. It's the same every year, every year you fullas' have a Poukai. So, it's nothing different, it's how we look after people, tikanga Māori, you know the principles of tikanga Māori in Māoridom.

We have to use those principles that we have on the marae and incorporate those principles into the model of care strategy into its conception, because of the stats and the prisons. He said, "because the tāne will understand the tikanga of Te Ao Māori and all of that stuff easier than Te Ao Pākehā", it's because of Te Ao Pākehā that they are in there.

So, we've got to try and transition them back from Te Ao Pākehā through Te Ao Wairua process, I guess back to Te Ao Māori. "So, we are not in there to fix them, because I haven't got the skill set to fix them" [Hinau], and he [Kahikatea] said, "No uncle, but you are there to uplift them and you do that through Te Ao Māori.

Clearly though when the operational implementation model gets rolled out, there will be a tohu (qualification) if you do this and achieve 100 hours of this you get a tohu obviously, but that satisfies APADoC evaluation framework. But to me, the ultimate joy, the ultimate result is when the tāne and the whānau are back together and the whānau are happy and they are in a good wairua space. What would bring me joy is when the tāne are back with their whānau, their hapū their iwi and they are at peace with themselves aye, to me that is the measurement, the measurement really.

Pūrākau Quotes from Māhoe:

The iwi were already involved with the project and then Tuatahi provided the kōrero tūturu. At that point, that's when our engagement started. I can't go into the kōrero because that is about the IP [intellectual property]. After the history and the tikanga,

the whakatauki was put across. That's when we became engaged as Mana Whenua-Ahi Kā.

People talk about manaakitanga and aroha, but making that important, making that an asset to other people. We didn't know the value of that or how much value people would see in that for developing those services or working with a government agency, that is trying to change and make change.

Pūrākau Quotes from Kahikatea:

We started talking about Ahi Kā and the role of Ahi Kā. We started talking about Mana Whenua and the obligations of Mana Whenua and drawing out all the principles. We have been sticking to those principles and linking those principles to people.

Pūrākau Quotes from Patatē:

From this we were in positions that were outside of our own expertise, but we wanted to make sure tikanga, kawa was identified and adhered to at all times in our negotiating of a Māori Model of Care for our people.

Pūrākau Quotes from Kawariki:

Every time we have a meeting, and our group has whakawhanaungatanga, my kōrero is I am the kaumatua for Te Arawai and my job is to whakatau.

One thing from the Foundation Document was those things that we as Māori would do normally. For example, if we had a pōwhiri, then we would welcome people on to the marae. We would go through the process of karanga, whaikōrero then after hongihongi then go and have a cuppa tea, then to discussing the agenda or "take" [purpose] of the day. I think all those type of things that we can actually implement. Our normal way of doing things.

All those normal things we'd do, whether it be on the marae or wherever. Lead the men into a knowledge space that would manaakihia.

What I'm saying is the transition period is when Mana Whenua is delivering the tāne back to their hau kāinga. Once that is complete that is just normal Māori process. Once tāne with their family however manaakihia goes further than that because we have to know whether the whānau of that tāne has been successful looking after that tāne, because they might need more help.

So when visitors come to you, you will come near my fire and I will warm you as an expression of my manaakitanga and aroha for you while you are here. That's where mihingia comes.

She [the APADoC project director] says karakia before the meeting, mihimihi before the meeting. If there is somebody new attending the meeting, she wants to have a semi formal welcoming ceremony for that person. If there is a whole lot of new people, then she wants everybody to introduce themselves. Who they are? What they do? With all these processes that they want implemented, that I don't think they [APADoC staff] have ever done before. If that is going to be done at that level, let's hope if you go down the level to on the ground, all these processes are implemented as well when you get to the tāne, then the tāne needs to be treated in the same way.

Wairua Analysis: Discussion Points

The principles of tikanga Māori

The Mana Whenua-Ahi Kā make clear their everyday use of tikanga Māori at the marae is how they care for people. They also illustrate knowledge of tikanga Māori is more effective and suited than knowledge of mental health. Hence, tikanga Māori is appropriate for the care of tāne in APADoC management and their whānau. The principles of tikanga Māori have been sustained by the Mana Whenua-Ahi Kā since the first Poukai, 133 years previously and their use of this tikanga is the same today. Kingi Tāwhiao began the Poukai in 1885 for te pouaru, te rawakore and te whanau pani (the widowed, the destitute and the bereaved) (Murray, 2017). For the Mana Whenua-Ahi Kā, the poukai was and continues today to feed people mātauranga Māori, including knowledge of raupatu (land confiscations), wairua matters and issues of the day pertaining to tikanga as well as serving delicious food. Hauora, Māori health is inclusive of wairua, hinengaro, tinana and whānau whereas mental health is only one of these four interconnected dimensions.

The tāne will understand

The Mana Whenua-Ahi Kā know the principles they practiced on the marae were familiar to the tāne in APADoC care and their whānau. The incorporation of these principles into the Model of Care invites the tāne into Te Ao Māori which is central to the Foundation Document. The argument is that tāne will understand the tikanga of Te Ao Māori easier than Te Ao Pākehā, the Western world view, which has positioned the tāne being in prison, in the first place.

The goal is for the tikanga from Te Ao Māori to support the tāne to never return to prison, to lead good lives when they are released and return to their communities. To the Mana

Whenua-Ahi Kā, Te Ao Māori is both the world in which the tāne lives, and Te Ao Wairua, the Spirit world. The access to Te Ao Wairua is through tikanga Māori from Te Ao Māori. This pathway is guaranteed through Te Tiriti o Waitangi; that Māori have mana motuhake over their land, homes and all their taonga. The Mana Whenua-Ahi Kā acknowledge tikanga is a taonga.

Manaakitanga and aroha

The Mana Whenua-Ahi Kā tikanga based concepts of care began with manaakitanga and aroha. The Mana Whenua-Ahi Kā know aroha is an essential part of manaakitanga. These two concepts are so normal and every day, Mana Whenua-Ahi Kā were surprised at the importance and value APADoC saw in manaakitanga and aroha in developing the Waikeria Mental Health and Addiction service. APADoC was trying to change their prison system, as well as making changes to improve the lives of the tāne in their care. The tikanga of manaakitanga and aroha are assets for both changes. APADoC wanted to make and provided APADoC staff, the tāne and their whānau access to wairua.

Linking principles to people

The Mana Whenua-Ahi Kā were linking tikanga principles to people and drawing out more tikanga principles in the process. For example, the ahi kā principle of, keeping ones claim warm by being located in the right place and being seen there often. For Mana Whenua-Ahi Kā, this involves exercising their kaitiaki and manaakitanga obligations over the whenua and for the people who reside and work at Waikeria (located on that land). Hence, these additional tikanga principles are standards of behaviour to be practiced by every Mana Whenua-Ahi Kā. These principles are important for human relationships which are always mediated by mana (spiritual force).

Our normal way of doing things.

The Mana Whenua-Ahi Kā in the Foundation Document highlight pōwhiri as a tikanga Māori that reveals wairua. The first principle is the karanga, the call of welcome to each other. The visitors and the local people pay tribute to the wairua of those who have died. Second the whaikōrero, the formal speech, begins with karakia; greets the ancestral house and Mother Earth; greets those who have died (their Wairua); greets the living and acknowledges the purpose of the meeting. Third, the hongī (two people pressing noses) is a physical

expression of the two people meeting on a spiritual level. Finally, the kai, cuppa tea, lifts the tapu (sacredness) of the pōwhiri. Wairua is integral to the everyday use of tikanga, and it is when tikanga is used that the wairua element becomes apparent.

Behind Te Ao Māori, the world of sense-perception lies another world that contains levels of processes which together comprises Te Ao Wairua, the spirit world (Marsden, 2003). The Mana Whenua-Ahi Kā were aware different tikanga processes provide differential access to and from Te Ao Wairua. Their expectation of partnership was for the APADoC staff to gain awareness of Te Ao Māori especially the facilitation of tikanga Māori. For APADoC staff to do so would allow the tāne and their whānau to learn some of the levels of processes to access and receive benefit from Te Ao Wairua.

Our job is to whakatau

The Mana Whenua-Ahi Kā use the mihi whakatau, formal speeches in Māori, in place of the pōwhiri. The whakatau are not done on a marae or in the wharenui but in other locations organised by APADoC. The kaumatua is a person of status within the gatherings who use the whakawhanaungatanga process to establish relationships between people and to connect to wairua. His role is to whakatau; to undertake a formal welcome where people and wairua are acknowledged.

Karakia- who should undertake it

The Mana Whenua-Ahi Kā are requested by APADoC staff to undertake karakia and mihi mihi. The hope for the Mana Whenua-Ahi Kā is they will be invited by APADoC staff to teach the tāne in APADoC care to fulfil karakia, mihi mihi, whakatau and whanaungatanga obligations.

Karakia follow a pattern of invoking the atua, to seek permission from that atua, and finally, the ordering of what is required. Important to the Mana Whenua-Ahi Kā is for the tāne in the care of APADoC and their whānau to cultivate relationships with wairua.

Mihingia

The Mana Whenua-Ahi Kā developed the tikanga of mihingia for the Model of Care to welcome the tāne and their whānau into the service at Waikeria prison. Mihingia connects manaakitanga and aroha of Mana Whenua-Ahi Kā to the tāne and their whānau. Mihingia is

understanding the mental, physical and wairua needs of the tāne and their whānau, and ensuring their needs are met. Mihingia is recognising that the strength of wairua is reflected in the warmth of tāne identity, connection to his whānau and the wellbeing of both.

Lead the men into a knowledge space.

The Mana Whenua-Ahi Kā developed the tikanga of manaakihia for the Model of Care. Though Waikeria prison does not have a marae, the Mana Whenua-Ahi Kā extend the principles of caring for people (manaakihia) of manuhiri on the marae to tāne and their whānau in the prison. In doing so, Mana Whenua-Ahi Kā draw attention to mātauranga Māori and the tāne and their whānau learn through this caring. The tāne gain knowledge of how relationships with other people and connections to wairua lead them to wellness and wellbeing.

Normal Māori process - tāne and whānau need more help at home.

Manaakihia was incorporated into the model of care by Mana Whenua-Ahi Kā to support and lead the tāne and their whānau through transitions (the movement into the prison, movement within the prison and release out of the prison to the community). The Mana Whenua-Ahi Kā are adamant manaakihia is the mana whenua delivering the tāne back to their hau kainga (true home), rather than this process of reconnection relying on someone unconnected to APADoC.

Once the tāne is living in his hau kainga with his whānau, manaakihia is the Mana Whenua-Ahi Kā and APADoC returning to check whether the tāne and his whānau might need further assistance. When tikanga is put into practice, it is not necessarily the ideal manifestation of that tikanga.

Good wairua space

The Mana Whenua-Ahi Kā recognise the tāne learning tikanga might require a programme with a qualification and that programme would need to be evaluated. The Mana Whenua-Ahi Kā acknowledge wairua is deeper and more lasting than any qualification. Wairua is the joy, peace, and happiness the whānau feel when they are in a good space. The ultimate result of Mana Whenua-Ahi Kā involvement in the Model of Care, is that the tāne and their

whānau, hapū and iwi are together and happy in a good wairua space and are at peace with themselves.

Wairua Discussion Points

Wairua

The Mana Whenua-Ahi Kā make clear that tikanga Māori is inclusive of wairua, hinengaro, tinana and whānau. Tikanga Māori is therefore deeply spiritual and places knowledge into practice together with a philosophy of conduct dealing with right and wrong, and customary law. The Mana Whenua-Ahi Kā incorporation of tikanga principles into the Model of Care invites the tāne into Te Ao Māori by way of these tikanga processes acknowledged as principles in the Foundation Document. To the Mana Whenua-Ahi Kā, Te Ao Māori is both this world in which the tāne lives together with Te Ao Wairua. The access to Te Ao Wairua is through tikanga Māori such as manaakitanga and aroha from Te Ao Māori.

The Mana Whenua-Ahi Kā were linking tikanga principles to people and drawing out more tikanga principles in the process. They highlighted pōwhiri in the Foundation Document as a tikanga Māori that revealed the normal, everyday place of wairua in pōwhiri. Wairua is integral to the everyday use of tikanga, and it is when tikanga are reflected upon that the wairua element becomes apparent. The hope from Mana Whenua-Ahi Kā is that they would be invited by APADoC staff to teach the tāne in APADoC care about such tikanga.

The Mana Whenua-Ahi Kā developed the tikanga of mihingia for the Model of Care, including the pōwhiri to welcome the tāne and their whānau into the service and Waikeria prison. Mihingia is understanding the mental, physical and wairua needs of the tāne and their whānau to ensure their needs are met.

The Mana Whenua-Ahi Kā also developed the tikanga of manaakihia for the Model of Care. Though Waikeria prison does not have a marae, the Mana Whenua-Ahi Kā use the normal caring principles on the marae to extend such manaakihia to tāne in prison and their whānau. The tāne and their whānau learn while engaging in these processes. This connects them to the wairua dimension which links to wellness and wellbeing.

Once the tāne is living in his hau kainga with his whānau, manaakihia is demonstrated by the Mana Whenua-Ahi Kā and APADoC returning to check whether the tāne and his whānau might need further manaaki. Such practices extend the wairua dimension with its intent to result in the tāne, whānau, hapū and iwi being at peace with themselves.

Conclusion

The Mana Whenua-Ahi Kā identified themselves and their plan to APADoC for the care of tāne incarcerated in Waikeria prison and their whānau. The aspirational plan was for the Model of Care to equip tāne and their whānau with tikanga and mātauranga Māori from Te Ao Māori to lead them to wellness and wellbeing. The Mana Whenua-Ahi Kā also wanted to share the knowledge of their partnership with APADoC with their tamariki and mokopuna.

The Mana Whenua-Ahi Kā needed first to reaffirm themselves as correct authority to be involved in these developments. They then needed to regenerate the right hapū and iwi relationships to engage. The re-united hapū as Mana Whenua-Ahi Kā applied their mātauranga Māori and lived experience of caring for people on their marae, to the care of people inside a prison. The Mana Whenua-Ahi Kā model of care co-designed with APADoC centralises relationality through the tikanga based concepts of mihingia, whāngaihia and manaakihia. These as the core partnership values between the tāne, their whānau, APADoC staff, the Mana Whenua-Ahi Kā and other key stakeholders.

The relationship with APADoC required patience and hard work by the Mana Whenua-Ahi Kā. The small number of Mana Whenua-Ahi Kā struggled to fill voluntary and unpaid roles on the marae, as well as to lead the co-design of the Foundation Document with APADoC. The variable value attributed by APADoC staff to tikanga, and mātauranga Māori and Te Tiriti o Waitangi obligations made the Mana Whenua-Ahi Kā partnership difficult yet hopeful. The Mana Whenua-Ahi Kā practiced tikanga with the APADoC staff so they would become aware of the values of whanaungatanga, karakia, pōwhiri, whakatau and mihimihi.

The tikanga and mātauranga Māori utilised within the Foundation Document comes from ideas and beliefs regarding wairua. Though wairua is not embodied explicitly in the pūrakau of Mana Whenua Ahi-Kā participants in this study, it was never-the-less observed, spoken about, felt, and experienced by people. The challenge for the Mana Whenua-Ahi Kā, at this

time is not only with the mindset of APADoC staff, but with the New Zealand secular society in general that does not understand or value wairua and wairuatanga. Secular implies a separation from spiritual matters. Yet the Te Ao Māori belief is that wairua is connected to physical, mental and whānau wellness and wellbeing. For the tāne and their whānau to have wellness and wellbeing they need to be able to know and practice wairuatanga and wairua that is implicit in the model of care developed by Mana Whenua Ahi-Kā.

Wāhanga 5 – Discussion

Introduction

The Waikeria Mental Health and Addiction project is seeking to find culturally appropriate ways in which Māori tāne and their whānau can receive treatment, and rehabilitation to substantially reduce their reoffending rates in the justice system (Indig et al., 2016). From the beginning, a vision as to how this could be achieved needed to be conceptualised. Mana Whenua-Ahi Kā (hapū who continue to live on Waikeria whenua) partnered with APADoC staff to lead the co-design of the Te Arawai Mana Whenua Ahi Kā Foundation Document (Ara Poutama, 2021), which embodied this approach.

The response from the Mana Whenua-Ahi Kā to what are the key parts to achieving this co-design was “the relationship”. Therefore, it is necessary to begin by considering the relationship positionality of the Mana Whenua-Ahi Kā to this kaupapa. The relationship positionality is that the Mana Whenua-Ahi Kā identified themselves as the local hapū people who live on Waikeria land. The hapū is the basic Māori political unit that occupied a particular area of land and its resources (Mead, 2003). Mana Whenua is a political term used particularly to lay claim to resources. Mana is the power and authority over the whenua (land) (Marsden, 2003). Ahi Kā is gaining authority over land through occupation (Te Aka, 2023). Therefore, the Mana Whenua-Ahi Kā relational positionality to Mana Whenua living at a distance, other hapū and iwi, and APADoC, is that they belong to the hapū with the power and authority over Waikeria land, with responsibilities due to their occupation of the land (Mead, 2003; Ara Poutama 2021).

According to Mana Whenua-Ahi Kā, there were three foundational relationship dimensions that needed to be traversed in their experience of partnership with APADoC. The first was independent of APADoC and required Mana Whenua Ahi Kā to navigate the complexity within the surrounding Māori community to best position themselves as the authority to enter into a co-design relationship with APADoC. The second relationship dimension involved the initial relationship development between the two parties (Mana Whenua Ahi Kā and APADoC). The third relationship dimension related to how this partnership was sustained, in order to reach the successful completion of the Foundation Document.

Navigating the complexity within the Māori community to determine the voice of authority.

The Mana Whenua-Ahi Kā had a great deal they needed to sort out with their own people, in order to engage in the Waikeria Mental Health and Addiction project. The Mana Whenua-Ahi Kā had an abundance of historical and contemporary complexity that needed to be negotiated before the work with APADoC even started. The complexity for Mana Whenua-Ahi Kā was positioning themselves within the Māori community as the authority to speak on behalf of Māori. This was not a need that could be dealt with quickly. Tensions needed to be addressed amongst iwi, hapū and even whānau. For example, there was complexity and tension in the relationship between iwi authorities and the people on the ground; and complexity and tension in the relationships between the local Mana Whenua-Ahi Kā and those living at a distance. All of these complex relationships had to be worked through by Mana Whenua-Ahi Kā.

Such social tensions are not unique to Māori. Social structures are often complex systems with many parts. These parts are interconnected, and systems have multiple, overlapping hierarchies, that contain other complex adaptive mechanisms. Although these parts might perform a collective function, inter-connections can create uncertainty and unpredictability and are at times even difficult to understand (Sund, Levander & Tingström, 2020). There is no central coordinator in complex systems. Instead, patterns emerge from the bottom up, as people within such complex social systems change and learn from their experience (Sund Levander & Tingström, 2020).

In this study, the complex social structure involved iwi, hapū and whānau. The dynamics of complexity had evolved through naturally occurring processes in pre-colonial contact times. However, the complexity was nuanced by the dynamic encounter between Western and Indigenous social systems (Ruwhiu & Cathro, 2014). Kaupapa Māori research methods (in this instance pūrākau, te-āta-tū pūrākau and thought based wānanga) allowed the revealing of this complexity through the establishment of trust (Ruwhiu & Cathro, 2014). In this research, trust evolved in the relationship between the researcher and the five Mana whenua Ahi Kā research participants. The Kaupapa Māori approach privileged the Mana Whenua-Ahi Kā worldview to allow the complexity to be revealed.

Ngāti Maniapoto, Waikato iwi and Ngāti Raukawa are all iwi that can claim Mana Whenua status to the area around Waikeria prison, at one time period or another. Under this iwi complexity were layers of hapū coming into, and exiting from, the Waikeria whenua.

There was tension regarding who had authority over Waikeria whenua to co-design the Foundation Document for the mental health and addiction service in Waikeria Prison. The hapū that connected to the marae on Waikeria whenua wanted their voice to be heard by the APADoC, rather than that of the iwi. Ngāti Raukawa iwi only recognised the relationship of Ngāti Maniapoto to the land. Yet the hapū, given the historical connections to the role of the second Māori, King Tāwhiao, in protecting the hapū from the Crown, also linked the land to the Te Rohe Pōtae, the King Country.

The solution to this tension between the Waikeria hapū and iwi over the historical connections to the land was resolved through whakapapa. The whakapapa of the Wharepūhunga hapū within the Mana Whenua Ahi Kā grouping revealed links to the iwi of Ngāti Haua and Ngāti Koroki Kahukura. Ngāti Haua and Ngāti Koroki Kahukura connect to the Waikato confederation of tribes.

In this way, the dynamics of complexity was deconstructed and reconstructed through naturally occurring processes of mātauranga Māori (Ruwhiu & Cathro, 2014). This deep understanding of Māori knowledge required the expertise of people who are on the ground (Mana Whenua-Ahi Kā). This reinforces the notion that it is at the ground level that social complexity is resolved and understood (Sund Levander & Tingström, 2020).

In entering into partnership with the Crown, Māori communities need time to formulate their thinking and become better informed about the kaupapa of a project at hand (Adcock et al., 2019; Tipene-Leach et al., 2013). However, this research reveals more. Time and space are required to settle complexity in the social systems in Māori communities to enable the emergence of the correct voice to speak on behalf of the community. Issues related to this complexity were still playing out as the work between the Mana Whenua-Ahi Kā and APADoC was unfolding.

The Crown agency, which is well resourced, needs to resource the time for the Māori community to have the opportunity to address these complex issues. There is an

expectation by Crown agencies that when they go into partnership with Māori communities, that the Māori communities have already completed their preparation, so the Crown can begin negotiations. However, Mana Whenua-Ahi Kā have many other cultural obligations and responsibilities alongside their work with Crown agencies like APADoC. They also have to grapple with the negative implications of colonisation and racism (Waitangi Tribunal 2019; Came et al., 2018; Came, 2012). A space to work through the complexities outlined is required and if the Crown is genuine in its partnership intent, then the space and time to sort through the complexity needs to be supported through resourcing.

Establishing the relationship between Mana Whenua-Ahi Kā and Ara Poutama Department of Corrections. What worked, the tensions and the solutions.

From the onset, there appeared to be a great deal of good will to establish an enduring relationship between Mana Whenua-Ahi Kā and APADoC that enabled both parties to co-exist. Te Tiriti o Waitangi establishes the duty of good faith between Māori and the Crown (Waitangi Tribunal, 2019). The Māori right to mana motuhake and the Crown's right to govern must be conditioned by the partners' duties of mutual respect.

To establish a relationship of mutual respect, there has to be a genuine attempt by the Crown agency partner to understand the Māori position, as best as they can. Given that the Crown agency, in this case APADoC, were mainly non-Māori, this implied they would never fully understand the cultural reality of the "other". Co-design was seen as the mechanism for greater understanding. APADoC had previously utilised co-design methodology with Māori stakeholders in the development of their Hōkai Rangi strategic plan (Ara Poutama, 2019). APADoC had revised their strategic planning (Ara Poutama, 2019) to address Māori reoffending, through targeted commitments to reducing the rate of such reoffending (Waitangi Tribunal, 2017). APADoC had utilised co-design methodology with Māori stakeholders including Māori currently in their care and management for their Hōkai Rangi strategy, so that Māori voices would provide insights and guidance (Ara Poutama, 2019).

APADoC staff ran a series of co-design workshops and lived experience interviews for the Hōkai Rangi Strategy. They gained understanding from Māori staff, iwi partners, Māori

currently in their care and management, and whānau members of Māori people in the Correction's system.

APADoC also had experience of the co-design approach with Ngāti Whatua in 2018 for their Te Ira Wahine programme (an eight-week kaupapa Māori alcohol and other drug (AOD) programme for female prisoners in high security at Auckland Region Women's Correction Facility) (Morrison et al., 2021). Co-design was also evident in the Pathways programme to assist those released from prison in Te Taitokerau (Northland) and Hawke's Bay (Ara Poutama, 2020) and the Te Mana Wahine Pathway for women launched in Canterbury in 2021 (Ara Poutama, 2021). This indicated that APADoC had experience in participating in a framework to guide co-design practice to ensure Māori, including mana whenua, could participate in the design and implementation of new programmes and services (Morrison et al., 2021). Although the Waikeria Mental Health and Addiction project also utilised co-design, it was led by the Mana Whenua-Ahi Kā within the Te Arawai stakeholder group (Ara Poutama, 2021), which was a novel approach.

A necessary platform in establishing the right partnership is to premise the relationship building within Māori cultural norms (Harding et al., 2021; Te Morenga et al., 2018; Smith, 2012). The Waikeria Mental Health and Addiction project involved 4 entities as part of the Te Arawai stakeholder group. The four waters on the cover of the Foundation Document symbolise Mana Whenua-Ahi Kā, APADoC, the Waikato DHB and other specialist groups working in partnership to co-design the Mana Whenua-Ahi Kā Model of Care (Ara Poutama, 2021). Wai (water) is a metaphor that connects the stakeholders that are not descendants of the Waikeria whenua to the people of Waikeria. Waikeria refers to the ground water located on the surface, or just below the surface of the land. Te Arawai acknowledges the involvement of the four entities but the paramount position of Mana Whenua Ahi Kā to exercise mana motuhake is the prioritised voice.

The Mana Whenua-Ahi Kā had suffered historical and intergenerational trauma through alienation from their land (McClintock et al., 2018). The trauma experienced as a result of colonisation is intergenerational (Te Arawhiti Office for Māori Crown Relations, 2021; McClintock et al., 2018). The invasion of Waikato lands by the British Crown in 1863 moved the "New Zealand Wars" to the boundary of Waikeria land (Adams et al., 1997). After this,

Government legislation was used to acquire Waikeria land including land Māori had refused to sell (Te Arawhiti Office for Māori Crown Relations, 2021). This was despite protests from the Waikeria landowners to the government that taking their land would render them homeless, unable to feed their families and leave their sacred sites to be desecrated.

In light of this process of colonisation, Mana Whenua-Ahi Kā needed to feel culturally safe in developing a relationship with APADoC. The exercise of mana Motuhake through the use of tikanga provides such a mechanism (Waitangi Tribunal, 2019) to attain such safety. Mana Whenua Ahi Kā insisted on a number of tikanga based processes in the development of this relationship including pōwhiri, manaakitanga, whakawhanaungatanga and karakia. These tikanga are crucial in setting the scene correctly for Māori community and Crown agency partnership (Rolleston et al., 2021; Te Morenga et al., 2018). APADoC meeting kanohi ki te kanohi with Mana Whenua-Ahi Kā is consistent with good practice for engagement with the Māori community (Kidd et al., 2021; Rolleston et al., 2021). APADoC listened respectfully to the kōrero from the Mana Whenua-Ahi Kā and recognised the mātauranga Māori they were being gifted (Rolleston et al., 2021). The APADoC project director ensured every hui began with karakia and mihimihi and when new APADoC staff arrived, they were formally welcomed with a whakatau from the Mana Whenua-Ahi Kā kaumatua.

In this way, APADoC staff signalled respect for Te Reo though they were not fluent in Te Reo themselves (Rolleston et al., 2021). The consistent participation by APADoC staff in tikanga in hui with the Mana Whenua-Ahi Kā acknowledged their intention to form connections including connections to Te Ao Wairua, by sharing their background and heritage, and through whakawhanaungatanga (Rolleston et al., 2021; Te Morenga et al., 2018). APADoC attendance and participation in events held on the marae revealed their manaakitanga and care for nurturing their relationship with the Māori community (Rolleston et al., 2021; Adcock et al., 2019).

However, in this research, the use of tikanga for setting Māori and Crown partnership correctly (pākato tika), required translating the lessons learned in establishing good relationships into the health and wellbeing of tāne in Waikeria and their whānau. The mana motuhake assured in the Te Tiriti o Waitangi guaranteed the Mana Whenua-Ahi Kā Whenua power and authority over their tikanga resources as a taonga (Waitangi Tribunal, 2019),

which they chose to share and teach to the APADoC staff for the benefit of the tāne inside Waikeria prison.

The tension regarding the use of co-design between the Crown and Māori is whether co-design practice equates with the partnership relationship guaranteed by Te Tiriti o Waitangi (Waitangi Tribunal, 2019). The Crown agency needs to have a clear and consistent commitment to the Te Tiriti principle of partnership. APADoC staff in some of their interactions with the Mana Whenua-Ahi Kā did not treat them as a partner.

The Mana Whenua-Ahi Kā requested resources from APADoC to pay for an office, an administrator, a communication person, and infrastructure such as a computer and internet connection. Although Mana Whenua-Ahi Kā had experience and expertise in the tikanga and kawa of the Waikeria whenua, they also had marae-based tikanga obligations and jobs to service their personal commitments. Māori communities feel exposed when needs that require a great deal of effort and skill are not backed by appropriate funding (Schollum-Wahaanga et al., 2019).

Whakawhanaungatanga, the connection of people to a place and its people was not fully valued by the APADoC staff, as evidenced in the movement of staff to other Kaupapa, which then required another formal whakatau by the Mana Whenua-Ahi Kā for new staff (J. Mauriohooho, personal communication, December 20, 2021). APADoC staff needed to be even more consistent in acknowledging and responding to tikanga because there were examples where people in senior management positions in APADoC overrode tikanga and were expected to have known better. The emotional analysis of the Mana Whenua-Ahi Kā pūrākau revealed feelings of frustration, distain, and sadness toward APADoC staff in this regard.

APADoC staff needed to take marae tikanga seriously, in order to keep the context of the relationship culturally safe. The challenge to keeping a partnership culturally safe is that the partners share in genuine decision making and are resourced to do so (Gibson et al., 2015). It requires the partners to critically analyse and challenge their own perspective (Koptie, 2009).

There are safety processes that the Crown agency could have used to offset such inconsistencies. The APADoC needed to have their own kaumatua present all the time they were interacting with the Mana Whenua-Ahi Kā to give them direction. This would have guaranteed safety for themselves, as a Crown agency, and safety for the Māori community they were relating to. The kaumatua is an elderly Māori man or woman educated in Te Ao Māori who has a level of mātauranga Māori usually acquired through an apprenticeship to support the growth, development, and health of the whānau, hapū, and iwi (Keelan et al., 2021). The role of kaumātua was and still is bestowed, never self-proclaimed, upon a person depending on whakapapa, experience, and ability. It is an earned status.

In Crown agencies, where non-Māori lead Māori health projects, the kaupapa Māori principles are set and overseen by the kaumatua (Eggleton et al., 2022). The past continues to guide the present and the future through kaumātua adherence to kawa and practices that are tika (Keelan et al., 2021). There did not appear to be a consistent kaumatua with the APADoC staff that could help to guide the staff. An APADoC kaumatua would have been able to explain the procedures expected when APADoC are welcomed onto the marae. An APADoC kaumatua would have also helped the staff understand their obligations related to Te Tiriti o Waitangi principles.

Sustaining that relationship to completion of the foundation document (getting to the best outcome for Tāne and their whānau).

A sound foundation to the relationship between Mana Whenua-Ahi Kā and the APADoC had been created, yet tensions remained that could have been easily rectified. Despite this, there was a gel that existed which enabled the successful completion of the Foundation Document, which articulated the model of care for The Waikeria Mental Health and Addiction Service (Te Ara Poutama, 2021). The gel for the two parties was different but enabled a chemistry that mutually sustained the partnership to the achieve the desired outcome.

The driver for Mana Whenua-Ahi Kā was the health and wellbeing of the tāne through their transition from Te Ao Pākehā, (the Western World) to Te Ao Māori, through Te Ao Wairua (spiritual) processes (J. Mauriohooho, personal communication, December 20, 2021).

The gel for the Mana Whenua-Ahi Kā in achieving this goal was spiritual. Te Ao Pākehā, the Western world view, separates the world of sense perception and the spiritual into the secular (Marsden, 2003). This division into the secular and spiritual is linked to capitalism where land, its resources and people are commodities, and each has a price. Economic value overrides spiritual considerations, and the profit/budget motive becomes the prime motivator (Marsden, 2003).

Te Ao Māori goes beyond this economic schema to prioritise what is spiritual (Marsden, 2003). Te Ao Māori integrates the world of sense perception, all of life and the spiritual world. It was this essence that needed to be reflected in the model of care from a Mana Whenua Ahi Kā perspective. It was believed this would then facilitate the well-being of the tāne in prison and their whānau.

Mana Whenua-Ahi Kā believed the solutions to the well-being of Tāne and their whānau came from Te Ao Māori. The tāne were located as members of a whānau with the status of manuhiri on Waikeria land (Ara Poutama, 2021; Ara Poutama, 2019). The Mana Whenua-Ahi Kā were the tangata whenua welcoming the manuhiri and the Waikeria whenua was their marae.

Manaakitanga nurtures relationships (whanaungatanga (kinship)), which focuses on forming whānau-like relationships through finding connections. This constitutes a korowai manaaki, which constitutes an intensive wrapped around care process through connectedness (Lawton et al., 2021; Rolleston et al., 2021; Adcock et al., 2019), which was projected as the conception of care for the tāne in APADoC management. The Mana Whenua–Ahi Kā approach is to connect tikanga based concepts of care to APADoC staff in order to build meaningful and lasting relationships with the tāne and their whānau.

The Waikeria land the prison stands upon and the tikanga of the marae have been woven into the tikanga based model of care for the tāne incarcerated in Waikeria prison and their whānau. (Ara Poutama, 2021). The means of connection was through the Model of Care framework of mihingia, manaakihia, whāngaihia. Mihingia involves the tāne in APADoC care, their whānau and all staff taking part in the pōwhiri to make initial connections and welcoming them into the Waikeria Mental Health and Addiction service. Mihingia involves

the tāne and their whānau being inducted and transitioned into the service through a manaaki process (Ara Poutama, 2021). Whāngaihia represents the cultural assessment and appraisal of the tāne to inform the development of a care plan for each tāne in the Waikeria service. Wellness as defined by the tāne as the focus of their whāngaihia experience, with whānau invited to participate as agreed by each tāne. Manaakihia are the relationships and connections that guide the tāne as they transition through the Waikeria service, so they receive the appropriate care. Whānau are critical to transition processes particularly the transition of the tāne back to their community. The Mana Whenua-Ahi Kā expected manaakihia through their partnership with APADoC to continue for the tāne and their whānau in the community.

The primary goal toward completion of the project for APADoC lay in the need for solutions to the over-representation of Māori in prison; the high Māori mental health and addiction disorders in New Zealand prisons; and the need to reduce Māori reoffending rates which have been devastating to whānau, hapū, iwi and hāpori Māori (Ara Poutama, 2019; Indig et al., 2016). The APADoC approach to reduce Māori reoffending rates was to set an overall target of 25% reduction in reoffending. However, the June 2016 figures revealed the overall progress towards this goal was 5.6 per cent for all offender and 0.5 percent for Māori offenders (Waitangi Tribunal, 2017). Their concern though extended beyond the prison environment to the potential for Māori rates in prison to have a normalising impact on Māori communities, whereby Māori over-representation in such statistics became the expected norm in Māori communities and limited human potential (Waitangi Tribunal, 2017).

The wairua dimension, which provided the goal for completion of the model of care for Mana Whenua Ahi Kā was not understood by APADoC. This is best seen in an example outlined in the Tū Mai te Rangi report WAI 2540. The claimant, a Māori APADoC ex-staff member, used an example of the understanding of the hongī. The Department's guide states that 'A hongī is a formal traditional greeting where two people come together, press noses, and share breath through the nose'. It suggests that when meeting a person in prison, a hongī is a demonstration of whanaungatanga and willingness to engage. However, the cultural expert claimant outlined a deep spiritual significance:

The hongi is a physical expression of our meeting on a spiritual level. My wairua, spiritual self, greets yours. The hongi is a key to a free flow of emotions based on mutual trust and goodwill. He stated the hongi is the highest act of respect for another person. (Waitangi Tribunal, 2017, p. 51).

The partnership between Mana Whenua Ahi Kā and APADoC was sustained to allow the creation of an innovative tikanga based model of care. This was despite tension and differing drivers that motivated the completion of this phase of the project. Both partners exercised good will toward each other because when everything was taken into consideration, they both valued the shared outcome of well-being for the Tāne and their whānau. There was enough good faith and respect for each other to allow the Foundation Document to be written.

Limitations of the research

This Kaupapa Māori research enabled an in-depth analysis of the partnership relationship required in order to develop a Māori centric model of care appropriate to meet the mental health and addiction needs of tāne residing in Waikeria Prison and their whānau. A Kaupapa Māori research approach was adopted in order to capture Māori perceptions and desires as premised in a framework created by Māori cultural norms (Smith, 2012). Kaupapa Māori validates and legitimates mātauranga Māori, Māori epistemology, while at the same time critiquing the impacts of imperialism and colonialism regarding Māori (Smith, 2012; Mahuika, 2008; Graham Smith, 2000). It privileges the voice of Māori and is unapologetic in this regard. There remains a comparison with the stories and perceptions of other stakeholders involved in the endeavour.

The voice of Māori remains central to this research, but it is only the voice of five people regardless of the depth of understanding shared. Others, some who did not consent, or who were not approached, may add extensions to the insights gained to date. The five research participants in my research were voluntary, while those that choose not to take part had their reasons which included the sacredness of their mātauranga Māori.

Another limitation is that that the relationship depicted ended to the completion of the development of the concept of the Model of Care. The journey of this relationship extends into the implementation of what was conceptualised and then eventually the evaluation of

what is put in place. The research to date gives no insight into the continuity of this relationship over time.

A further limitation is that the concept of the Mental Health and Addiction Service was constantly evolving. There was an expression of extending the service to cover not only Waikeria but Tongariro and Springhill Prisons. This research did not consider the partnership building that would be required with mana whenua in these rohe (areas).

Wāhanga 6 – Conclusion

What I set out to do

I set out to understand the foundational relationship dimensions of the local Waikeria hapū, the Mana Whenua-Ahi Kā that led the co-design for the Foundation Document (Ara Poutama, 2021). The Foundation document is important as the relationship process with a local hapū group had never been tested in a significant health programme within the APADoC setting before. I wanted to understand the development of the Foundation Document from the world view of the Mana Whenua-Ahi Kā, so their experience of partnership with APADoC can inform other Māori community relationships with Crown agencies. The Mana Whenua-Ahi Kā, the local hapū on Waikeria land, wanted their tikanga based concepts of care for tāne incarcerated in Waikeria prison and their whānau to be preserved for their future generations. This represents the sum of their efforts in leading the co-design for the production of the Foundation Document (Ara Poutama, 2021).

Five research participants volunteered to take part in the research. All are descendants of previous owners of the Waikeria land and named themselves Mana Whenua-Ahi Kā. The name Mana Whenua-Ahi Kā can be considered as the sum of the terms 'mana', 'mana whenua' and 'ahi kā'. Mana is power and authority, and mana whenua is the political concept used to lay claim to resources (Marsden, 2003; Mead, 2003). Ahi Kā is a reference to the fire that people must keep burning on their whenua, as a symbol or sign of their occupation of that whenua (Ara Poutama, 2021). Mana Whenua-Ahi Kā refers to the local Waikeria hapū with power and authority over Waikeria land, keeping their claim warm by kanohe kitea (being seen) and by maintaining contact with related whānau and hapū (Mead, 2003). The Mana Whenua-Ahi Kā grouping was not confined to one iwi but three iwi (Waikato, Maniapoto and Raukawa), who all intersect and lay claim over the Waikeria land.

Kaupapa Māori, derived from Māori epistemology, was the approach I choose to use in my research because it validated and legitimated the way the Mana Whenua-Ahi Kā viewed the world (Smith, 2012). Kaupapa Māori is the normal way that the hapū, the Mana Whenua-Ahi Kā, organised themselves; the questions they asked; and the solutions they sought. The Kaupapa Māori approach to research supported my involvement as a Māori researcher with

whakapapa to Ngāti Maniapoto; not a researcher who happens to be Māori. I was supported in this endeavour by kaupapa Māori methods involving the Āta principle, Pūrākau, Te-Āta-Tū Pūrākau, and Thought Space Wānanga to collect and analyse the qualitative data (Smith et al., 2019; Mikahere-Hall, 2019; Pohatu, 2013).

The pūrākau from each of the five Mana Whenua-Ahi Kā research participants was different, however they collectively highlighted the importance of Te Ao Māori, tikanga and mātauranga Māori to relationships and connection with APADoC.

Important lessons learnt.

Setting up good tikanga

The APADoC's approach to partnership in this project was in stark contrast with that of Mana Whenua-Ahi Kā. APADoC was strongly mechanistic in their approach. They knew they needed to engage with whānau, hapū and iwi, through the tikanga of karakia, mihi mihi and whakatau. But it was almost like a checklist, without a deep understanding that involvement in these tikanga held them to a deep commitment to their relationship with Mana Whenua-Ahi Kā.

Whereas, the Mana Whenua-Ahi Kā had a deep commitment to such a partnership that goes back to Io-matua-kore (parentless one) and Io-take-o-ngā-me-a-katoa (origin of all things), in maintaining their obligations to being ahi kā. This is a deep-seated obligation, not just a mechanical process of engagement and will go on forever. The Mana Whenua-Ahi Kā have a deep vested interest and understanding that includes wairua.

The APADoC sort of understand their obligations, but further understanding is required. This was highlighted when the APADoC chief executive hopped on to the plane after Mana Whenua-Ahi Kā had gone to great lengths to put on their first hui at the Mangatoatoa marae. He did not even realise that offence was created by cutting the meeting short. He had eaten and then left because he had a plane to catch. This signalled a greater need to understand the implications of involvement in tikanga rather than just going through the process.

Senior APADoC managers have to be able to behave in ways that are authentically driven towards true partnership. Even when partners get it wrong, if the intention is correct, then Mana Whenua-Ahi Kā were open to work with a lack of understanding. There has to be a genuine attempt by the Crown agency partner to understand as best as they can, even though being non-Māori means they can never fully understand. One mechanism for APADoC to bridge this gap would be to have their own kaumatua; a kaumatua to guide APADoC at all times in interactions with Māori such as Mana Whenua-Ahi Kā.

What I learnt

My whakapapa is to Ngāti Maniapoto and my research gave me the opportunity to both work with and contribute to my iwi and hapū. My research has deepened and broadened my knowledge of by Māori, for Māori, with Māori mental health and addiction prevention, intervention and postvention service development. I have gained this understanding through using an approach which privileges the voice of Maori by using the Kaupapa Māori research methods of Āta, Pūrākau, Te-Ata-Tū Pūrākau and Thought Space Wānanga.

Through my whakapapa and my experience in Kaupapa Māori research, and Kaupapa Māori methods, I have established relationships with the Mana Whenua-Ahi Kā to gain a deep understanding of them and their vision. This has led to a comprehensive understanding of how Te Ao Māori, tikanga and mātauranga Māori can be applied within APADoC settings for Māori people in the care and management of APADoC, including for their whānau. My work regarding the Mana Whenua-Ahi Kā partnership with APADOC has given me insight into the crucial importance of relationships based on trust and mutual respect.

I am a Ngāti Maniapoto researcher. Through my commitment to research, I intend to continue to work with and for the Waikeria Mana Whenua-Ahi Kā whenever and wherever I can.

Concluding remarks

This research recognises that partnership with APADoC was built on the basis of many relationships. The 'puna' springs (of water), and the four waterways 'arawai', symbolise the people, organisations, and environments through which those relationships were navigated.

The development of the Foundation Document has reaffirmed Mana Whenua-Ahi Kā self-determination over the Waikeria whenua that they have always held control over. This self-determination has been sustained, irrespective of the disruption of colonisation and the alienation from ownership of land. The Mana Whenua-Ahi Kā expect the intentions of the Foundation Document to be carried through into implementation and evaluation of the Waikeria Mental Health and Addiction service. This will require APADoC to demonstrate a genuine commitment to maintain and sustain Te Ao Māori, tikanga and mātauranga Māori evident in the Foundation Document.

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Appendices

Appendix A – Ethics Approval



Auckland University of Technology Ethics Committee (AUTC) ¶

Auckland University of Technology ¶
 D-88, Private Bag 92006, Auckland-1142, NZ ¶
 T: +64 9 921 9999 ext. 8316 ¶
 E: ethics@aut.ac.nz ¶
www.aut.ac.nz/researchethics ¶

21 October 2021 ¶
 Alayne Mikahere-Hall ¶
 Faculty of Health and Environmental Sciences ¶

Dear Alayne ¶

Re: Ethics Application: → 21/358-Mai Te Puna Whakaro ki te Pūaha o te Arawai ¶

Thank you for providing evidence as requested, which satisfies the points raised by the Auckland University of Technology Ethics Committee (AUTC) ¶

Your ethics application has been approved for three years until 21 October 2024. ¶

Standard Conditions of Approval ¶

1. → The research is to be undertaken in accordance with the [Auckland University of Technology Code of Conduct for Research](#) and as approved by AUTC in this application. ¶
2. → A progress report is due annually on the anniversary of the approval date, using the EA2 form. ¶
3. → A final report is due at the expiration of the approval period, or, upon completion of project, using the EA3 form. ¶
4. → Any amendments to the project must be approved by AUTC prior to being implemented. Amendments can be requested using the EA2 form. ¶
5. → Any serious or unexpected adverse events must be reported to AUTC Secretariat as a matter of priority. ¶
6. → Any unforeseen events that might affect continued ethical acceptability of the project should also be reported to the AUTC Secretariat as a matter of priority. ¶
7. → It is your responsibility to ensure that the spelling and grammar of documents being provided to participants or external organisations is of a high standard and that all the dates on the documents are updated. ¶
8. → AUTC grants ethical approval only. You are responsible for obtaining management approval for access for your research from any institution or organisation at which your research is being conducted and you need to meet all ethical, legal, public health, and locality obligations or requirements for the jurisdictions in which the research is being undertaken. ¶

Please quote the application number and title on all future correspondence related to this project. ¶

For any enquiries please contact ethics@aut.ac.nz. The forms mentioned above are available online through <http://www.aut.ac.nz/research/researchethics> ¶

¶

[This is a computer-generated letter for which no signature is required] ¶

The AUTC Secretariat ¶
 Auckland University of Technology Ethics Committee ¶

Cc: → nolrogers8@xtra.co.nz; Brian McKenna ¶

AUT

TE WĀHANGA ARONUI
O TĀMĀKĀI MĀKAU RAU**Auckland University of Technology Ethics Committee (AUTEC)**

Auckland University of Technology
 D-88, Private Bag 92006, Auckland 1142, NZ
 T: +64 9 921 9999 ext. 8316
 E: ethics@aut.ac.nz
 www.aut.ac.nz/researchethics

15 June 2022

Brian McKenna
 Faculty of Health and Environmental Sciences

Dear Brian

Re: Ethics Application: → 21/358-Mai-Te-Puna-Whakaaro-ki-te-Pūaha-o-te-Arawai

Thank you for your request for approval of amendments to the ethics application.

The following amendments have been approved:

- → The applicant has changed from Alayne Mikahere-Hall.
- → The summer studentship has progressed to a Master of Philosophy and is now classified as student not staff research.
- → Inclusion of Alayne Mikahere-Hall as the secondary supervisor.
- → A change of scope for the qualification to only include one stakeholder group (Mana Whenua—Ahi-Kā) for in-depth analysis.

Standard Conditions of Approval

1. → The research is to be undertaken in accordance with the [Auckland University of Technology Code of Conduct for Research](#) and as approved by AUTEC in this application.
2. → A progress report is due annually on the anniversary of the approval date, using the EA2 form.
3. → A final report is due at the expiration of the approval period, or, upon completion of project, using the EA3 form.
4. → Any amendments to the project must be approved by AUTEC prior to being implemented. Amendments can be requested using the EA2 form.
5. → Any serious or unexpected adverse events must be reported to AUTEC Secretariat as a matter of priority.
6. → Any unforeseen events that might affect continued ethical acceptability of the project should also be reported to the AUTEC Secretariat as a matter of priority.
7. → It is your responsibility to ensure that the spelling and grammar of documents being provided to participants or external organisations is of a high standard.
8. → AUTEC grants ethical approval only. You are responsible for obtaining management approval for access for your research from any institution or organisation at which your research is being conducted. When the research is undertaken outside New Zealand, you need to meet all ethical, legal, and locality obligations or requirements for those jurisdictions.

Please quote the application number and title on all future correspondence related to this project.

For any enquiries please contact ethics@aut.ac.nz. The forms mentioned above are available online through <http://www.aut.ac.nz/research/researchethics>

¶

(This is a computer-generated letter for which no signature is required)

The AUTEC Secretariat
 Auckland University of Technology Ethics Committee

Cc: → neilrogers8@xtra.co.nz; alhall@aut.ac.nz

Appendix B - Interview Wānanga Schedule

Date: 17th December 2021

1. Can you tell me about your involvement with Mana Whenua-Ahi Kā Document?
2. Can you tell me about the whakapapa or genesis of Mana Whenua-Ahi Kā ?
3. What were your aspirational goals for the development of the Mana Whenua-Ahi Kā Document?
4. Can you tell me how the key stakeholder groups to include Mana Whenua-Ahi Kā, Department of Corrections and the Waikato District Health Board were determined?
5. What do you think worked well in the stakeholder relationships?
6. In hindsight what do you think could have been strengthened or improved in the stakeholder relationships?
7. In what way were tikanga Māori or kaupapa Māori approaches considered in the conceptual phase?
8. Were there any evaluation (what is the value for participants) measures discussed that might reflect Māori values, interests and perspectives?
9. In what way did Te Arawai seek to represent the whānau voice during the conceptual stages of the development?
10. We know that mental health and addiction difficulties are a serious hauora Māori issue that can affect the entire whānau with intergenerational impacts. What safety measures or tikanga were considered to prevent harm between incarcerated tāne and their whānau at the conceptual stages of planning.
11. What have you learned through the conceptual phases that may be helpful to other whānau, hapū and iwi?

12. Do you have any key messages or important kōrero that you would like tamariki and mokopuna and future generations to know concerning the pre-planning and conceptual phases that led to the development of the Mana Whenua-Ahi Kā Foundation Document?
13. Do you have any thoughts that you would like to add? (Do you have any thoughts about engaging with this research project?)

Appendix C - Participant Information Sheet

Whārangī whakamārama

Date Information Sheet Produced:

20/10/2021

Project Title

Mai Te Puna Whakaaro ki te Pūaha o te Arawai

An Invitation

Kia ora

He pōwhiri tēnei kia uru mai koe ki tēnei kaupapa Māori, 'Mai Te Puna Whakaaro ki te Pūaha o te Arawai'. He kairangahau mātou e whakarite atu ana tēnei kaupapa. Hei āwhina tēnei Whārangī Whakamārama i a koe kia tau ai mehemea ka uru mai ki tēnei akoranga.

Greetings

We invite you to take part in a kaupapa Māori study, 'Mai Te Puna Whakaaro ki te Pūaha o te Arawai'. We are the researchers undertaking this research. This Participant Information Sheet will help you decide if you'd like to take part in the study.

What is the purpose of this research?

E hiahia ana mātou ki te mārama i ngā whakawhanake o te pūrongo *Mana Whenua- Ahi Kā Foundation Document for the Waikeria Mental Health and Addiction Service*, mai i te puna whakaaro ki to pūaha o te pūrongo. He whakawhanake motuhake tēnei, ki waenganui i a Mana Whenua- Ahi Kā, Ara Poutama Aotearoa Department of Corrections me te Poari Hauora-ā-rohe o Waikato, hei ako mo ngā mahi pērā.

He hiahia tā mātou ki te hōrapa ngā kitenga mā runga i ngā hautaka me ngā whakatūranga mātauranga.

We would like to understand the development of the report *Mana Whenua- Ahi Kā Foundation Document for the Waikeria Mental Health and Addiction Service* from the idea source to revealing the report. This is a unique development between Mana Whenua-Ahi Kā, Department of Corrections and the Waikato District Health Board, as learning for similar ventures.

The findings of this research may be used for academic publications and presentations.

How was I identified and why am I being invited to participate in this research?

Kua pōwhiritia a koe ki tēnei akoranga na te mea he kaimahi koe i runga i te pūrongo 'Mana Whenua- Ahi Kā Foundation Document for the Waikeria Mental Health and Addiction Service'. E hiahia ana ki te mārama he aha ou whakaaro mo ngā whakawhanake

i mua i tēnā pūrongo, i waenganui i a mana whenua- Ahi Kā, Ara Poutama Aotearoa Department of Corrections me te Poari Hauora-ā-rohe o Waikato.

Kua whakawhiwhia tō ingoa mai te kaiwhakahaere o tō rōpū (Mana Whenua- Ahi Kā, Ara Poutama, te Poari Hauora-ā-rohe o Waikato rānei).

You have been invited to participate in this study because you have been a part of the development of the report Mana Whenua- Ahi Kā Foundation Document for the Waikeria Mental Health and Addiction Service. We would like to understand your views on the development of the report between mana whenua-Ahi Kā, Ara Poutama Aotearoa Department of Corrections and the Waikato District Health Board.

We obtained your name from the administrator Thomas Maniapoto.

How do I agree to participate in this research?

Mehemea ka whakaae koe ki tēnei akoranga, ka ui mātou kia tāhia tetahi Whārangi Whakaae kei te mutunga o ēnei pepa, i te wā o te hui. Ka tukua he tārua o te Whārangi Whakamārama me te Whārangi Whakaae ki a koe hei tiaki māu. Engari, mehemea e whakatakotonga ngā pae matāra o te urutā COVID (pae 2-4), mā mātou e hui ma runga i te hui topa ka whakawhiwhi-a-waha te whakaae a te tīmatanga o te hui topa.

If you agree to take part in this study, we will ask you to provide consent by signing the Consent Form on the last page of this document at the time of our meeting. You will receive a copy of both the Participant Information Sheet and the Consent Form to keep. However, if the COVID alert level (level 2 to 4) requires us to meet via Zoom, we will obtain your consent verbally at the beginning of the meeting.

Kei a koe te mana whakaae kahore rānei, i te kore koe hiahia ki te uru mai, kare ōu take ki te whakamārama mai, e kore e pa he raru ki a koe. I te whakaae koe inaianei ēngari ka rereke ōu whakaaro a muri ake, ka tāea e koe te puta ahakoa tēhea te wā. Mehemea ka maunu e koe mai te rangahau mahau te kōwhiria kia tangohia, kia waiho rānei tō kitenga. Engari kua whakatau tō kitenga, e kore e taea te tango.

Your participation in this research is voluntary (it is your choice) and whether or not you choose to participate will neither advantage nor disadvantage you. You are able to withdraw from the study at any time. If you choose to withdraw from the study, then you will be offered the choice between having any data that is identifiable as belonging to you removed or allowing it to continue to be used. However, once the findings have been produced, removal of your data may not be possible.

What will happen in this research?

Ka karangahia a koe kia tuku kōrero mai mo ōu wheako o ngā whakawhanake i runga i te pūrongo 'Mana Whenua- Ahi Kā Foundation Document for the Waikeria Mental Health and Addiction Service'. Me whiriwhiri i tētahi uiui, i tētahi wānanga-a-raopū rānei (kanohi-ki-te-kanohi, hui topa rānei). 30 – 60 meneti te roa o tēnei uiui, 2-3 hāora te roa o te wānanga, ka whakahaeretia ki te hāpori māu e tohu.

I te wā o te uiui, o te wānanga rānei, ka patai matou e pa ana ki ōu wheako mai i te puna whakaaro ki te pūaha o te pūrongo 'Mana Whenua- Ahi Kā Foundation Document for the Waikeria Mental Health and Addiction Service.

I te hiahia matou kia mārama he aha ngā hua pai, he aha hoki ngā wāhanga hei whakapai ake. Te whaingā a te kaituku pātai Māori kia māmā, kia ngākau pai te uiui mōu, ka āhei hoki kia haere mai he kaitautoko i a koe. Ka tuhia ngā kōrero i runga i te mīhini hopu kōrero, ā ka tuhia i runga i te pēpa. Ka ahei koe kia panonitia ērā kupu. Kei a koe tonu te mana mehemea ka whakaae koe ki te uiui, ki te wānanga rānei.

As a participant, you will be invited to share your experiences of the development of Mana Whenua- Ahi Kā Foundation Document for the Waikeria Mental Health and Addiction Service via an interview or wānanga (face to face or via zoom) with people in your group (this choice will be up to you and your colleagues) The interview will take between 30-60 minutes and will be held in place in the community that you choose, while the wānanga will take 2-3 hours, in a place of your choice.

During the interview or wānanga, we will ask questions concerning your experiences from the conception of Hikitia to the establishment of the 'Mana Whenua- Ahi Kā Foundation Document for the Waikeria Mental Health and Addiction Service' report. We are interested in understanding what works well and what improvements could be made. The facilitator, who is Māori, will aim to make the interview a comfortable and positive experience and you are welcome to bring a support person with you. Interviews or wānanga will be audio recorded and then written onto paper. You will be able to read the written version and make any changes you like. You don't have to participate in the interview or wānanga; the choice is yours.

What are the discomforts and risks?

Korekau he tūraru mōu mai i tēnei akoranga, ka noho mauri tau, ka kōrerorero te kaiui pātai, te wānanga rānei, ki a koe. Ka mārama ngā kaiui ki tōu whanonga, e kore e whakawā i a koe me āu whakautu. He Māori te kaiui matua. I te pa awangawanga ētahi kōrero ki a koe mō ōu whanonga, kei a koe te mana ki te kore e whakautu ētahi o ngā pātai, ka hore he raru mō tērā. He tautoko mōu a muri i ngā uiui i te hiahia koe.

This study has no risks to you, as the interview or wānanga will be relaxed and conversational. The interviewers will be sensitive to your experience and will not be judging your responses. The primary interviewer is Māori. It is possible that you may feel discomfort when discussing aspects of your experience. If this occurs, you may choose not to answer any of the questions, with no consequence to you. Support will be made available following the interview if needed.

What are the benefits?

Ma tōu uru mai ki tēnei akoranga, e tāea ki te tohatoha i tōu wheako me tōu mātauranga mo ngā whakawhanake o te pūrongo 'Mana Whenua- Ahi Kā Foundation Document for the Waikeria Mental Health and Addiction Service'. i. Ngā kitenga mai i tēnei akoranga ka whai hua mō ētahi atu rangapu i raro i te Tiriti o Waitangi, i ngā rangi i te heke mai. Na reira ko koe tēnā e para ana i te huarahi hei painga mō ētahi atu.

Participating in the study will give you the opportunity to share your experiences and give in-depth feedback on the development of the Mana Whenua- Ahi Kā Foundation Document for the Waikeria Mental Health and Addiction Service document. The findings from the study will help to shape similar partnerships related to Te Tiriti o Waitangi in the future. So you will be contributing for the benefit of others too.

How will my privacy be protected?

Ka noho huna tō raraunga, e muna ana hoki. Engari, e mōhiotia whanuitia tō mana huri noa i te motu nā konā he uaua ki te huna tō tuakiri. Mehemea he hiahia koe ki te tuku atu tō ingoa, mākatia te pouaka kei raro

All of your data will be kept private and confidential. However, you are a leader in your group known throughout the country, therefore, it might be hard to hide your identity. You may actually want your identity known.

What are the costs of participating in this research?

Ko te wā anake, te utu māu. Ko te roa o tēnei uiui 30 – 60 meneti ki te hapori māu e tohu. Ko te roa o te wānanga 2 - 3 hāora, ka whakahaeretia ki te wāhi māu e tohu.

Time is all it costs you to be involved. The interview will take between 30 - 60 minutes and will be held in place in the community that you choose, while the wānanga will take 2 - 3 hours, in a place of your choice.

What opportunity do I have to consider this invitation?

E whā ngā wiki kia whakataungia tō whakaaetanga

You have 4 weeks to decide to be involved.

What do I do if I have concerns about this research?

Mehemea he pātai, he awangawanga, he amuamu rānei mō te akoranga, pa atu ki:

Any concerns regarding the nature of this project should be notified in the first instance to the Project Supervisor,

Dr Alayne Mikaere-Hall, project leader
(+649) 921 9999 ext 7115.
alayne.hall@aut.ac.nz

Mehemea he pātai, i runga i te tika o te mahi rangahau, pa atu ki:

Concerns regarding the conduct of the research should be notified to the Executive Secretary of AUTEK, ethics@aut.ac.nz, (+649) 921 9999 ext 6038.

Whom do I contact for further information about this research?

Nāku tēnei whārangi whakamārama. Ēnei ngā pā o nga kaimahi rangahau

Please keep this Information Sheet and a copy of the Consent Form for your future reference. You are also able to contact the research team as follows:

Researcher Contact Details:

Mr Neil Rogers
0272881817
neilrogers8@xtra.co.nz

Project Leader Contact Details:

Dr Alayne Mikaere-Hall,
(+649) 921 9999 ext 7115.
alayne.hall@aut.ac.nz.

Approved by the Auckland University of Technology Ethics Committee on 21 October 2021
AUTEC Reference number 21/358 Mai Te Puna Whakaaro ki te Pūaha o te Arawai.

Appendix D - Consent Form/ Oral Consent Protocol

Project title: Mai Te Puna Whakaaro ki te Pūaha o te Arawai

Project Leader: Dr Alayne Mikaere-Hall

Researcher: Mr Neil Rogers

- I have read and understood the information provided about this research project in the Information Sheet dated 22nd December 2021.
- I have had an opportunity to ask questions and to have them answered.
- I understand that notes will be taken during the interviews and that they will also be audio-taped and transcribed.
- I understand that taking part in this study is voluntary (my choice) and that I may withdraw from the study at any time without being disadvantaged in any way.
- I understand that if I withdraw from the study then I will be offered the choice between having any data that is identifiable as belonging to me removed or allowing it to continue to be used. However, once the findings have been produced, removal of my data may not be possible.
- I agree to take part in this research.
- I wish my identity to be known in any publications arising from this research: Yes ☺
No
- I wish to receive a summary of the research findings (please tick one): Yes ☺
No

Participant's signature:

Participant's name:

Participant's Contact Details (if appropriate):

Cellphone 0276526661

Date: 22nd December 2021

Approved by the Auckland University of Technology Ethics Committee on 21 October 2021 AUTEK Reference number 21/358 Mai Te Puna Whakaaro ki te Pūaha o te Arawai

Note: The Participant should retain a copy of this form.

Appendix E - Letter Requesting Access

1st September 2021

Thomas Maniapoto,

Kia mau ki tēnā, kia mau ki te Kawau maro

Ko Maniapoto te iwi

Ko Ngāti Rora te hapū

Ko Mangaokewa te awa

Ko Te Tokanga-nui-a-noho te whare tupuna

Tēnā koe e <name>,

Ngā mihi ki te wahi ngaro, ki ngā atua, ki ngā mana kei tua o te pae o maumahara.

I am writing to introduce myself to you and the Ngāti Maniapoto whanau involved in the Hikitia Service development at Waikeria Prison. My current Master of Philosophy degree at Auckland University of Technology (AUT) is investigating kaupapa Māori evaluation in the correctional settings. I envisage that this will be useful for my PhD. I am also applying for an AUT summer studentship.

Prof Brian McKenna and Doctor Alayne Mikahere Hall are my supervisors on my academic journey. I am also supported by Terry Huriwai, whom you know.

I realise that before I gain support for my involvement in Hikitia project, I need to meet with you. I would appreciate a face-to-face meeting with you and any other members to talk to my commitment to our iwi. I would explain how my involvement in the Hikitia project might be mutually beneficial to our iwi and me as an up-and-coming kairangahau.

Earlier, I indicated I am applying for an AUT summer studentship. I would like to focus my summer scholarship on the evolution of processes and the relational dynamics involved in the development of a mental health space to a Māori centred service focused on oranga, as articulated in the Mana Whenua – Ahi Kā Foundation Document. This study would be short term, with completion within three months and funded out of my AUT Summer Studentship.

So, my two-fold intent in writing to you is first to open kōrero that will strengthen my connection to Mana Whenua-Ahi Kā and to seek out lines of mutual benefit, accountability and reciprocity. Secondly it is also to seek the tautoko of the whānau for me to utilise the Hikitia experience in my pursuit of higher learning, including as a kaupapa for me to undertake my summer studentship.

I am also in the process of writing a letter Jill Lane, at Ara Poutama Aotearoa Department of Corrections Aotearoa, to speak with her about getting their support for

my proposed summer studentship. I have made it clear in my letter to her that the support of you and the whānau comes first.

I would appreciate the opportunity to kōrero with the whānau in the near future, as to commitment and then further to that my intent, capability and competence to undertake my proposed summer scholarship mahi with integrity. I am open to any means to start this conversation.

Pai marire

Neil Rogers