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Department of Social Welfare

Cover:

PUAO-TE-ATA-TU
(DAY BREAK)

The shining rays of Ra, the Sun
glistens upon the bosom of
Hine Titama, Goddess of the dawn
and day break.

Tamanui a Rangi, the Sky God
brightens Puaote-ata-tu
upon the fish and canoe
of Maui.

Cover design by James Nathan
Nga Hau E Wha, Christchurch

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DEPT OF SOCIAL WELFARE, W'TON



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**THE REPORT OF THE
MINISTERIAL
ADVISORY COMMITTEE ON A
MAORI PERSPECTIVE FOR THE
DEPARTMENT OF SOCIAL
WELFARE**

(Established under Section 13 of the
Department of Social Welfare Act 1971)

Wellington
NEW ZEALAND

June 1986

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THE MAORI PERSPECTIVE ADVISORY COMMITTEE

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2 July 1986

Tena koe,

The enclosed report, "PUAO-TE-ATA-TU", is a document which I believe is amongst the most significant ever presented to a Minister of Social Welfare in this country. It is a tremendously challenging document.

A year ago the journey started when I established, with the agreement of Cabinet, a Ministerial Advisory Committee on a Maori Perspective for the Department of Social Welfare. This followed many discussions with the Director-General of Social Welfare in which we talked of concerns we both felt, and how the Department might become more culturally sensitive. We were particularly conscious of the Department not meeting the needs of many Maori in an appropriate way. We chose to set up an Advisory Committee, to consult widely, and to report its recommendations to me.

In selecting members for a Committee to assess the problem and propose solutions, I specifically consulted with the Minister of Maori Affairs. I also agreed that the Committee should travel throughout New Zealand to meet with Maori people as well as the staff of the Department. 65 meetings were held. I believe the work of the committee has been invaluable and that its recommendations are forward-looking and realistic. All members of the committee have shown great commitment and dedication in the task, and I thank them most sincerely.

In particular, I am most grateful for the outstanding leadership shown by its Chairman, John Rangihau. His depth of understanding of Maoritanga, his love for his people and his commitment to improved conditions for all New Zealanders melded a diverse advisory Committee of Maori and Pakeha, of men and women, of older and younger people, into a team which has produced this report.

Although the report is critical of the Social Welfare Department, and of other social service departments, the overall report is constructive and the recommendations it puts forward are positive, courageous and, I believe, realistic and compelling.

The year long exercise and this report has now signalled a commitment to the New Zealand public, and especially the Maori people, that the Department of Social Welfare wants to do a much better job. Both the Director-General and I know that is a huge and complex task. But we have commitment, and we have support. I saw the most moving evidence of this at the Waiwhetu Marae on the sixth of June this year. Maoridom wants to join with the Department in its commitment.

And I, as Minister, want to add my assurance of my own personal commitment to the successful implementation of the report's recommendations. I have taken immediate steps to ensure that the necessary funding will be available to make a very substantial start.

Ultimately the success of the initiatives proposed in the report will require the understanding and co-operation of the Department's staff at all levels. I know I can count on that. It will also require the goodwill and collaboration of other social service departments. Given the recommendation in the report proposing a more constructive approach to collaboration I have no doubt that this will be delivered.

We owe it to the future of our multi-racial country to all take heed of the Maori Perspective Advisory Committee's report.

Kia kaha, kia ora,



Ann Hercus
MINISTER OF SOCIAL WELFARE

Encl:

TABLE OF CONTENTS

Terms of Reference	5
Letter of Transmittal	5
Preface	7
Summary of Recommendations	9

PART I—BACKGROUND TO REVIEW

INTRODUCTION	<i>Para</i> 1
The Department of Social Welfare	13
Our Approach	18
HISTORY, LEGAL AND CULTURAL PERSPECTIVES	29
Historical Perspective	29
Legal Perspective	34
The Issue of Racism	37
The Faces of Racism	43
Bi-culturalism	48

PART II—WHAT WE HEARD

LITANY OF SOUND	61
SERVICE DELIVERY	62
The Interface with the Client	63
Social Work	70
Rural Services	76

PART III—OUR CONCLUSIONS

CAPABILITY OF DEPARTMENT	82
GUIDING PRINCIPLES AND OBJECTIVES	86
ACCOUNTABILITY	90
DEFICIENCIES IN LAW AND PRACTICE	96
The Social Welfare Act	96
The Social Security Act	97
The Children and Young Persons Act 1974	101

	<i>Para</i>
Institutions	112
Maatua Whangai	119
Rangatahi	125
Funding Initiatives	138
Recruitment and Staffing	145
Training	150
Communication	158
Co-ordination	167
A COMPREHENSIVE APPROACH	174

EPILOGUE

ANNEXES

Annex (1) Department of Social Welfare

Annex (2) Report to Minister on Children and Young Persons
Legislation

APPENDIX TO PUAO-TE-ATA-TU

The appendices to this report are available in a separate booklet.

TERMS OF REFERENCE

The terms of reference for the Committee were as follows:

“The task of the Maori Perspective Advisory Committee is to advise the Minister of Social Welfare on the most appropriate means to achieve the goal of an approach which would meet the needs of Maori in policy, planning and service delivery in the Department of Social Welfare.

The Advisory Committee, having regard to the needs of Maori and to the organisation, structure and functions of the Department of Social Welfare, is to:

- 1 *Assess* the current capability of the Department in relation to the declared goal;
- 2 *Identify* those aspects (including, for example, current practices in staffing, recruitment, staff training and development and public relations) which militate against attainment of the goal;
- 3 *Propose* a strategy for overcoming problems and deficiencies identified; and
- 4 *Report* with recommendations to the Minister of Social Welfare within 6 months from commencement of the task.

In carrying out the above task the Advisory Committee is to have particular regard to:

- (a) identification of Maori client needs;
- (b) establishing effective contact with tribal groups;
- (c) appropriate direction of programmes to meet community and clients needs;
- (d) possibilities for decentralisation and devolution;
- (e) appropriate requirements and mechanisms for accountability;
- (f) how attitudinal change can be most effectively achieved;
- (g) appropriate public relations for the exercise.”

LETTER OF TRANSMITTAL

1 HURAE 1986

KI TE HONORE ANN HERCUS
MINITA MO TE TOKO I TE ORA
WHARE PAREMATA
PONEKE

E HINE

TENA RA KOE I RARO I NGA MANAAKITANGA A TE ATUA.
ANEI RA TA MATAU RIPOATA “TE PUAO-TE-ATA-TU” TE
TOTARA WAHINGA I WAENGANUI O TE PO RAUA KO TE
AWATEA.

TE RIPOATA E WHAI AKE NEI KO TE HUA O TO
WHAKAHAUTANGA I A MATAU KIA WHAKATAKOTORIA KI MUA
I TO AROARO NGA AHUATANGA I KITEA E MATAU E TUKINO
NEI I TO IWI MAORI I RARO I NGA TIKANGA A TO TARI TOKO
I TE ORA.

KO TE MEA NUI KO TE WHAKATUTUKI I TE WHAKAARO A
TE IWI E KI NEI "TAMA TU TAMA ORA TAMA MOE TAMA MATE"
KUA OHO RATAU, KO IA TENEI KO:—

"TE PUAO-TE-ATA-TU".

KO TAU E HINE HE WHAKATUTUKI I NGA KAUPAPA KEI
ROTO I TE RIPOATA. TENA RA KOE E HINE TE KAI
WHAKATAKAPOKAI I TE AO HOU O TO IWI MAORI KI TE TAU
RUA MANO A KI TUA ATU.

JOHN RANGIHAU
KAI HAUTU

[1 July 1986

The Honourable Ann Hercus
Minister of Social Welfare
Parliament Buildings
WELLINGTON

My Dear Minister

Abide with the grace of God. We submit for your perusal our report "Te Puao-te-Ata-tu" and the heralding light of the new dawn.

The enclosed report is the result of your request to us to produce for you our opinions on aspects of the Social Welfare Department which are detrimental to the Maori people.

It is imperative that the wishes of the people who promote a philosophy of self-help, "Tama tu, Tama ora, Tama moe, Tama mate"—"You stand, you live, you sleep, you die"—be fulfilled. The people are now ready. Thus our report "Te Puao-te-Ata-tu".

Your role now Minister is to address and implement the matters raised in the report. We offer you our sincere greetings for you act as the helms-person, the navigator and the guide for your Maori people in a new age through and beyond the year 2000.

John Rangihau
Chairman]

PREFACE

In July 1985 the Minister of Social Welfare charged this Committee with investigating and reporting to her from a Maori perspective on the operations of one of the largest departments of State whose activities impinge on all sections of the community—the Department of Social Welfare.

The Committee has been conscious of the responsibilities with which we were charged and has welcomed the opportunity to see at first hand what is happening in many parts of our society. As we say in our report we have travelled throughout the country meeting many thousands of people and hearing at first hand what life is like for them in the last decades of the twentieth century.

We have studied from a Maori perspective the history of this country over the last 150 years. The picture is by no means heartening. New Zealand still has a long way to go before we can say we are successfully grappling with the implications of our multi-racial society.

From a cultural perspective our coming to grips with the challenges of racism are equally disturbing.

From a legal perspective we have no doubt that many of the changes made to our statutes since before the turn of the century have not always been in the best interests of Maoridom. Indeed some of the changes went directly against Maori customary preference.

Our impressions of the Department of Social Welfare are that although in general it is staffed by highly dedicated, committed people working under great pressure it is seen as being a highly centralised bureaucracy insensitive to the needs of many of its clients. The Department of Social Welfare, in our view, is not capable of meeting its goal without major changes in its policy, planning and service delivery. We expect, however, that its capability to make the necessary changes will be greatly enhanced by the initiatives advanced in the recommendations of this report.

We comment on the institutional racism reflected in this Department and indeed in society itself. We have identified a number of problem areas—policy formation, service delivery, communication, racial imbalances in the staffing, appointment, promotion and training practices. We are in no doubt that changes are essential and must be made urgently.

We have also studied policies and practices in the social work field and have commented on desirable changes in the Children and Young Persons Act. Changes are equally important in this area as well as in the operations of our courts, of our policies and practices for fostering and care of Maori children and of family case work for Maori clients.

At the heart of the issue is a profound misunderstanding or ignorance of the place of the child in Maori society and its relationship with whanau, hapu, iwi structures.

While we are recommending significant changes to the policies and practices of Government agencies, with particular reference to giving the Maori community more responsibility for the allocation and monitoring of resources, these will be to no avail unless that community in turn picks up the challenges and significantly strengthens its tribal networks.

We have been disturbed at the extent to which Social Welfare institutions and indeed the courts, have a clientele which is predominantly Maori. We think that as a society we cannot survive much longer if we continue to ignore these facts and the situation which give rise to them.

Although we invited the people to talk to us about the operations of the Department of Social Welfare, discussions invariably brought out equally grave concerns about the operations of the other Government departments,

particularly those working in the social area. There is no doubt that the young people who come to the attention of the Police and the Department of Social Welfare invariably bring with them histories of substandard housing, health deficiencies, abysmal education records, and an inability to break out of the ranks of the unemployed. It is no exaggeration to say, as we do in our report that in many ways the picture we have received is one of crisis proportions. To redress the imbalances will require concerted action from all agencies involved—central and local government, the business community, Maoridom and the community at large. We make recommendations for a comprehensive approach accordingly. Our problems of cultural imperialism, deprivation and alienation mean that we cannot afford to wait longer. The problem is with us here and now.

Further there is ample evidence of interest, concern and energy in the community. We and our people hope that its strengths, diversity and ingenuity will combine with the Department in mutual goodwill to herald a new dawn: PUAO-TE-ATA-TU.

John Rangihau

Emarina Manuel

Donna Hall

Hori Brennan

Peter Boag

Tamati Reedy

John Grant

SUMMARY OF RECOMMENDATIONS

Recommendation 1 (Guiding Principles and Objectives)

We recommend that the following social policy objective be endorsed by the Government for the development of Social Welfare policy in New Zealand:

"Objective

- To attack all forms of cultural racism in New Zealand that result in the values and lifestyle of the dominant group being regarded as superior to those of other groups, especially Maori, by:*
 - (a) Providing leadership and programmes which help develop a society in which the values of all groups are of central importance to its enhancement; and*
 - (b) Incorporating the values, cultures and beliefs of the Maori people in all policies developed for the future of New Zealand."*

Recommendation 2

We recommend that the following operational objective be endorsed:

"To attack and eliminate deprivation and alienation by:

- (a) Allocating an equitable share of resources.*
- (b) Sharing power and authority over the use of resources.*
- (c) Ensuring legislation which recognises social, cultural and economic values of all cultural groups and especially Maori people.*
- (d) Developing strategies and initiatives which harness the potential of all of its people, and especially Maori people, to advance."*

Recommendation 3 (Accountability)

We recommend that:

- (a) The Social Security Commission be abolished and be replaced by a Social Welfare Commission. The new Commission shall consist of four principal officers of the department, two persons nominated by the Minister of Maori Affairs after consultation with the tribal authorities, and two persons nominated by the Minister of Women's Affairs. The Minister of Social Welfare may wish to consult the Minister of Pacific Island Affairs on the desirability of a ninth appointee.**
- (b) The Social Welfare Commission, either at the request of the Minister or on its own motion shall:**
 - (i) advise the Minister on the development and changes in policy and scope relating to social security, child and family welfare, community welfare of disabled persons and other functions of the Department of Social Welfare;**
 - (ii) advise the Minister on the co-operation and co-ordination of social welfare activities among any organisations, including Departments of State and other agencies of the Crown or by any other organisations or tribal authority; and**
 - (iii) consult at least once a year with representatives of tribal authorities in a national hui;**

- (iv) recommend to the Minister the appointment of and oversee the work of District Executive Committees for each Social Welfare District Office, and Management Committees for each Social Welfare Institution, and allocate appropriate budgets according to priorities set by these Committees.
- (c) District Executive Committees should be formed in each Social Welfare department district. Each Committee shall consist of up to 9 persons appointed from the community on the nomination of the Maori tribal authorities and the nominations of other community interests. The Director of Social Welfare (in person) and the Director of Maori Affairs are to be members. The Chairperson shall be one of the non-public service members. Members are to be paid in the normal way.
- (d) The District Executive Committees shall be appointed by the Minister of Social Welfare under S13 of the Department of Social Welfare Act 1971, and shall report to the Social Welfare Commission and be responsible for assessing and setting priorities in consultation with the various tribal authorities for the funding of specific family and community welfare projects and initiatives in their areas; for preparing draft budgets for these projects for final approval by the Social Welfare Commission; and for monitoring and reviewing the effectiveness of such projects and initiatives and the appropriateness and quality of the Department's range of services to the district it serves.

Recommendation 4 (Deficiencies in Law and Practice)

We recommend the following amendments to legislation:

- (a) The Social Welfare Act 1971 be amended to provide for the establishment of the Social Welfare Commission.
- (b) The Social Security Act 1964 be amended to provide for the following:
 - (i) Abolition of the Social Security Commission.
 - (ii) Clarify the law so that there is no impediment to verification of age and marital status being established from Marae or tribal records and that a Maori custom marriage is recognised for the purposes of the Social Security Act.
 - (iii) Restructuring of the unemployment benefit so that it can provide greater incentive to work, whether part time or full time, training or entrepreneurial initiative and to provide the flexibility through discretion for the Social Welfare Commission to develop variations of or alternatives to the unemployment benefit that are tailored to the needs of the individual.
 - (iv) Social Security benefit child supplements be made more readily available where the care of Maori children is transferred from natural parents to the grandparents or other relatives.
 - (v) Eligibility to orphans benefit provisions be extended to include the claims of unsupported children, so that payment can be made to whanau members who are looking after these children.
- (c) The Children and Young Persons Act 1974 be reviewed having regard to the following principles:
 - (i) That in the consideration of the welfare of a Maori child,

regard must be had to the desirability of maintaining the child within the child's hapu;

- (ii) that the whanau/hapu/iwi must be consulted and may be heard in Court of appropriate jurisdiction on the placement of a Maori child;
- (iii) that Court officers, social workers, or any other person dealing with a Maori child should be required to make inquiries as to the child's heritage and family links;
- (iv) that the process of law must enable the kinds of skills and experience required for dealing with Maori children and young persons hapu members to be demonstrated, understood and constantly applied.

The approach in recommendation (iv) will require appropriate training mechanisms for all people involved with regard to customary cultural preferences and current Maori circumstances and aspirations;

- (v) that prior to any sentence or determination of a placement the Court of appropriate jurisdiction should where practicable consult, and be seen to be consulting with, members of the child's hapu or with persons active in tribal affairs with a sound knowledge of the hapu concerned;
- (vi) that the child or the child's family should be empowered to select Kai tiaki or members of the hapu with a right to speak for them;
- (vii) that authority should be given for the diversion of negative forms of expenditure towards programmes for positive Maori development through tribal authorities; these programmes to be aimed at improving Maori community service to the care of children and the relief of parents under stress.

Recommendation 5

We recommend that the Social Security Act be reviewed by the Social Welfare Commission with a view to removing complexity of conditions of eligibility and achieving rationalisation of benefit rates.

Recommendation 6 (Institutions)

We recommend that:

- (a) Management Committees drawn from local communities be established for each Social Welfare institution;
- (b) The Committees shall be appointed by the Minister of Social Welfare under S13 Department of Social Welfare Act 1971 and shall be responsible to the Social Welfare Commission for the direction of policy governing individual institutions, allocating resources, making recommendations on the selection of staff and for ensuring that programmes are related to needs of children and young persons and are culturally appropriate;
- (c) Each Committee shall consist of up to 9 persons appointed to represent the community on the nomination of the Maori tribal authorities and on the nomination of other community interests and with one member to represent the Director-General of Social Welfare and one to represent the Secretary of Maori Affairs. The

- Chairperson will be a non-public servant member. Members are to be paid in the normal way;
- (d) As a priority the Committees shall address the question of alternative community care utilising the extended family;
 - (e) The Committees shall have the right to report to the Social Welfare Commission on matters of departmental policy affecting the institutions.
 - (f) Funds be provided to enable children from institutions to be taken back to their tribal areas for short periods to give them knowledge of the history and nature of the areas and to teach them Maori language and culture;
 - (g) Provision be made to enable young people to be discharged to home or community care and to continue to attend schools attached to Social Welfare institutions.

Recommendation 7 (Maatua Whangai)

We recommend that:

- (a) The Maatua Whangai programme in respect of children return to its original focus of nurturing children within the family group;
- (b) Additional funding be allocated by the Department to the programme for board payments and grants to tribal trusts for tribal authorities to strengthen whanau/hapu/iwi development;
- (c) The funding mechanism be through the tribal authorities and be governed by the principle that board payments should follow the child and be paid direct to the family of placement, quickly and accurately and accounted for to the Department in respect of each child. The programmes should be monitored for suitability of placement and quality of care;
- (d) The level of the reimbursement grant for volunteers be increased to a realistic level.

Recommendation 8 (Funding Initiatives)

We recommend that:

- (a) The Departments of Social Welfare, Education, Labour and Maori Affairs in consultation with tribal authorities promote and develop initiatives aimed at improving the skill and work experience of the young long term unemployed;
- (b) The proposed Social Welfare Commission meet with Maori authorities to consider areas of needed investment in urban and rural districts to promote the social and cultural skills of young Maori people and to promote training and employment opportunities for them.

Recommendation 9 (Recruitment and Staffing)

We recommend that:

- (a) Job descriptions for all staff acknowledge where appropriate the requirements necessary for the officer to relate to the community including the needs of Maori and Maori community;
- (b) Interview panels should include a person or persons knowledgeable in Maoritanga;
- (c) The Department provide additional training programmes to develop understanding and awareness of Maori and cultural issues among departmental staff;

- (d) Additional training positions be established for training in Maoritanga;
- (e) Provision be made for the employment of staff to provide temporary relief while other staff attend training;
- (f) Assistance be provided to local Maori groups offering Maoritanga programmes for staff; and
- (g) The Department accredit appropriate Maori people to assist in field and reception work.

Recommendation 10 (Training)

We recommend that:

- (a) The Department take urgent steps to improve its training performance in all aspects of its work;
- (b) The State Services Commission undertake an analysis of the training needs of all departments which deliver social services;
- (c) The State Services Commission assess the extent to which tertiary social work courses are meeting cultural needs for those public servants seconded as students to the courses;
- (d) The Department in consultation with the Department of Maori Affairs identify suitable people to institute training programmes to provide a Maori perspective for training courses more directly related to the needs of the Maori people;
- (e)
 - (i) additional training positions be established for training in Maoritanga at the district level;
 - (ii) provision be made for the employment of staff to provide temporary relief while other staff attend training;
 - (iii) assistance be provided to local Maori groups offering Maoritanga programmes.

Recommendation 11 (Communication)

- (a) The Department ensure appropriate advice to its information staff on the specific public relations and information needs of particular ethnic groups, and to assist with interpretation and translation into Maori;
- (b) Immediate steps be taken to continue to improve the design and function of public reception areas;
- (c) An immediate review be undertaken by an appropriate firm of consultants of the range of all application forms to reduce their complexity;
- (d) That funds be allocated to Social Welfare district offices with a high Maori population to provide some remuneration to Maori people who provide assistance to Social Welfare staff in dealing with Maori clients;
- (e) A toll free calling service to Social Welfare district offices be installed to enable all Social Welfare clients living outside toll-free calling areas to ring the Department free-of-charge (rural areas);
- (f) A general funding programme be established which could be drawn on by rural areas for community self-help projects. These funds could be used for example, to employ a community worker, or to provide back-up funds for voluntary work.

Recommendation 12 (Interdepartmental Co-ordination)

We recommend that:

- (a) The Terms of Reference for the intended Royal Commission on Social Policy take account of the issues raised in this Committee's report;
- (b) The State Services Commission take immediate action to ensure that more effective co-ordination of the State Social Service agencies occurs.

Recommendation 13 (Comprehensive Approach)

We recommend that:

- (a) Immediate action be taken to address in a comprehensive manner across a broad front of central Government, local Government, Maori tribal authorities and the community at large, the cultural, economic and social problems that are creating serious tensions in our major cities and in certain other outlying areas;
- (b) The aim of this approach be to create the opportunity for community effort to:
 - (i) plan, direct, control and co-ordinate the effort of central Government, local Government, tribal authorities and structures, other cultural structures, business community and Maoridom;
 - (ii) harness the initiatives of the Maori people and the community at large to help address the problems;
- (c) The Cabinet Committee on Social Equity and their Permanent Heads be responsible for planning and directing the co-ordination of resources, knowledge and experience required to promote and sustain community responses and invite representatives of commerce, business, Maoridom, local Government and community leaders to share in this task.

Committee Comment

Change of the order contemplated in these recommendations will place quite extreme demands on the human resources of the Department of Social Welfare and the Department of Maori Affairs.

This report contemplates that the social and cultural insights available to the Department of Maori Affairs will be central to the development of strategies that cannot afford to fail.

The Department of Maori Affairs can bring experience and skill in the social dimensions of the Maori world in a measure greater than that available from any other agency of Government. Combined with Social Welfare's depth of practical experience in dealing with the social situation of Maori people these two departments together face the greatest single social and cultural challenge of our times.

PART I—BACKGROUND TO REVIEW

INTRODUCTION

1 In the 15 years since its inception in its present form, the Department of Social Welfare has been concerned at the disproportionately high numbers of Maori in the welfare system compared with the general population.

2 In 1975, the Joint Committee on Young Offenders found that the Maori were over-represented in lower socio-economic groups. Other Government and non-government reports in the last decade have demonstrated that the relative socio-economic status between Maori and non-Maori has remained unchanged for many decades

3 Educational and economic under achievement by Maori people has been reflected in increased crime rates, poor infant and life expectancy rates, high unemployment rates and low incomes.

4 Maori comprise 12 percent of the population, according to the latest census statistics.

- The Maori infant mortality rate is 19.0 per 1000 live births compared with the non-Maori rate of 11.0 per 1000 live births;

- Maori life expectancy is lower than that of non-Maori by 6.98 years for males and 8.46 years for females;

- 62% of Maori leave secondary school without passing at least one subject of School Certificate compared to 28% of non-Maori. On the other hand 9.5% of Maori leave school with UE or a higher qualification compared to 34% of non-Maori;

- 45% of Maori own their own houses (with or without a mortgage) and 50% are renting whereas for non-Maori the comparable figures are 73% owning and 24% renting.

- Maori unemployment is 14% of the Maori labour force. The non-Maori rate is 3.7% of the non-Maori labour force;

- the disparity between the the median incomes of Maori and non-Maori males is \$2,039;

- Maori comprise 50% of prison admissions;

All these factors have led to increasing pressure on the Department of Social Welfare and on its benefits and social work programmes.

5 In recent years, concern has grown at the high numbers of young Maori in the Department's institutions and those who make up its social work case loads. Although departmental statistical summaries have recently indicated a decrease in the rates for court appearances by 10 to 13 year olds and that fewer in this age group may also be coming into the care of the State, there is no corresponding decline in the numbers of 14 to 17 year old offenders who are Maori.

6 The 1982 Human Rights Commission Report scrutinised the Department's treatment of young Maori in its residential institutions following allegations of malpractices. The Commission considered that some practices and procedures raised "serious and substantial" questions. Although there has been change and innovation since then, nevertheless, the inquiry raised public concern and focused attention on young Maori in institutions.

7 Subsequently, Archbishop A H Johnston reported on practices and procedures relating to the care and control of children and young persons in Auckland Social Welfare institutions. A number of areas were identified for attention, including a greater recognition of differing cultural values. The report recommended consultations with Maori representatives to determine how the homes "in which Maori young people predominate" could best reflect the cultural values of their people.

8 In 1984, a Maori Advisory Unit was established in the Department's Auckland regional office, with three Maori staff to advise on policy and programmes to meet the special needs of Maori people. This unit identified various shortcomings in the Department's response to its Maori clients.

9 In a report in 1985, the Maori Advisory Unit concluded that the Department was racist in the institutional sense; it was a typical, hierarchical bureaucracy, the rules of which reflected the values of the dominant Pakeha society. It reported that Maori input to policy was negligible and that insistence on professional qualifications for staff frequently disadvantaged Maori applicants.

10 As well, Maori staff were used to advise on Maoritanga whenever there was a need for this advice, but their ability to do so went unrecognised and unrewarded. The report pointed out that such knowledge and experience was a specialist qualification when the clients were Maori.

11 At the same time, a report by the Women's Anti-racist Action Group also concluded that institutional racism existed throughout the Department in Auckland. It raised such fundamental questions that, coupled with other concerns, it was clear a different approach was required if the Department were not to be perceived as culturally biased in structure, procedure and policy.

12 Against this background, the Minister of Social Welfare established a ministerial committee under Section 13 of the Department of Social Welfare Act, 1971, to advise on a Maori perspective for the Department of Social Welfare.

Department of Social Welfare

13 The Department of Social Welfare is a large government department, with a total expenditure of more than \$5,000 million for the year ended March 31, 1986.

14 There is a network of 73 Social Welfare offices throughout the country, staffed by over 6,000 people. The Department is currently paying over one million social security benefits each fortnight. Each year it processes over 300,000 new applications for benefits, as well as reviewing many of the existing benefits.

15 The Department provides a social work service for individuals and families under stress, with particular emphasis on the care and control of children. There are currently about 10,000 children either under guardianship or supervision by the Department. It also operates a wide variety of social work programmes, ranging from full-time residential care, to preventive work with families and community groups.

16 Social Welfare also administers about 35 different subsidy programmes under which a large range of voluntary welfare organisations and community groups receive financial assistance for their work in the general field of social welfare. This involves an expenditure of about \$40 million in a full year.

17 Further details of the Department are set out in Annex I to this report.

Our Approach

18 The Committee decided that to undertake our task adequately, we had first to listen to the community. We therefore chose to travel around the country to meet the Department's clients in a marae setting, believing that an oral approach to our work was the traditional approach of Maori people to which they would respond. Our records are equally oral, being unedited transcripts of tapes of the proceedings. Written submissions were also invited and details of these are given in the appendix.

19 We held a total of 65 meetings on marae, in institutions and Department offices. We spoke to staff, to community workers, to young people and to judges who sit in the Childrens and Young Persons Court.

20 We had countless discussions and consultations. The faces and the places have been different, the statements have been made in countless different ways, but the messages have been the same.

21 They have been messages of frustration, anger and alienation. They have been messages, though, which have frequently been flavoured with hope, unfulfilled expectations, pride and aroha. The angry sense of powerlessness is not matched with a sense of hopelessness.

22 We have borne the brunt of feelings far wider than anything which lies within the remedies of the Social Welfare Act. We have been confronted with a Maori perception of issues which are deep rooted and structural, issues which combine to produce an Aotearoa in 1986 in which Maori people are overwhelmingly in a state of dependency—mokai in their own land.

23 We spoke with senior Head Office staff and district management of the Department of Social Welfare; with senior staff of the State Services Commission and the Department of Maori Affairs. We spoke about our broad findings with permanent heads from the Departments of Health, Labour, Housing, Education, Justice, Police and the State Services Commission.

24 In our findings we have attempted to address most of the problems raised. We have devised immediate and longer term strategies to enable the Department to achieve the required perspective and, as a matter of urgency, we have proposed an approach to meet problems that, in our opinion, have reached crisis proportions in some areas.

25 While mindful of our terms of reference, we nevertheless believe that most of the difficulties Maori clients have with the Department are reflections of the socio-economic status of Maori in the community. In proposing a Maori perspective for the Department, we cannot ignore the lack of a Maori perspective in the community at large.

26 As we have grappled with the issues raised by the iwi, we have been forced to consider the events and the experiences which created this dependency. The New Zealand experience is little enough understood by New Zealanders and what understanding exists has been largely shaped by settler culture and western academic interpretation.

27 The Maori perception of that experience underlies the substance of this report and we have thought it appropriate to inform you more fully about it by an historical paper in the form of an appendix. Also included in the appendix is an analysis of the Maori and the law and a discussion paper on the many faces of racism.

28 These papers form the philosophical framework for this report.

HISTORICAL, LEGAL AND CULTURAL PERSPECTIVE

Historical Perspective

29 The history of New Zealand since colonisation has been the history of institutional decisions being made for, rather than by, Maori people. Key decisions on education, justice and social welfare, for example, have been made with little consultation with Maori people.

30 Throughout colonial history, inappropriate structures and Pakeha involvement in issues critical for Maori have worked to break down traditional Maori society by weakening its base—the whanau, the hapu, the iwi. It has been almost impossible for Maori to maintain tribal responsibility for their own people.

31 Since the advent of the New Zealand Maori Council, it is often claimed that a consultative body for Maoridom does exist. We point out that the council commands authority only in areas where its district base is grafted on to the old tribal committee structure. In other areas, it has been an inadequate vehicle for expressing the Maori view.

32 Today there is burgeoning support for tribal authorities to resume the traditional role. The Committee, looking back at history, sees that the few examples of Maori successes have had a tribal base and that the only Maori advances have centred on the traditional structures.

33 In proposing a strategy to achieve a Maori perspective for the Department, we believe we cannot ignore the lesson of history: that Maori people must be involved in making the decisions that affect their future. This means direct involvement in Social Welfare policy, planning and service delivery at the tribal and community level.

Legal Perspective

34 The Committee accepts the view that the operation of the law since 1840 has been largely inimical to the interests of the Maori people.

35 The traditional policy of assimilation and one law for all has become so ingrained in national thinking that it is difficult for administrators to conceive of any other, or to appreciate that indigenous people have particular rights to a particular way of life. We believe that society in New Zealand is not aware of the extent to which the law has defeated the maintenance of the Maori way of life.

36 An analysis of Maori and the law is included in the appendix to this report.

The Issue of Racism

37 Having considered historical issues and the events which gave rise to them, we also grappled with the question of racism and considered its many faces.

38 Racism is belief or practice based on the assumption that one race, culture or ethnic group is inherently superior or inferior to another. Societies are racist, as are individuals, but few are avowedly racist.

39 Racism is commonly confused with social class attitudes. The latter are often used as explanations or excuses for behaviour which is basically racist.

40 Hostility on a basis of race or ethnicity is sometimes understandable even though it should be resisted. Acts of violence by a member of one group may create hostility against the whole group to which the individual belongs—especially if he or she belongs to a minority; but this should be seen to be irrational and illogical thinking producing damaging stereotypes in the dominant group's culture.

41 Racist attitudes on the part of disadvantaged minorities towards those they perceive as advantaged or oppressive are nonetheless racist. They are however understandable and should be seen generally as defensive responses by those suffering inequality.

42 Racism may be fuelled by fear, injustice, insecurity or religion. It may be propped up by economic advantage or it may be simply age old prejudice of one group against another group.

The Faces of Racism

43 Racism in New Zealand has been considered in three broad forms. These are personal racism, cultural racism and institutional racism.

44 Personal racism manifested by attitude or action is the most obvious form and the one most easily confronted. Although it is not now as unfashionable as it was a decade ago there is a considerable reservoir of social resistance to it and a range of law and social practice arrayed against it.

45 Cultural racism is manifested by negative attitudes to the culture and lifestyle of a minority culture or the domination of that culture and its efforts to define itself by a power culture. An obvious form is the selection by a power culture of those aspects of the minority culture which it finds useful or acceptable. Essential dimensions of the minority's values and lifestyle are discarded to its detriment. Tourism, education and advertising offer numerous examples.

46 The most insidious and destructive form of racism, though, is institutional racism. It is the outcome of monocultural institutions which simply ignore and freeze out the cultures of those who do not belong to the majority. National structures are evolved which are rooted in the values, systems and viewpoints of one culture only. Participation by minorities is conditional on their subjugating their own values and systems to those of "the system" of the power culture.

47 A paper entitled "The Faces of Racism" explores the issue more extensively. It is attached as an Appendix to this report.

Biculturalism

48 The Committee sees Biculturalism as the appropriate policy direction for race relations in New Zealand. It is considered as the essential prerequisite to the development of a multi-cultural society.

49 In our view policies and social objectives rooted in the concept of multiculturalism are commonly used as a means of avoiding the historical and social imperatives of the Maori situation. These should be addressed in a context of bicultural policy.

50 When applied to the functioning of the Department of Social Welfare we interpret biculturalism as the sharing of responsibility and authority for decisions with appropriate Maori people.

51 In functional terms we are concerned that decisions should be founded on the right information obtained from the right people. We perceive a social and cultural partnership here—not separatism.

52 Biculturalism involves understanding and sharing the values of another culture, as well as understanding and/or preserving another language and allowing people the choice of the language in which they communicate officially.

53 Biculturalism also means that an institution must be accountable to clients of all races for meeting their particular needs according to their cultural background, especially, in the present case, Maori.

PART II—WHAT WE HEARD

54 The people certainly grasped the opportunity to voice their concerns, criticisms and grievances. During the many marae discussions we captured the great depth of feeling and hope of the people as we sat and listened and learned.

55 We heard, for example, kaumatua explain the indignity of having marae or tribal records ignored as sole evidence of age. We heard of bewilderment at the lack of acknowledgment of a Maori custom marriage. We heard the anxiety, frustration and despair of the young unemployed who struggle to understand the rules of entitlement to benefit.

56 We heard of the unfairness of a benefit system that taxes some and not others and that differentiates between people though their needs are similar.

57 And we heard of the inflexibility of the procedures in both city and country which put people to expense and inconvenience due to the failure or delay of the Department itself.

58 We heard the cry of young Maori women about the insensitivity of a pakeha benefit process which required them, for example, to describe rape by a husband.

59 We heard of the indignity of the aged being treated with scant respect for their needs and for their lack of knowledge of their entitlement.

60 We heard the young and the elderly express heartfelt loss of each other through processes which keep them apart.

LITANY OF SOUND

61 Like a litany of sound—Ngeri—recited with the fury of a tempest on every marae, and from marae to marae came the cries:—

"Asking the people to carry something some other department doesn't want to spend money on."

"In two years, expected to clean up 150 years-old mess."

"Have to patch up education failures."

"View clients as irresponsible and somehow deserving of their poverty, powerlessness and deprivation."

"Get no recognition and or pay for performing special Maori duties."

"White males at the top and middle."

"An institution of social control."

"DSW nurtures dependence & self hatred rather than independence and self-love."

"Give us the money and let us do it."

"Racist from the top to bottom."

"Removes power from the people to look after themselves."

"Supports deprivation status of clients and social injustice."

"Maori staff have a feeling of being unheard; feeling of being turned away; feeling of anger."

"Department has taken over children in large numbers."

"Violence done to tribal structures; violence done to cultural values."

"Angry about powerlessness and denigration of culture and society of the people of the land."

"Don't experience beauty and nobility of Maoridom."

"Don't meet Maori people in their own world."

"Reliance on Maori staff for bi-cultural effect."

"Used to window dress Department."

"Power structure in Department is such that hierarchy of power equals delay in money or help."

"Entry criteria are academic and therefore preclude automatically most Maori and Island people."

"Entirely monocultural."

"Does to people rather than for people. Implies a right of power over people; and subsequent control of them."

"Where need is greatest, resources are least, for example, Ruatoria."

"Removal of responsibility from people—people not given the information. Don't know their rights; don't know what the Department's doing."

"Pakeha control of Maori."

"Their child care processes are undermining the basis of Maori society or have already done so."

"People have been institutionalised and rendered helpless."

"Rendered children and parents helpless at a great cost to racial, tribal and personal integrity."

"Maori people being allowed to look after themselves—to be given back the power to provide their own welfare."

SERVICE DELIVERY

62 The Maori community had serious criticisms of the Department and its ability to deliver services which met their needs as consumers. While criticism varied from district to district, and some districts had made conspicuous efforts to meet the needs of Maori clients, problems were aired in almost every district we visited.

"... when people come into the department we've already taken away a lot of their respect".

"... Social Welfare offices when we enter makes us feel as through we're criminals. That's for sure. The ones we've got behind the counters one look at their faces tells you, dumb Maoris coming in. Don't know how to fill the forms".

"... it's a pakeha bureaucratic system. It drives the average pakeha woman up the wall, so God knows what it would do for a Maori person who doesn't know very much about the pakeha way of working".

"The decision and policy making power and control is concentrated in the hands of a few who are mainly white, middleclass and male".

The Interface with the Client

63 People felt the Department's offices were unwelcoming and impersonal, lacked privacy and adequate soundproofing. Counters were seen as creating barriers between "them" and "us" and children were not catered for in waiting rooms. It was obvious to us that offices appeared to work better and were closer to the people they served where there were fewer than about 150 staff employed.

64 We heard constantly that counter staff were too young, inexperienced, insensitive, poorly trained and judgmental. People were frustrated by having to deal with staff who did not know sufficient about entitlement conditions for the appropriate benefits, seemed unaware of the trauma some of the clients might be in, and were ignorant of Maori view points or values.

65 It was suggested that training programmes should be designed to raise the level of awareness of Maori culture and should also incorporate training in personal skills and some knowledge of New Zealand history. A compelling need was for front-line staff to be fully aware of the range of assistance available and to have the authority to make decisions and give authoritative advice.

66 One of the major criticisms of the Department concerned the numbers of Maori people employed. People believed that more Maori people, particularly mature people well grounded in both Maori and Pakeha lifestyles were needed in both the front line and as decision makers. Maori staff often complained that they were used as window dressing and expected to share the knowledge of their culture whenever required without having this knowledge recognised as a work-related skill.

67 Because of the insistence on academic qualifications for many positions in the Department, Maori people saw this as effectively locking the gate against Maori applicants. People asked for qualifications to be interpreted broadly. Life experience, fluency in Maori language and ability to relate to another cultural group should be qualifications for certain positions. These skills should be recognised in classification, salary and grading.

68 We were also told that there is a need for a substantial review to assess the relevance of the academic approach in social work to the needs of the department's clients and that it should be aimed at making the academic environment more hospitable to the sorts of qualities we were advised as being desirable.

69 People asked for more information about entitlements and services, written in language easily understood. They also asked for more Maori speakers at the interface to explain services to them and for people to be employed to help with form filling and to put clients at ease in unfamiliar surroundings. It was pointed out by many that forms were too complicated and that it would be helpful if documents were also presented in Maori.

Social Work

"The social work education system of residential child care work which was imposed on the Maori people was based on the arrogant assumption that the culture of the Pakeha coloniser was far superior and preferable to the Maori and other Polynesian life style."

70 In the area of social work, there were many calls for Maori people to do the work of the "professional" workers. Whereas community workers saw themselves as being on call 24 hours a day, social workers were seen by some to work for only the prescribed hours. The complaint was strong that valuable skills were often used but not paid for when volunteers or community workers were used as a cultural resource for dealing with Maori people.

71 The emphasis on the professionalism of social workers and their academic training was seen as discriminating against Maori people who were often qualified by life and culture to do the work more effectively.

72 Maori people complained that social work practices in regard to court procedures, adoption and family case work contributed to the breaking down of the whanau system and the traditional tribal responsibilities of the Maori lifestyle.

73 Departmental foster care was frequently seen as insisting on unrealistically high standards. This often resulted in children becoming dissatisfied with their own homes which could not provide the material and recreational standards to which they had become accustomed.

74 The area of fostering and adoption and the practice of confidentiality caused considerable concern. This not only denied the extended family its traditional rights but often resulted in a child being placed without any information about tribal identity being available for proper consideration. It was also stated that adoptive and foster parents were selected on the Pakeha basis of material values, while the ability of Maori applicants to bring up a child in its own whanau, surrounded by tribal aroha, was ignored.

75 The Maatua Whangai programme received a great deal of attention. The claims were that the programme is under-resourced. We deal with Maatua Whangai later on, but simply record the fact that great things are expected of the programme by the Maori people.

"That's all I have stood up to say—what is happening out in the rural areas. I'll put it to you, that there should be some changes there, to take into consideration what difficulties people in rural areas are going through. Especially when they have to report in. The distance involved in travelling to sort out these matters before they are able to get any money to get groceries and things that are necessary to live."

76 In small areas, for example Ruatoria, Te Kaha, Kaitaia and the West Coast (South Island), people spoke of the costs of travelling and making telephone calls to apply for benefits or to make inquiries. In some cases, the cost of travel could almost equal the payment received. The requests were for more regular servicing visits, or for local agents to be appointed. The services most required locally were the payment of benefits and pensions, and social workers. People also asked for free toll calls to inquire about benefits and pensions to prevent the high charges incurred while department staff located files and obtained decisions. Generally, rural clients felt they were disadvantaged compared with urban people.

PART III—OUR CONCLUSIONS

77 A principal consumer of the Department of Social Welfare is Maori; not on the basis of population but on the basis that the operation of history has made Maori people dependent on the welfare system. The Committee views this as a negative achievement. Its recommendations therefore will deal with proposals for positive achievement, both in short-term initiatives and long-term strategy for re-building the basis of independent Maori society.

78 As we travelled around the country, the most consistent call we heard was for Maori people to be given the resources to control their own programmes. We have responded to this in ways that do not discriminate against people of any culture while enabling Maori people to share and to control where applicable the allocation of resources in communities.

79 We believe that, in reporting on a Maori perspective for the Department of Social Welfare, we are in fact reporting on needs which impact on all Government departments. A main thrust of our report is therefore to do with co-ordination of resources among departments and the transference of authority over the use of those resources closer to the consumer.

80 Our recommendations are based on the expectation that Maori people will respond by participating in the strengthening of their tribal networks. We believe that our recommendations will assist and encourage the re-emergence of Maori management systems with their special blending of spiritual and pragmatic values. We also believe the co-ordination of Maori and non-Maori systems offers an opportunity for this country to develop a unique social service delivery.

81 It is our view that the presence of racism in the Department is a reflection of racism which exists generally within the community. Institutional racism exists within the Department as it does generally through our national institutional structures. Its effects in this case are monocultural laws and administration in child and family welfare, social security or other departmental responsibilities. Whether or not intended, it gives rise to practices which are discriminatory against Maori people.

CAPABILITY OF DEPARTMENT

"I see it as a department speaking from a level above the people, not able to reach down to the grass roots, where the people are at. If you cannot come down to the people how can you help them. I would like to suggest that the department open up its corridors to the Maori people."

"This hui was to discuss a Maori perspective for Social Welfare. When we had the panui for this hui, got very cynical about it, got very hoha about it because it is filling our guts and telling our concerns to deaf ears. People don't listen. I sit in there with people and I'm telling them what its like for a Maori kid, they don't understand, they don't believe me. That's institutionalised racialism. What is racism. Its prejudice, inaction."

82 We were asked to assess the current capability of the Department in relation to the declared goal. Taking into account all that we heard and our own observations and impressions, the inescapable conclusion of the Committee is that the Department of Social Welfare is not capable of meeting the goal without major changes in its policy, planning and service delivery. We expect, however, that its capability to make the necessary changes will be greatly enhanced by the initiatives advanced in the recommendations of this Committee.

83 The Committee finds that the staff in general are dedicated people, committed to working for the welfare aims of the Department. However, they have lacked the leadership and understanding to relate sensitively to their Maori clients.

84 The Committee regards change within the Department as essential if the kinds of problems identified to us by Maori people are to be overcome and if the Department is to relate to their specific needs.

85 The Department is in the process of changes designed to bring decision making and supportive mechanisms closer to the people it serves. Our recommendations can therefore be accommodated more quickly than might otherwise have been possible.

GUIDING PRINCIPLES AND OBJECTIVES

86 The Department has developed a Management Plan which includes in its statement of goals the following:—

"To meet the particular needs of Maori people in policy, planning and service delivery while giving due attention to the needs of other ethnic minority groups."

87 The Committee endorses the above, as a start for the Department, as a bi-cultural approach in a way that does not offend other cultural groups.

88 But for clients and staff, the Department requires a statement of guiding principles and goals that specifically exclude any racist interpretation. The wording of the new objective below explains racism very clearly. We believe that by leaving it in no doubt what is meant by racism, the dangers of cultural and institutional racism occurring in the Department will be minimised.

89 During our deliberations, we thought much about racism as it affects New Zealand society. The statement of a policy objective for Social Welfare that we have provided could generally apply to all departments of State. However, in this report it is directed only at the Department of Social Welfare. We think the statement below is a lasting one which can incorporate the major activities of the Department.

Recommendation 1

We recommend that the following social policy objective be endorsed by the Government for the development of social welfare policy in New Zealand:

"To attack all forms of cultural racism in New Zealand that result in the values and lifestyle of the dominant group being regarded as superior to those of other groups, especially Maori, by:

- (a) Providing leadership and programmes which help develop a society in which the values of all groups are of central importance to its enhancement; and*
- (b) Incorporating the values, cultures and beliefs of the Maori people in all policies developed for the future of New Zealand."*

Recommendation 2

We recommend that the following operational objective be endorsed:

"To attack and eliminate deprivation and alienation by:

- (a) Allocating an equitable share of resources.*
- (b) Sharing power and authority over the use of resources.*
- (c) Ensuring legislation which recognises social, cultural and economic values of all cultural groups and especially Maori people.*
- (d) Developing strategies and initiatives which harness the potential of all of its people, and especially Maori people, to advance."*

ACCOUNTABILITY

"All we ask you for is the resources to go into the right place so that when you push the button something will happen because I'm saying now that if the tribal involvement is not involved, you push the button, it's going to be the wrong button if it's not a tribal one."

"The strength of the New Zealand people is in their wakas and in their tribes and within those wakas and within those tribes are families that have to be strong and they got to rely on their tribal identity to be strong because. . ."

"People should earn enough to support their family without having to have assistance from the department and I think the Department of Social Welfare should be gearing itself to making people more self-reliant and bringing back their self-respect and regardless of what colour people's skins are."

90 Public servants and Public Service departments are accountable to the Minister and the Government of the day for the implementation of Government policies and for the expenditure of public money. Departments are also accountable to the community for the quality of service delivered to their clients.

91 In the Department of Social Welfare urgent steps need to be taken at the national and district policymaking levels to bring a Maori perspective into both of these areas.

92 In common with other Government departments, the Department of Social Welfare has few if any Maori in the upper levels of its hierarchy.

The Social Security Commission, which sets policy directives and decides precedent and procedure, comprises four Pakeha male officers of the Department. While not wishing in any way to deny the professionalism and commitment of present and previous members of the Commission, the Committee believes this structure must be changed to ensure it is representative of the community the Department serves. Its composition should include people outside the Department and the Public Service to add an external perspective to its decision making.

93 As well, in considering the changes necessary, the Committee concluded that the Commission's focus has been too narrow. The Commission, we consider, should carry a brief over the whole of its welfare functions to strengthen policy integration within the Department itself.

94 At the district level, the community should be able to share in setting priorities for allocating resources for community initiatives and projects and for family development. We also think it is important for the community itself to become accountable for the use of those resources. As well, it should be given the capability of monitoring the Department's service delivery in its district.

95 We propose the establishment of local committees for each Social Welfare district, their composition reflecting the client groups in the communities of each district. The Committee suggests that each local committee comprise up to nine persons. As in most districts the majority of Social Welfare clients are Maori, we would suggest that a typical composition would be say, up to four Maori persons, three persons representing other interests in the community, and the District Directors of the Department of Social Welfare and the Department of Maori Affairs. The Maori representatives should be identified from the tribal groups of the Social Welfare district after consultation with the various tribal authorities. We would expect that the special interests of women and young people would not be overlooked in the selection of committee personnel.

Recommendation 3

We recommend that:

- (a) The Social Security Commission be abolished and be replaced by a Social Welfare Commission. The new Commission shall consist of four principal officers of the department, two persons nominated by the Minister of Maori Affairs after consultation with the tribal authorities, and two persons nominated by the Minister of Women's Affairs. The Minister of Social Welfare may wish to consult the Minister of Pacific Island Affairs on the desirability of a ninth appointee.**
- (b) The Social Welfare Commission, either at the request of the Minister or on its own motion shall:**
 - (i) advise the Minister on the development and changes in policy and scope relating to social security, child and family community welfare of disabled persons and other functions of the Department of Social Welfare;**
 - (ii) advise the Minister on the co-operation and co-ordination of social welfare activities among any organisations, including Departments of State and other agencies of the Crown or by any other organisations or tribal authority; and**
 - (iii) consult at least once a year with representatives of tribal authorities in a national hui;**

- (iv) recommend to the Minister the appointment of and oversee the work of District Executive Committees for each Social Welfare District Office, and Management Committees for each Social Welfare Institution, and allocate appropriate budgets according to priorities set by these Committees.
- (c) District Executive Committees should be formed in each Social Welfare Department district. Each Committee shall consist of up to 9 persons appointed to represent the community on the nomination of the Maori tribal authorities and the nominations of other community interests. The Director of Social Welfare (in person) and the Director of Maori Affairs are to be members. The Chairperson should be one of the non-public service members. Members are to be paid in the normal way.
- (d) The District Executive Committees shall be appointed by the Minister of Social Welfare under S. 13 of the Department of Social Welfare Act 1971, and shall report to the Social Welfare Commission and be responsible for assessing and setting priorities in consultation with the various tribal authorities for the funding of specific family and community welfare projects and initiatives in their areas; for preparing draft budgets for these projects for final approval by the Social Welfare Commission; and for monitoring and reviewing the effectiveness of such projects and initiatives and the appropriateness and quality of the Department's range of services to the district it serves.

DEFICIENCIES IN LAW AND PRACTICE

The Social Welfare Act

96 Amendments to legislation will be necessary if our recommendations for a Social Welfare Commission are accepted. The Social Security Act will require amendment to abolish the Social Security Commission and provide for a review process with appeal to the Social Security Appeal Authority established under section 12 (c) of that Act. In addition the Social Welfare Act 1971 will require amendment to provide, to the extent necessary, for the establishment of our proposed Social Welfare Commission.

The Social Security Act

97 As we have reported elsewhere, however, other amendments to the Social Security Act are in our view necessary to ensure that evidence as to verification of age and marital status can be established by authoritative Marae or other tribal records.

98 The Committee heard also the complexity of the law in relation to the eligibility requirements for social security benefits and agrees that a rationalisation of the law is almost a prerequisite to understanding of entitlement. Particularly is this so for the Maori elderly, but also the Committee suggests, appropriate to improve the level of understanding to all New Zealanders.

99 We have become aware of difficulties with the payment of social security benefits for children who are, in keeping with Maori custom, in the care of grandparents or other relatives rather than the natural parents. There

have also been difficulties with payments for children in cases where whanau members are unwilling or unable to support them. In such cases it has been the practice to take the children into Social Welfare care so that foster care payments can be made. The Committee believes it is inappropriate to place a child in State care merely for financial reasons. We consider that payments of social security benefits should be made sufficiently flexible to accommodate the special nature of Maori "adoptions" within the extended family.

100 The Committee believes that the unemployment benefit is essentially negative in character. While we are in no doubt that for many beneficiaries it is an essential payment, providing bridging income between jobs, nonetheless we think it ought to be restructured to provide greater incentive to work (whether part time or full time), to train or to undertake some entrepreneurial initiative. The Committee recommends, therefore, that the law be amended to provide the authority for the Social Welfare Commission to develop variations on or alternatives to the payment of unemployment benefit. This would cover cases where the need of the individual can be met better by tailoring the payment to appropriate need for work, training or individual or collective enterprise.

Children and Young Persons Act 1974

101 During our inquiries, we were invited by the Minister of Social Welfare to recommend changes to the Children and Young Persons Act 1974. The Committee welcomed the opportunity to report, and a copy of this report is attached as Annex II.

102 The Committee considered a substantial ideological change necessary if the Act were to adequately cater to Maori needs. It did not therefore propose specific amendments but urged that the revision of the Act be shaped around the principles that follow.

(a) Family and Community Involvement

103 The Maori child is not to be viewed in isolation, or even as part of nuclear family, but as a member of a wider kin group or hapu community that has traditionally exercised responsibility for the child's care and placement. The technique, in the Committee's opinion, must be to reaffirm the hapu bonds and capitalise on the traditional strengths of the wider group.

104 This needs emphasis. The guiding principle in the current legislation is that the welfare of the child shall be regarded as the first and paramount consideration. There need be no inherent conflict between that and the customary preference for the maintenance of children within the hapu. The current principle is seen in practice as negating the right of the group to be represented or to be heard in the proceedings.

105 The Committee heard several complaints of children placed with foster parents outside of the kin group to meet the child's immediate and material needs but without any (or any adequate) attempt to find foster parents within the hapu.

106 The Committee was told the hapu was rarely consulted, sometimes as an omission, but more usually through a positive opinion that the hapu had no right to be involved, or because of an exaggerated emphasis on "confidentiality".

107 The Committee considers these practices in urgent need of review. An affirmative statement of the hapu principle in the governing legislation

is now needed. The physical, social and spiritual wellbeing of a Maori child is inextricably related to the sense of belonging to a wider whanau group.

(b) Process

108 The Court processes must be seen as relevant to the young Maori. It requires, in the Committee's view, that officers of the Court are sensitive to Maori needs, and that there is a place of status for the child's kin group. To the Committee it appeared many Maori viewed the Court processes with an enlarged sense of alienation, manifest in a range of attitudes from suspicion and fear to blatant derision and contempt. New courts and special Judges would be, in its opinion, as unnecessary as they would be unduly costly, but the need for special training, a greater awareness among Court officers, and substantial reform in procedures, seemed to the Committee to be self evident.

(c) Preventive Initiatives

109 The judicial determination of problems involving the child must still be viewed as the course of last resort. The restrengthening of hapu bonds and responsibilities, and the funding of group initiatives to facilitate the Maori goal of caring for their own children, offers, in the Committee's view, the best hope for improving Maori performance, and enabling workable solutions either outside of the Court, or as a complement to the judicial function.

110 The channelling of resources to proposals for positive Maori development is dealt with more fully elsewhere in this report. For now, the Committee considers that any revision of the Children and Young Persons legislation should encapsulate this principle by enabling the appropriation of funds for programmes within hapu and tribal groups.

111 We suggest that it would be appropriate to look at the law in USA and Canada relating to the rights of kin groups within indigenous cultures and how they deal with their young people.

Recommendation 4

We recommend the following amendments to legislation:

- (a) The Social Welfare Act 1971 be amended to provide for the establishment of the Social Welfare Commission.**
- (b) The Social Security Act 1964 be amended to provide for the following:**
 - (i) Abolition of the Social Security Commission.**
 - (ii) Clarify the law so that there is no impediment to verification of age and marital status being established from Marae or tribal records and that a Maori custom marriage is recognised for the purposes of the Social Security Act.**
 - (iii) Restructuring of the unemployment benefit so that it can provide greater incentive to work, whether part time or full time, training or entrepreneurial initiative and to provide the flexibility through discretion for the Social Welfare Commission to develop variations of or alternatives to the unemployment benefit that are tailored to the needs of the individual.**
 - (iv) Social Security benefit child supplements be made more readily available where the care of Maori children is**

transferred from natural parents to the grandparents or other relatives.

- (v) Eligibility to orphans benefit provisions be extended to include the claims of unsupported children, so that payment can be made to whanau members who are looking after these children.
- (c) The Children and Young Persons Act 1974 be reviewed having regard to the following principles:
- (i) that in the consideration of the welfare of a Maori child, regard must be had to the desirability of maintaining the child within the child's hapu;
 - (ii) that the whanau/hapu/iwi must be consulted and may be heard in Court of appropriate jurisdiction on the placement of a Maori child;
 - (iii) that Court officers, social workers, or any other person dealing with a Maori child should be required to make inquiries as to the child's heritage and family links;
 - (iv) that the process of law must enable the kinds of skills and experience required for dealing with Maori children and young persons hapu members to be demonstrated, understood and constantly applied.

The approach in recommendation (iv) will require appropriate training mechanisms for all people involved with regard to customary cultural preferences and current Maori circumstances and aspirations;

- (v) that prior to any sentence or determination of a placement the Court of appropriate jurisdiction should where practicable consult, and be seen to be consulting with, members of the child's hapu or with persons active in tribal affairs with a sound knowledge of the hapu concerned;
- (vi) that the child or the child's family should be empowered to select Kai tiaki or members of the hapu with a right to speak for them;
- (vii) that authority should be given for the diversion of negative forms of expenditure towards programmes for positive Maori development through tribal authorities; these programmes to be aimed at improving Maori community service to the care of children and the relief of parents under stress.

Recommendation 5

We recommend that the Social Security Act be reviewed by the Social Welfare Commission with a view to removing complexity of conditions of eligibility and achieving rationalisation of benefit rates.

Institutions

"In Social Welfare they give money for other people to look after us yet they don't give any money to our parents . . . It's pretty hard to live with someone you don't know. And I think its wrong to put us in a home . . . instead of giving money to our parents to look after us, that's one thing they haven't got. After a while you see kids going out pinching stuff they haven't got—see all these hordes of kids going round, and they get jealous . . . burglaries, they get scared after a while. Parents try their hardest to look after you, but you can't help it. You take off again and do the same thing . . . they tell you on and on . . . doing the same thing, and you say, ah yes, I like where I'm going, and you see something you want and you get what you want, and end up going back to prison again, or back to the home, and your parents worry all the time and try their hardest, and you just turn your back on them without knowing that they care. It's pretty hard to get along."

112 The Committee notes that the great majority of residents of Social Welfare institutions are Maori and a good number are of Pacific Island descent. While the aim must be to adopt preventive measures aimed at stopping so many young people being put in these institutions in the first place, the institutions do exist and contain many children and young persons. We have a responsibility to make sure that their needs are properly catered for and that as many of them as possible are placed on the path to rehabilitation. We have been impressed by the success of some institutions which have tackled their responsibilities by trying to re-establish the tribal identities of the young people under their care. We were also impressed by the number of community groups that expressed a concern about the operations of the institutions and who spoke of their willingness to assume responsibility for them both in terms of policies and practices.

113 We think the Department must respond to the challenge from the communities and be prepared to entrust them with more responsibility for the operation of the institutions and its resources. We propose that each institution be under the control of a management committee with membership drawn from the local community in the same way as our proposed District Executive Committees. We see the management committees as having general oversight of the institutions although not responsible for their day to day running. We see them responsible to the Social Welfare Commission for the preparation of proposed budgets, for the allocation of resources once these have been approved and for the overall policies governing the operation of each institution in terms of its programme and recreational and cultural links with the local community. We would also see these committees ultimately being responsible for the appointment of staff, although this could be more of an evolutionary process.

114 As well as general oversight for the running of the institutions, we would see the management committees having a particular responsibility for seeing to what extent the young people in their care could re-establish their tribal identities and subsequently be released to the care of their respective hapu. Past experience has shown, however, that when young people have been released from institutions in this way, the success of this programme depends on the extent to which funding is made available to the tribal groups who assume responsibility for their young people. The management committees would, therefore, have a particular responsibility not only to identify appropriate ways in which young people can be released

but also the extent to which the funding should follow them to their tribal groups.

115 Because we were concerned to find, during our visits to institutions, that many of the young people there did not know their tribal identities, we believe this is a matter that the Management Committees must address urgently. When tribal identities have been established, the question of how many can be released to the care of their hapu can be examined. Indeed, the Committee heard many instances of unsuccessful attempts to settle children in foster care. As a result, the children moved through successive placements, becoming increasingly alienated and resentful at each step.

116 The Committee believes that only by directing resources at strengthening the hapu/iwi kinship ties will this situation be avoided, as placements with direct kin must have a greater chance of success. It is not enough to provide an alternative system to institutions. The necessary degree of responsibility and commitment to a child's welfare and future will be more certain where kinship exists. The Committee believes it is essential that when young people are released, the appropriate level of funding should follow the placement in the community.

117 This will allow the home communities to undertake their responsibilities adequately. The Committee also sees value in an institution establishing cultural enrichment programmes for young people in its care. It is important that such a programme should be appropriately funded so that, for example, the young people could be taken back to their tribal areas for short periods to teach them their heritage: history, culture, language and the nature of their tribal grounds.

118 The Committee was impressed by the success of some of the schools attached to the Social Welfare institutions and recommends that in appropriate cases consideration be given to releasing the young people from the institutions but, at the same time, finding ways in which they could continue to be involved with such schools.

Recommendation 6

We recommend that:

- (a) Management Committees drawn from local communities be established for each Social Welfare institution;**
- (b) the Committees shall be appointed by the Minister of Social Welfare under S. 13 Department of Social Welfare Act 1971 and shall be responsible to the Social Welfare Commission for the direction of policy governing individual institutions, allocating resources, making recommendations on the selection of staff and for ensuring that programmes are related to needs of children and young persons and are culturally appropriate.**
- (c) each Committee shall consist of up to 9 persons appointed to represent the community on the nomination of the Maori tribal authorities and on the nomination of other community interests and with one member to represent the Director-General of Social Welfare and one to represent the Secretary of Maori Affairs. The Chairperson will be a non-public servant member. Members are to be paid in the normal way;**
- (d) as a priority the Committees shall address the question of alternative community care utilising the extended family;**
- (e) the Committees shall have the right to report to the Social Welfare Commission on matters of departmental policy affecting the institutions.**

- (f) funds be provided to enable children from institutions to be taken back to their tribal areas for short periods to give them knowledge of the history and nature of the areas and to teach them Maori language and culture;
- (g) provision be made to enable young people to be discharged to home or community care and to continue to attend schools attached to Social Welfare institutions.

Maatua Whangai

"... the funding should be directed to the Maatua Whangai so that they can channel direct to the families rather than going through the rigmarole of going from one section of Social Welfare to another".

"If the programme is to get the support of the people then it must come back to the whanau base, and when I say that, it must come back with all accountability".

119 The Committee was made aware of the strong support for the Maatua Whangai programme. There is no doubt that many Maori people and officers of the departments involved are committed to the scheme's success. However, the Committee believes that it was a mistake for Maatua Whangai to proceed beyond the pilot stage until success was proved. It seems that too much could have been expected of the programme because it tried to move too far too fast. In our opinion, Maatua Whangai should return to its original focus of nurturing children within their family groups as the primary alternative to a child coming into care. Only when the whanau/hapu is sufficiently strong in numbers of families and supportive networks should the programme try to extend its activities.

120 The Committee notes that a recent review of the scheme by officers of Departments of Justice, Social Welfare and Maori Affairs bases the supportive network on the tribal system through the Trust Boards. This should be encouraged and developed, with any funds available being directed to the development of the whanau network and supporting systems. There are obvious advantages in the kin-based support systems being authorised to handle their own board payments. The Trust Board should therefore have a system in place to transfer payments quickly to each tribal network and to account to the Department and to the community.

121 The Committee also believes that the funding mechanism must be governed by the principle that board payments should follow the child and be paid direct to the family of placement quickly and accurately.

122 The Maatua Whangai programme is an example of a co-ordinated effort between government departments and the community. However it will be effective to the extent that resources of the various departments are co-ordinated and targeted towards needs.

123 We have been impressed by the level and commitment of volunteer support for the Maatua Whangai programme, which indeed relies heavily upon voluntary help. We believe that community involvement in social services is important and that it can meet specific needs not otherwise available.

124 In order to attract and retain volunteers from the Maori community, the reimbursement for out-of-pocket expenses needs to be adequate. It is acknowledged that the amount of reimbursement is small in relation to the value of the voluntary service and the savings to Social Welfare funds.

Recommendation 7

We recommend that:

- (a) the Maatua Whangai programme in respect of children return to its original focus of nurturing children within the family group;
- (b) additional funding be allocated by the Department to the programme for board payments and grants to tribal trusts for tribal authorities to strengthen whanau/hapu/iwi development;
- (c) the funding mechanism be through the tribal authorities and be governed by the principle that board payments should follow the child and be paid direct to the family of placement, quickly and accurately and accounted for to the Department in respect of each child. The programmes should be monitored for suitability of placement and quality of care;
- (d) the level of the reimbursement grant for volunteers be increased to a realistic level.

Rangatahi

"We have youngsters coming into our schools who have the full range of potentials and abilities and they've learnt only one thing from the Education Department out in community schools, and that is that they are failures."

"Our children and young persons need to find their identity in relation to their immediate family, their extended family and their own personal lines of descent."

"As I was saying, we're a new tribe, a brand new tribe, we have our marae. The centre is our marae. That's our marae."

125 In the Auckland area alone recent information gives cause for serious concern. The following estimates are from Auckland Police and schools:

- 300-400 unsupervised young people on the streets (about 90% Maori);
- 200-300 chronic solvent abusers;
- 1%-5% of children, on a daily basis, who should attend school not doing so. (1% is 4 250 children; 5% is 21 250).

126 Figures like these suggest that parental influence has broken down and that Maori networks are not yet strong enough to be really effective. The Committee does not see this as a matter with which the Maori community can be expected to deal themselves. It is imperative for steps to be taken to ensure that there is adequate funding in place to allow a co-ordinated strategy by the Department of Social Welfare and Maori Affairs and the Police which will promote community efforts to strengthen Maori networks and family linkages.

127 The statistics for Maori unemployment are alarming: 14% of the Maori labour force is unemployed compared with 3.7% of the Pakeha labour force. For Maori:

- 20% between ages 15 and 19 years are unemployed.
- 32% of all unemployed between ages 15 and 19 years are Maori.
- 25% of the Maori labour force under aged 25 are unemployed—almost 10 000 of Maori youth.

128 As we mention elsewhere, in the Committee's view much of the expenditure by Social Welfare on unemployment benefits is a negative expenditure. It demands that a person continually fails to get work in order to qualify for continued payments. The cumulative effect of failure on failure

soon destroys incentive and self confidence.

129 The evidence seems overwhelming that the Maori underperformance in social and economic status and law observance is symptomatic of alienation and mono-culturalism leading to the disintegration of traditional sanctions.

130 One Maori initiative which its youth has employed is to form groups to counteract cultural and identity loss.

131 The disintegration of Maori society has occurred over a 150 year period. It shall not be rebuilt in a decade.

132 Though traditional resources survive—our elders, Marae, traditional communities and perhaps above all the language—these point the way back. The reality is that our future is to be built on today's youth, many of whom are alienated from their culture and identity.

133 The monitoring systems for the kohanga reo movement will impact upon the present pre-school generation and will influence the parents of that generation. At the same time the Maatua Whangai programme is aimed at strengthening whanau, hapu, iwi ties.

134 The Committee believes strongly that the generational shift through the kohanga reo initiative promises to be the basis for rebuilding future Maori society based on strong tribal traditional ties. The extended family of Maori society, the whanau linking to hapu and iwi networks, spreads support well beyond the parameter of modern nuclear families. It has always been so.

135 However the Committee believes that Maori youth today is in a vulnerable position leading to crises. This report is committed to the notion that we should spread resources out among the Maori community to help them to:—

- (a) Address themselves to supporting initiatives and projects which will have the dual purpose of educating the youth in their culture and restoring their self worth; and to
- (b) Provide the Maori community with valid and credible support for establishing such initiatives and projects.

136 It may be necessary for youth, men and women, who over the last decade or so have been forced into group activities and initiatives to be embraced with more than just programmes that provide incentives for work and development. They also need nurturing and support that will reunite them with their tribal groups so that they become identified and strengthened.

137 Given the sort of drive that Maatua Whangai is developing, tribal structures will take on renewed vigour. The confidence in the elders will be restored and strengthening of personal identity will produce results.

Funding Initiatives

138 The Committee's resolve is to work through Maori tribal authorities in the allocation of funds for positive initiatives and outcomes.

139 Our commitment is to the attainment of socio-economic parity between Maori and non-Maori by the provision of resources to meet Maori needs on Maori terms. The Maori Economic Development Commission has also recognised that negative funding, or funding that compounds negative outcomes for Maori people—dependency, unemployment, institutionalisation etc—should be redeployed.

140 We recognise that the transfer of funds from negative spending to positive initiatives cannot be immediate. For a period, total expenditure would need to increase as new programmes are put in place. But in time,

double funding would reduce and finally cease as permanent savings are effected through reductions in, for example, the numbers of people in institutions or those receiving unemployment benefits.

141 The Committee endorses the initiatives shown by some Maori tribal authorities who have undertaken entrepreneurial activities—tourism, small businesses etc. Such activities utilise the considerable cultural skills of Maori people and also give employment. We believe it is essential for authorities to invest in urban as well as in rural areas if they are to give the economic leadership for which young Maori people are looking.

142 As a major thrust of this report is the support of positive initiatives to enable Maori people to care for their own, we have concerned ourselves with operating mechanisms. The Committee suggests that the Social Welfare Commission has overall responsibility for the direction of national budgets for institutions, family and community development projects and for diversionary programmes for channelling negative spending into positive investments. The funds released as a result of diversionary policies should be targeted for work, training and cultural activities through tribal authorities.

143 The Commission would allocate funds to committees—district and institution, in consultation with tribal authorities, having regard to needs and priorities. The committees would be accountable for the operation of the budgets and for monitoring the projects. This is to ensure that initiatives and positive development are soundly based and in the interests of both child and family.

144 We list here some examples of Maori community initiatives which impressed the Committee because of their flexibility, creativity, and response to needs. However, we believe that more positive development is required, particularly of programmes in their local areas for the young unemployed. Among programmes we noted for special mention were: Sonny Waru's work with young Maori at Opunake; Eva Rickard's programme at Raglan; the Taumarunui Maatua Whangai operation; the Nga Hau E Wha Trust, Christchurch; the Tuwharetoa initiative; the Whakatohea Trust Board's programme at Opotiki. In some areas the working relationship between Social Welfare and Maori Affairs has produced similarly positive initiatives.

Recommendation 8

We recommend that:

- (a) the Departments of Social Welfare, Education, Labour and Maori Affairs in consultation with tribal authorities promote and develop initiatives aimed at improving the skill and work experience of the young long term unemployed;**
- (b) the proposed Social Welfare Commission meet with Maori authorities to consider areas of needed investment in urban and rural districts to promote the social and cultural skills of young Maori people and to promote training and employment opportunities for them.**

Recruitment and Staffing

"... in the area of staff selection ... there's barriers preventing Maori people from getting through into the positions".

"... instead of employing more social workers, you should be looking to the community, and even though they don't have those so-called qualifications as a social worker, the mere fact that they're doing the work, gives them a heap more credibility ..."

"Many other Maori who feel really uncomfortable in the Social Welfare offices where we usually have to go to get our benefits because its usually all Pakehas, and their attitude is, they've got the power to say yes and no to you. So you know you've got to go there on your hands and knees."

145 We were told that the absence of brown faces inhibits Maori clients of the Department and we accept this. However we are not convinced that the answer to such problems lies in the wholesale recruitment of Maori staff. Nevertheless, a racial imbalance exists in staffing and the Department should monitor this carefully whilst working consistently to redress the imbalance.

146 In our view, it is essential for the Department to recruit more social workers who are Maori or who are knowledgeable in and sensitive to Maoritanga. To recruit such people, it will be necessary to consider the job descriptions for social workers in terms of the clientele with whom they will work, with specific reference to the needs of Maori communities.

147 In making appointments and promotions within the Department, it is important to interpret section 28(5) of the State Services Act 1962 so that the qualifications of Maori people are not under-estimated. If their departmental work involves dealing with Maori clients, job descriptions should state this explicitly and interviewing panels should include people who are knowledgeable in Maoritanga.

148 The Committee identified a need for community liaison officers to work in reception areas of district offices. Their role would be to help clients understand how the Department operates and if necessary, to complete benefit applications etc.

149 There is also a need for such officers to work in the community, such as on the marae, in institutions and in Kaumatua flats. For both groups of people it would be appropriate they be paid on contract to each community for specified periods of time. They would be expected to maintain a close liaison with the local district executive committee which should advise on the initiation and renewal of such contracts.

Recommendation 9

We recommend that:

- (a) job descriptions for all staff acknowledge where appropriate the requirements necessary for the officer to relate to the community including the needs of Maori and Maori community;
- (b) interview panels should include a person or persons knowledgeable in Maoritanga;
- (c) the Department provide additional training programmes to develop understanding and awareness of Maori and cultural issues among departmental staff;
- (d) additional training positions be established for training in Maoritanga;

- (e) provision be made for the employment of staff to provide temporary relief while other staff attend training;
- (f) assistance be provided to local Maori groups offering Maoritanga programmes for staff; and
- (g) the Department accredit appropriate Maori people to assist in field and reception work.

Training

"How can you expect people to give a good service delivery if they're not trained, and they're not trained in anything. We don't get training in bi-culturalism or multi-culturalism, but we certainly also don't get any training in the task that we're put here to do, and until we get task training, plus all the other things that come, I think that our social delivery is dead."

"I'm on secondment to the Staff Training Unit and I agree that the staff should be trained in how to handle multi-cultural issues, but the difficulty is that we as trainers receive no training and I think that this is an issue that should be looked at."

150 The Committee is disturbed at the adverse comments we heard about training programmes in place across the Department and recommends that urgent steps be undertaken to improve departmental performance in the training area.

151 Indeed, the impression gained was that the Department is so overloaded in terms of its day to day operations that the training effort is inadequate to cope and has been unable to keep pace with staff turnover and demands of the work.

152 The training of counter staff in terms of sensitivity to cultural questions has to be stepped up both in quantity and in quality. Although a number of offices were making attempts in this direction by, for example, spending a day on a local marae, there needs to be much more in-depth training before the Department can be confident that its staff are not only sympathetic to but understand the needs of Maori clients much better.

153 Both staff and the community questioned the relevance to the needs of the Maori of much of the university based training of social workers. We were told repeatedly that training programmes were based on North American and European models which we consider inappropriate to New Zealand situations. Furthermore the casework approach to social work which asserts the paramountcy of the individual, is in itself contrary to Maori values, which emphasise the pre-eminence of the group. This serious ideological difference has been noted in more detail in the Children and Young Persons part of our report.

154 The Committee believes strongly in strengthening tribal groups to care for their own. Therefore, it suggests that social work practice should be based on an altered philosophy that studies the needs and responses of the whanau, hapu and iwi.

155 Community questioning of the relevancy of training programmes was not confined to the Department of Social Welfare. Many other departments of state were also criticised. We note the recent review of the Social Work Training Council emphasises the need for a Maori perspective and we endorse this. But in terms of all departments that deliver social services, we believe the State Services Commission must act urgently to analyse the

training needs for social service delivery in the Public Service and set appropriate objectives and methods of achievement across all departments. Further, the Commission should assess the extent to which tertiary social work courses are meeting cultural needs for those public servants seconded as students to the courses.

156 The need for improvement in the Department of Social Welfare is in our view so urgent that we recommend immediate action. The Department should contract appropriate Maori trainers through Department of Maori Affairs to develop courses that introduce a Maori perspective into all aspects of its training programme.

157 If the Department is to achieve the delivery of bi-cultural service, it is essential that the staff who provide the service have an understanding and awareness of Maoritanga and cultural issues. We consider that it is essential for training in Maoritanga to be provided for all Social Welfare staff, by the provision of training resources and by using Maori community resources.

Recommendation 10

We recommend that:

- (a) the Department take urgent steps to improve its training performance in all aspects of its work;
- (b) the State Services Commission undertake an analysis of the training needs of all departments which deliver social services;
- (c) the State Services Commission assess the extent to which tertiary social work courses are meeting cultural needs for those public servants seconded as students to the courses;
- (d) the Department in consultation with the Department of Maori Affairs identify suitable people to institute training programmes to provide a Maori perspective for training courses more directly related to the needs of the Maori people;
- (e)
 - (i) additional training positions be established for training in Maoritanga at the district level;
 - (ii) provision be made for the employment of staff to provide temporary relief while other staff attend training;
 - (iii) assistance be provided to local Maori groups offering Maoritanga programmes.

Communication

*"... Our department is very hung-up on filling in forms...".
"You haven't got a daily bus service here, like in Wellington, you know—you just go and stand on a bus stop—along comes the bus every so many hours. Not here. It might mean next week. Every week that's less money you're not getting".*

158 Insensitivity to Maori tradition and practices are often seen as arrogance and rudeness by Maori clients, particularly by the elderly, and can inhibit people from coming to district offices. The young people, too, can feel uneasy and alienated in uncomfortable waiting rooms and among inexperienced staff.

159 The Committee recommends that the Department have prepared written material as part of a programme of staff awareness to change attitudes by creating a greater understanding of Maoritanga.

160 Where clients have complained of overcrowding, long waiting times and lack of privacy, we recommend investigation of methods of streamlining the operations. There are some very good models among the offices we visited. For instance, in some offices the counters are staffed by experienced people with the ability to identify needs and direct clients to staff who can make decisions.

161 We also recommend that immediate steps be taken to improve district office operations in dealing with their clients, waiting rooms and the design of some Department offices.

162 We think that application forms should be simplified and that staff should be able to explain requirements so that clients can understand. Our recommendation for the employment of liaison officers on contract to work in offices and in the community should redress this area.

163 We found communication between the Department and its clients tended to be better where offices were small and staff members knew each other and their communities well. We were impressed by the efforts made by some offices to identify and meet the needs of clients.

164 We also believe that as part of communicating with its public, district directors and other senior staff should maintain a high profile in their communities and should be very well informed about the commercial and economic situation in their districts.

165 We have observed that a considerable number of Maori people are unaware of many of the income support and other welfare assistance measures available from the Department of Social Welfare because they either do not have access to or cannot understand the Department's publicity and information material.

166 We consider that special attention needs to be given to developing publicity and information material which is both appropriate and accessible to Maori people, and other ethnic groups.

Recommendation 11

We recommend that:

- (a) the Department ensure appropriate advice to its information staff on the specific public relations and information needs of particular ethnic groups, and to assist with interpretation and translation into Maori;
- (b) immediate steps be taken to continue to improve the design and function of public reception areas;
- (c) an immediate review be undertaken by an appropriate firm of consultants of the range of all application forms to reduce their complexity;
- (d) that funds be allocated to Social Welfare district offices with a high Maori population to provide some remuneration to Maori elders who provide assistance to Social Welfare staff in dealing with Maori clients;
- (e) a toll free calling service to Social Welfare district offices be installed to enable all Social Welfare clients living outside toll-free calling areas to ring the Department free-of-charge;
- (f) a general funding programme be established which could be drawn on by these areas for community self-help projects. These funds could be used for example, to employ a community worker, or to provide back-up funds for voluntary work.

Co-ordination

"Staff/client relations, staffing recruitment, cultural misunderstanding and other problems associated with reception areas are the tip of a huge iceberg. From this point, difficulties experienced by Maori people in their interaction with the department snowball into many areas. This could indicate that a major reassessment rather than minor adjustments are needed."

167 All the community groups and many of the staff to whom we spoke raised the problems of lack of interdepartmental co-ordination. From the clients' viewpoint, the problems were mainly to do with unemployment, where people have to deal with both Social Welfare and the Department of Labour. They pleaded for one department to do the job.

168 Again, the criticisms we received from the community about the Department of Social Welfare could equally apply to other departments, particularly those working in the social service area: Education, Justice, Health, Labour, Maori Affairs.

169 We also were given a clear picture of problems that need addressing across the board. The point was made repeatedly, for example, that the clients of the Social Welfare Department or Justice, had records of indifferent health, poor educational achievement, unemployment, inadequate housing etc. These problems plainly require a co-ordinated approach from Government agencies.

170 Smaller, rural communities spoke of difficulties due to lack of transport. It was suggested that joint representation by Government departments in small towns could be feasible, thereby bringing several services closer to the clients, with particular benefits for social welfare beneficiaries.

171 Although the picture varied from centre to centre, we were told by the staff about the lack of co-ordination among departments and their concern that no mechanism for co-ordination appeared to exist even when they were dealing with the same clients. Inter-departmental rivalries and jealousies seemed to interfere with any joint operation. We regard it as a matter of urgent priority for the State Services Commission to take steps to ensure more effective co-ordination among its State social service organisations.

172 Indeed, the Committee did consider whether a transfer or regrouping of welfare functions of the key welfare departments could be possible in order to make the delivery of welfare services more effective. However, we resisted recommending such an option. We believe that the strength of the Maori family will return, but that this strength will take time to be restored. We also believe that the department's concern must be to take advantage now of the tremendous drive amongst Maoridom to improve its family strength. Therefore, immediate and broader term problems have to be addressed by departments and agencies working together to direct existing resources to best possible advantage.

173 The Committee notes in this regard, the Government intends to establish a Royal Commission on social policy and no doubt, if structural change or shift in responsibilities is required, such change will follow the examination by this commission of the equity of resources and their use as between the different sectors. We are concerned only with the Department of Social Welfare and its capability to combine with other departments and agencies to address the social problems that exist now. We think it important that the Terms of Reference for the Royal Commission take account of the issues raised in our report.

Recommendation 12

We recommend that:

- (a) the Terms of Reference for the intended Royal Commission on Social Policy take account of the issues raised in this Committee's report;
- (b) the State Services Commission take immediate action to ensure that more effective co-ordination of the State Social service agencies occurs.

A COMPREHENSIVE APPROACH

174 The Committee observed and heard at first hand the frustration, the resentment and even anger that arise when there are serious structural imbalances in society. The symptoms of these imbalances are unemployment, poor housing, street kids, young offenders, homelessness, dropouts, child abuse, alienation, family disruption, low incomes, low self esteem, lack of opportunity.

175 The Committee is convinced that only a concerted effort by Government and the community can address the crisis that is occurring not only in the larger city areas but in some rural centres as well. The problem is of such magnitude that the response requires a major shift of social and economic resources among all social service and community agencies that can deliver them.

176 The need is urgent. A sense of injustice arises from:

—a perceived lack of understanding of the reception and treatment of the problems faced by the community;

—a sense of injustice towards law enforcement, legal, judicial, penal and welfare systems;

—a sense of rejection and failure by an education system within which many of the young fail to reach their potential and leave under educated and underskilled;

—unemployment;

—acute difficulties in finding independent accommodation;

—feelings of prejudice and discrimination leading to young people seeking common identity within groups and gangs.

177 The above ingredients are likely to make a conventional, individual, departmental or caseworker approach inadequate. We believe the approach must be integrated and comprehensive and supported by local and central Government, Maoridom, business—in fact, by the whole community.

178 In putting this view forward we note and record comments of Lord Scarman in his report on the Brixton disorders¹:

“ the lack of an effective co-ordinated approach to tackling inner city problems. . . . conflicting policies and priorities as between central and local government . . . appear to have been a frequent source of confusion and reduced drive.”

Again,:

“ local communities should be more fully involved in the decisions which affect them.”

¹“The Brixton Disorders 10-12 April 1981: Report on an Enquiry by the Rt. Hon. Lord Scarman OBE.”

"... Inner city areas are not human deserts: they possess a wealth of voluntary effort and goodwill. It would be wise to put this human capital to good use."

And on the co-ordination of the Social Services:

"There is also, I suggest, scope for much closer liaison between the police, the other local services—the probation service, social services and housing departments and the voluntary sector."

We have also noted the United States Report of the National Advisory Commission on Civil Disorders (1968):

"The only genuine, long-range solution for what has happened lies in an attack—mounted at every level—upon the conditions that breed despair and violence. All of us know what those conditions are: ignorance, discrimination, slums, poverty, disease, not enough jobs. We should attack these conditions—not because we are frightened by conflict, but because we are fired by conscience. We should attack them because there is simply no other way to achieve a decent and orderly society in America."

179 The Committee believes strongly that problems in the community must be addressed by the whole community. However, Government must provide the leadership and expertise to co-ordinate resources for the community. It is not enough for departments and agencies to meet around conference tables. We need the co-ordinated approach that has been used to deal with civil emergencies because we are under no illusions that New Zealand Society is facing a major social crisis.

180 The solutions to social problems lie in a co-ordinated attack on the problems, involving the resources of the private sector as well as the public and particularly of the people themselves.

181 The Committee has given much thought to how this co-ordinated action can be directed. The problem is so serious that in the Committee's view, it requires the attention of the Cabinet itself. It seems to the Committee that the most appropriate mechanism would be a Cabinet Committee of Ministers and Permanent Heads of Government departments, for example the Cabinet Committee on Social Equity.

182 A major factor in nearly all youth alienation is the lack of opportunity for the disadvantaged young to work. The role of employment in this realisation is critical. It requires a matching between employer and unemployed individuals, and this involves the business community in a social role. The business community must be an integral part of decision making in the crisis situation.

183 We recommend therefore that the Cabinet Committee on Social Equity and permanent heads be responsible for planning and directing the co-ordination of resources to promote and sustain community response. Since commerce, industry, Maoridom and the local communities are involved as well as Government and local bodies, we suggest the Cabinet Committee invites leaders from these areas to share in the task. In our opinion, this action will result in a firm commitment to work together to address the problems.

184 The community will respond to the challenge but since the solutions require in the main, major social and economic shift, it does and will need help over a lengthy period to respond to its own needs and make the best use of existing resources, human and other.

Recommendation 13

We recommend that:

- (a) immediate action be taken to address in a comprehensive manner across a broad front of central Government, local Government Maori tribal authorities and the community at large, the cultural, economic and social problems that are creating serious tensions in our major cities and in certain other outlying areas;
- (b) the aim of this approach be to create the opportunity for community effort to:
 - (i) plan, direct, control and co-ordinate the effort of central Government, local Government, tribal authorities and structures, other cultural structures, business community and Maoridom;
 - (ii) harness the initiatives of the Maori people and the community at large to help address the problems;
- (c) the Cabinet Committee on Social Equity and their Permanent Heads be responsible for planning and directing the co-ordination of resources, knowledge and experience required to promote and sustain community responses and invite representatives of commerce, business, Maoridom, local Government and community leaders to share in this task.

EPILOGUE

185 The Committee, because it approached its task in an essentially Maori way, felt obliged before reporting to you to consult with people we heard from, on marae and at other gatherings, on our broad conclusions and findings. To do this we arranged a national hui at the Waiwhetu Marae, Lower Hutt, on 5-6 June 1986 which was attended by two representatives of each of the marae visited by the Committee, other kaumatua, the heads of Government social service departments, all regional district directors of the Social Welfare Department and the Department of Maori Affairs along with Senior Head Office representatives of DSW and other departments.

186 We were pleased that you and your colleague, the Minister of Maori Affairs, were present on the Friday morning to experience for yourselves the tremendously warm and supportive spirit generated at the hui. Your own unequivocal commitment to the recommendations of the report, expressed in your speech, was of great significance to all present. When we add to this the evident goodwill of the Maori people and the strong personal commitment demonstrated by the Director-General of Social Welfare and other key public-servants, we are excited at the prospect of PUAO-TE-ATA-TU, of day break for the Department of Social Welfare, the Maori people and all the peoples of Aotearoa.

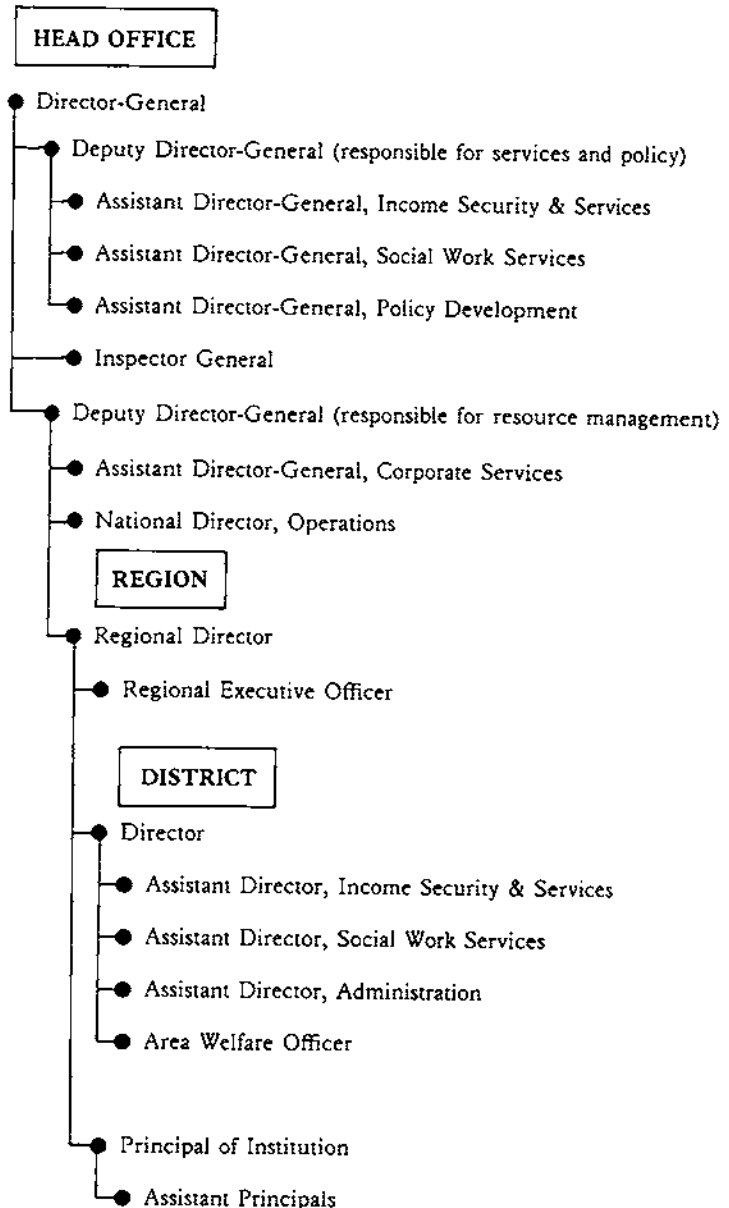
187 It is our belief that, if the Department of Social Welfare can effectively implement the steps we see as necessary to develop "an approach which would meet the needs of Maori in policy, planning and service delivery in the Department of Social Welfare" then all New Zealanders will benefit from the changes.

John Rangihau
Chairman

ANNEX I

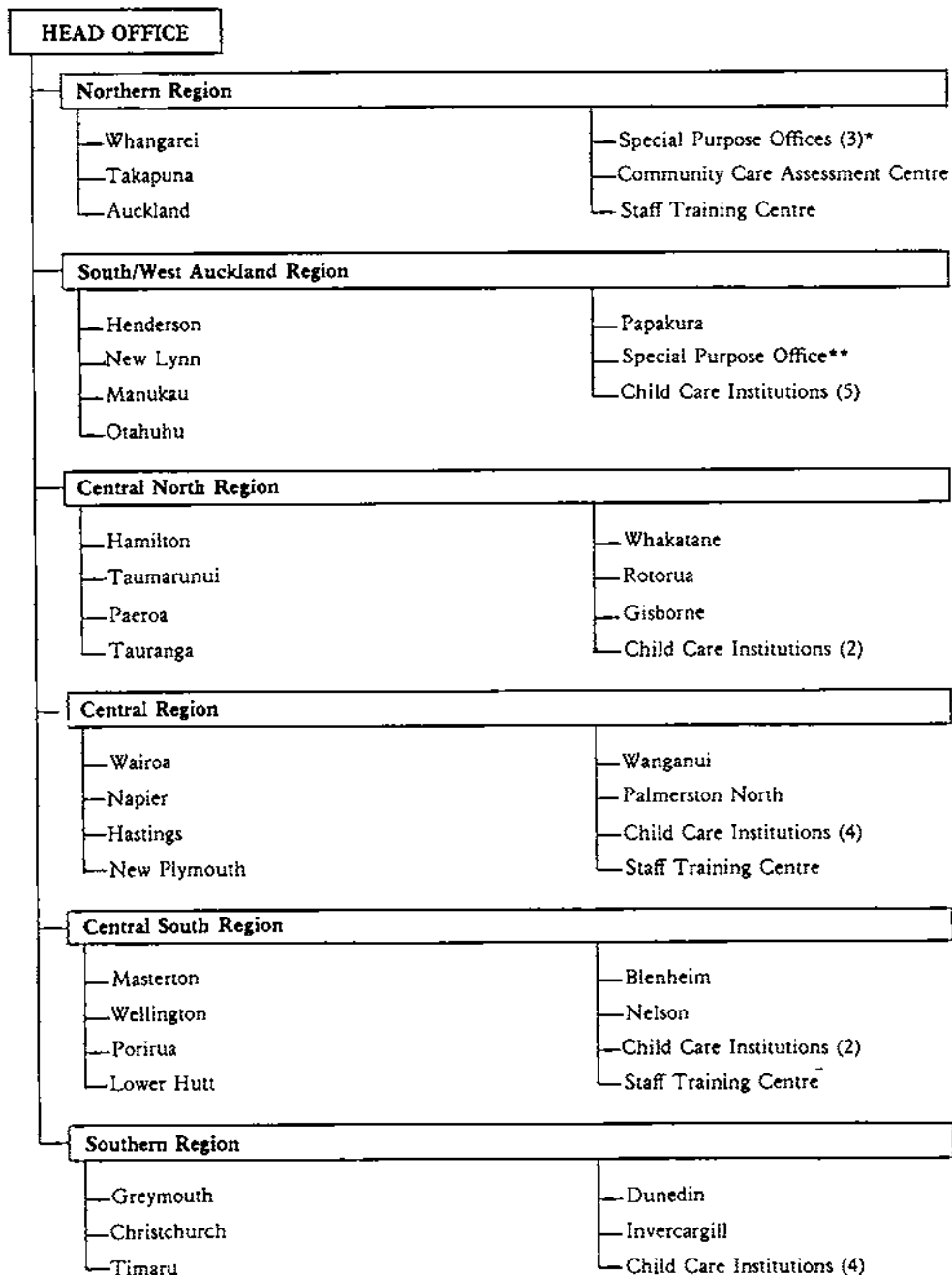
DETAILS OF THE ORGANISATION OF THE DEPARTMENT OF SOCIAL WELFARE

GENERAL ORGANISATION



DEPARTMENT OF SOCIAL WELFARE STRUCTURE

(The regional grouping of social welfare districts and associated facilities)



*Serving 'Greater Auckland' in respect of Family Benefits, Family Care, and Social Work Services.

**Serving 'Greater Auckland' in respect of National Superannuation.

DEPARTMENT OF SOCIAL WELFARE

District	Current Benefits	Children in Care	Popn.	Staff
NORTHERN				
KAITIĀIA	849	110	19 200	21
WHANGAREI	50 202	219	105 200	190
TAKAPUNA	6 218	166	186 200	136
AUCKLAND	17 368	436	275 100	386
AUCK (PB/FC)	176 254			104
AUCK REG. INST.				209
AUCK REG.		36		128
Sub-Total Northern	250 891	967	585 700	1 174
SOUTH-WEST AUCKLAND				
AUCK (NS)	123 111			55
HENDERSON	3 257	122	56 400	77
NEW LYNN	3 491	105	82 600	82
MANUKAU	8 641	291	91 400	206
OTAHUHU	4 359	241	90 200	132
PAPAKURA	3 564	156	115 700	96
Sub-Total S.W. Auckland	146 423	915	436 300	648
CENTRAL NORTH				
HAMILTON	96 589	441	239 300	444
TAUMARUNUI	736	69	18 000	27
PAEROA	20 571	120	48 200	69
ROTORUA	35 543	171	88 400	134
WHAKATANE	12 410	116	44 100	72
TAURANGA	36 686	112	85 700	115
Sub-Total Central North	202 535	1 029	523 700	861
CENTRAL				
GISBORNE	24 181	121	47 000	100
WAIROA	683	51	11 150	20
NAPIER	25 523	144	60 400	112
HASTINGS	30 816	189	71 500	116
NEW PLYMOUTH	42 101	203	102 650	131
WANGANUI	31 920	141	72 900	132
PALMERSTON NORTH	57 538	235	142 100	198
Sub-Total Central	211 762	1 084	507 700	809
CENTRAL SOUTH				
MASTERTON	18 749	172	43 800	93
WELLINGTON	46 940	104	133 000	230
PORIRUA	32 315	175	76 600	134
LOWER HUTT	48 905	180	132 300	197
BLenheim	15 657	51	36 800	48
NELSON	29 674	99	69 400	94
Sub-Total Central South	192 240	781	491 900	796
SOUTHERN				
GREYMOUTH	14 212	61	33 600	52
CHRISTCHURCH	144 485	507	340 400	598
TIMARU	44 346	120	103 100	119
DUNEDIN	64 597	273	156 100	276
INVERCARGILL	41 921	148	112 800	140
Sub-Total Southern	309 561	1 109	746 000	1 185
HEAD OFFICE	904			407
NAT. INST.		270		233
DPC				155
Sub-Total Head office	904	270	0	795
NEW ZEALAND	1 314 316	6 155	3 291 300	6 268

NOTES

- 1: Benefits, staff as at 31 December 1985.
- 2: Children in Care as at 30 November 1984.
- 3: Population as at 31 March 1985.
- 4: Expenditure, 1 April 1985 to 28 February 1986.

DEPARTMENT OF SOCIAL WELFARE

Points of operation by size of staff numbers

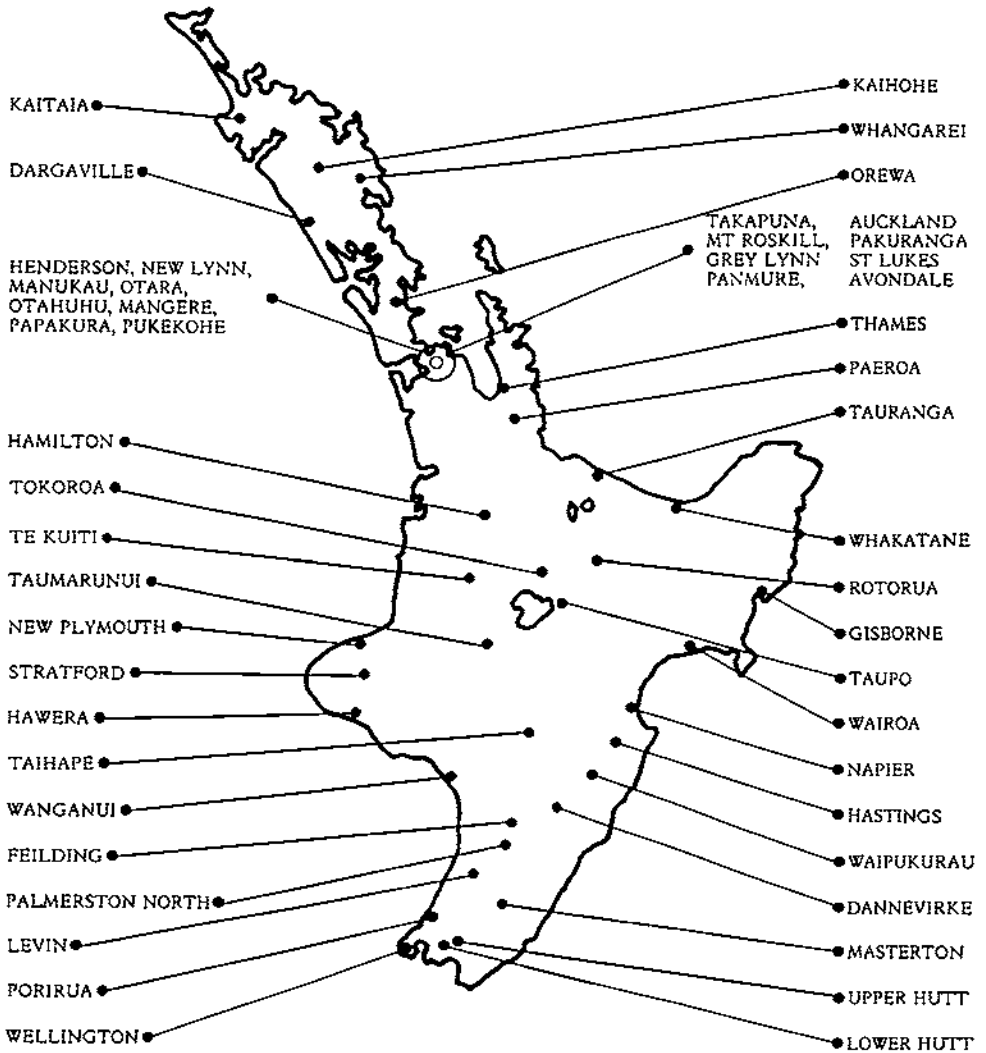
A	CHRISTCHURCH 559	PORIRUA 134	GREY LYNN 47
	HAMILTON 412	TAKAPUNA 133	GREYMOUTH 46
	AUCKLAND 288	INVERCARGILL 132	PANMURE 42
	DUNEDIN 261	WANGANUI 129	MANGERE 28
	WELLINGTON 230	ROTORUA 123	LEVIN 28
	LOWER HUTT 182	NEW PLYMOUTH 119	TOKOROA 27
	MANUKAU 177	TAURANGA 115	TAUMARUNUI 27
	WHANGAREI 168	HASTINGS 113	OTARA 27
PALMERSTON NORTH 156	NAPIER 112	KAIKOHE 22	
B	GORE 8	OTAHUHU 104	KAITAIA 21
	DANNEVIRKE 8	GISBORNE 100	WAIROA 20
	ALEXANDRA 8	MASTERTON 93	UPPER HUTT 15
	BALCLUTHA 7	NELSON 91	OAMARU 15
	WESTPORT 6	TIMARU 85	PUKEKOHE 13
	THAMES 6	PAPAKURA 83	TAUPO 11
	MT ROSKILL 6	NEW LYNN 78	RANGIORA 10
	FEILDING 6	HENDERSON 77	PAPANUI 9
	TE KUITI 4	WHAKATANE 72	HORNBY 9
	ST LUKES 4	PAEROA 63	HAWERA 9
	DARGAVILLE 4	BLENHEIM 48	ASHBURTON 9
	AVONDALE 4		
	WAIPUKURAU 3		
	TAIHAPE 3		
	SYDENHAM 3		
	STRATFORD 3		
SHIRLEY 3			
PAKURANGA 3			
OREWA 3			
NEW BRIGHTON 3			
MOTUEKA 3			

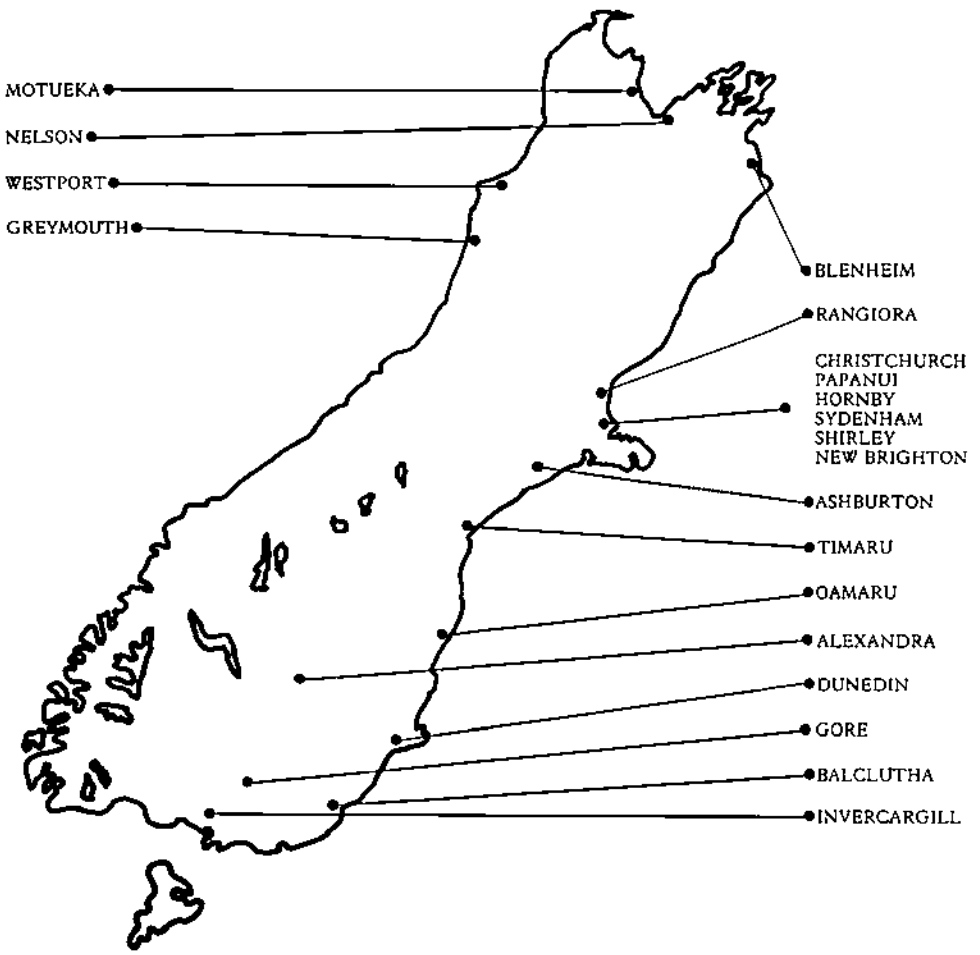
A—Offices of a size tending to attract the criticism of being 'too large'.

B—Offices of a size within the broad parameters of 'optimum'.

C—Offices of a size which is probably 'uneconomic' but delivering an essential social service.

Points of operation by location





ANNEX 2

THE REPORT OF THE COMMITTEE TO THE MINISTER OF SOCIAL WELFARE ON THE REVISION OF THE CHILDREN AND YOUNG PERSONS LEGISLATION

NOTES - - -

*Note: The overwhelming preponderance of Maori youngsters appearing in the Children and Young Persons Court is captured in the comments of a Judge with whom the Committee met to the effect that in practice we are talking about a Maori Young Persons Court.

*Note: HAPU denotes—descendancy from a common ancestor (restrictive).

*Note: Kai tiaki refers to a person who knows and can speak for the child—somewhat like the religious concept of “Godfather”.

At our discussion on 19 December you asked for comment from the Maori Perspective Advisory Committee on any legislative change it sees as necessary to the Children and Young Persons Act, arising out of various hui and other discussions. You advised that the draft of the revision of the Children and Young Persons Act would soon be passed to the Parliamentary Counsel and you thought it timely and appropriate for me to report to you on the Committee's thinking so that suggestions for change could be taken into account.

PRINCIPLES

A central issue coming through most discussions is that of the shape and direction of the law as it is currently expressed in respect of the care, protection and control of young children. The overriding principle which governs how children are treated and cared for, is contained in Section 4 of the present Children and Young Persons Act—‘Interests of the child or young person paramount’. As you know, this states that anyone exercising powers in respect of any child or young person under the Act shall treat the interests of the child or young person as the first and paramount consideration. Although this is qualified by considerations such as the ‘public interest’ and the promotion of satisfactory relationships with others, there is some concern that the centrality accorded the child is not in keeping with Maori tradition.* Under this tradition the importance attached to the child's interests is subsumed under the importance attached to the responsibility of the tribal group through the tribal traditions and lore of inherited circumstances. The tribal group (HAPU) is bound to provide for the physical, social and spiritual well-being of the child and its upbringing as a member

of the particular hapu.* This responsibility would take precedence over the views of the birth parents.

This is a different kind of belonging from that concept of ownership (e.g. the child being seen as a 'chattel' of his/her parents which Section 4 attempts to overcome). Therefore the Committee believes a form of wording could be found by the draftsman which would acknowledge that in the case of a child or young person who is Maori, the child's interests could only be determined after having regard to due consideration of the views and concerns of the child's hapu.

Notwithstanding the most relevant principles set out in the Children and Young Persons Act (1983 Amendment), relating to family groups, these do not go far enough in the case of a Maori child or young person. For example, cases were cited at hui which caused much anguish amongst Maoridom. The issue can be illustrated by the following example drawn from the hui at Te Puea Marae, South Auckland.

A Maori couple, mother from Taranaki, father from South Auckland separated. The Court and Department of Social Welfare social workers were involved in deciding the placement of the couple's infant son who was the subject of applications for his guardianship and custody from:

- (a) Dunedin based foster parents who had been given temporary care of the child by parents, and who were supported in their application by the child's mother who was distantly related to them.
- (b) The father's sister, residing in South Auckland, supported by the child's father, her South Auckland based Whanau plus the Maatua Whangai mokai for their area.

The Judge ruled in favour of the child's paternal aunt. He stated that he was influenced by the legislative provision in the Children and Young Persons Act providing for the desirability of a child going into a family group or Whanau situation.

This decision was later overturned in the Court of Appeal, the foster parents retaining the child.

Whatever the merits of that particular case there can be no doubt that the "Family" was torn by the events. It seems to the Committee that it would be appropriate and timely for the law to prescribe that placements of a Maori child should be made with foster parents being members of the child's extended family having regard to the views and concerns of the child's hapu. Further, that the Court, social workers, or any other person dealing with a child and its interests, should be enjoined to make inquiries as to the child's heritage and family links. Such an approach should also apply to adoption, by way of an amendment to the Adoption Act 1955.

PROCESS

A further issue concerns the process of dealing with Maori youngsters in the current Court System which is regarded by them with suspicion and fear, if not with derision and contempt. Some Committee members have attended sessions of District and Family Courts and have observed a degree of tension and bewilderment amongst Maori youngsters and their kinfolk. For them the system can appear alien which can only exacerbate the sense of alienation many of them already feel. Many examples have been quoted to the Committee.

In a Court system capable of acknowledging the cultural needs of the child, it would seem to us to be an inherent tenet of justice that a youngster before the Court is enabled to know what the procedures are about. Further,

that not only should he or she be ably represented but a "kai tiaki"* ought as well to be able to be heard and to speak on the child's behalf or indeed on the parents' behalf should they themselves be under complaint.

We believe, too, and have found the Judges with whom we have discussed the issue sympathetic to our belief, that after determination of the case people who know the young person and community and family members (members of the hapu) should be called from a panel of such people to assist the Court to arrive at an appropriate disposition.

We contend that the current Court system is capable of being modified to achieve such goals. Further, we believe that the establishment of new Courts and special Judges would be unnecessary, as well as unduly costly. We were reinforced in this view by the opinions of Judges with whom we consulted. We consider that Judges from the Family Court, Children's Court or District Court ought to be selected for their particular expertise and skill. Further, the Committee considers that Judges ought to have demonstrated understanding of Maori cultural and tribal values, whether the case be one of care, protection or control. "The right Judge for the right case" would seem to the Committee to be a better axiom than Judges specifically assigned to particular Courts according to a division of the "Court" by class of case. Nevertheless, we do believe that Judges would be aided by appropriate training opportunities and that the law should identify the kinds of skills and experience required.

PREVENTIVE INITIATIVE

It has been expressed to the Committee in one way or another that resources ought to be transferred from the Department to Maori people to enable them to care for their own. Some of these views have been expressed by what could be termed those at the very extreme fringes of the debate. We did, however, receive a submission from the Maori Economic Development Commission which seems to get to the nub of the issue and that is the perceived unfairness at the allocation of resources between Maori and non-Maori.

The thrust of the Commission's argument is that there would need to be a short term increase in costs for proposals to accelerate Maori development to obtain long term savings to the State through reduction in unemployment benefit expenditure, the cost of administering prisons and the cost of administering residential programmes through the Department of Social Welfare.

The motivating goal would redirect resources from proposals that contain negative Maori outcomes towards proposals for positive Maori development.

The Committee is in substantial agreement with the thrust of these comments. While the Committee will deal with these arguments in some detail in its report, the Committee feels that those officials drafting the revised Children and Young Persons legislation ought to ensure that the law is capable of authority and appropriation for not only community agencies, even Government Departments such as Maori Affairs. Such funds would, of course, need to be earmarked for positive Maori development. In such a way (and by way of example), funds from money spent on maintaining residential programmes in the Department of Social Welfare could be applied to Maori needs on the Department's terms and conditions for accountability but which would be more directly and appropriately managed by the Maori people themselves in meeting those needs.

The Committee also believes that the law ought to provide for the Department to be obligated to consult at the regional tribal levels on consideration of regional policies that focus on Maori people.

Date Due

28/2/92			
08 MAY 1992			
31 JUL 1992			
9 JUL 1996			

305
89920
9931
NEW

30479

KOMITI WHAKAHAERE

To help the Maori Perspective Advisory Committee, the Minister of Social Welfare and her department implement the recommendations of the report, a further committee containing representatives from the Maori people who attended the hui at Waiwhetu Marae was established.

These people will work closely with Mr John Rangihau and the Minister of Social Welfare over the next few months to help implement the recommendations of the committee and give advice where necessary.

Members are:

Taitoko Tawhiri
Joe Karetai
Api Mahuika
Norman Perry
Ruruhia Robin
Eva Rickard
Ann Tia