

DEPT OF SOCIAL WELFARE, W' TON  
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# MAATUA WHANGAI

PRESERVATION

A NEW DIRECTION



IMPLEMENTING HUAO-TE-ATA-TU

SERIES ONE

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# MAATUA WHANGAI

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## A NEW DIRECTION

**“WHAKAHOKIA MAI TE MANA O TE IWI KI TE IWI, O TE HAPU KI TE HAPU,  
O TE WHANAU KI TE WHANAU, O TE TANGATA KI TONA RAU KOTAHI.”**

W. TIBBLE, SUBMISSION 58, HUI TAUMATA 1984

**“RETURN THE AUTHORITY OF THE TRIBES TO THE TRIBES, OF THE SUB TRIBES  
TO THE SUB TRIBES, OF THE FAMILIES TO THE FAMILIES, OF THE INDIVIDUALS  
TO THE INDIVIDUALS, REPRESENTING AS THEY DO, THE GENERATIONS OF  
THE PAST AND PRESENT.”**

April 1989  
Maori Unit  
Department of Social Welfare (Head Office)  
Wellington  
NEW ZEALAND

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# MAATUA WHANGAI: A NEW DIRECTION

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## INTRODUCTION

THIS PAPER recommends a strategy for the future development of the Maatua Whangai programme as it affects the Department of Social Welfare. It concludes that the successful future development of the programme needs:



- (a) *a clear government policy on iwi development;*
- (b) *an action partnership between the Department and the iwi;*
- (c) *a commitment by the Department to the kaupapa of Maatua Whangai as a way of working in all its social work with Maori children and young persons.*

## DEFINITION

MAATUA WHANGAI (literally: "foster parenting") was launched in 1983. Its objective was to reduce the flow of Maori children and young persons into the Department's institutions. This has now been expanded and is to be seen as the preferred way of providing for all Maori children who need any form of alternative care. Its kaupapa, therefore, is to substitute formal intervention by the Department in the lives of Maori youngsters, for the traditional caring networks of Maoridom, (whanau, hapu and iwi).

## HISTORY

THE HUI WHAKATAUIRA (Maori Leadership Conference) of 1981 "gave unanimous support ... for the promotion of a programme to take young Maori out of Social Welfare institutions and to place them back with their tribal groups"<sup>1</sup>. That resolution led to the forming of an agreement between the Maori people and the departments of Social Welfare and Maori Affairs for the development of Maatua Whangai.

The programme was piloted in late 1983. The conclusions from that pilot were:

- (a) *that the Department of Justice needed to be involved because of the importance of diversionary processes in the justice system;*
- (b) *Maori people were willing to become involved in the programme;*
- (c) *the Maori kinship base required for placement needed strengthening.*



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<sup>1</sup> Report of the Department of Maori Affairs for the year ended 31 March 1983, p.6

27 JUL 1983

In 1984 a national conference of community and departmental participants was convened to evaluate the programme. That conference:

- (a) *confirmed the kinship base on which placements should be made;*
- (b) *requested that the authority for decisions on placements and resource allocation be given to each district's Maatua Whangai Core Committee;*
- (c) *promoted the concept of whanau development, particularly to strengthen the connections of whanau in urban areas with their parent iwi (for example, in Auckland, with Ngati Porou, Kabungunu, Te Arawa-Mataatua and Ngapuhi).*

In 1985 the programme was identified by the Department of Maori Affairs as "the only hopeful long-term option currently available to New Zealand society to reduce the number of Maori offenders and "at risk" Maori youth" <sup>2</sup>. Despite this, there was concern that the full potential of Maatua Whangai was not being realised. An interdepartmental review conducted in that year showed that:

- (a) *there were various administrative and operational deficiencies in the programme;*
- (b) *the principle that at risk or institutionalised Maori people should be placed in the care of their whanau, hapu and iwi needed reiterating;*
- (c) *before placements could be made, Maori people had to properly develop their kinship systems. This was needed to put back the responsibility of caring for their own. This in turn required the involvement of the iwi authorities.*

From this review, the three departments agreed to make \$750,000 available to be distributed to the iwi to develop their whanau. In addition, the Department of Social Welfare allocated a further \$500,000 for "placement koha" — payment for families caring for their whangai.

From that time whanau development has been the focus of the programme. In 1986 this was extended to link all iwi on a kinship basis by developing a network of urban-based iwi roopu and registers of iwi members. This received mixed support. Some iwi wanted to develop their networks in their own way.



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<sup>2</sup> Report of the Department of Maori Affairs for the year ended 31 March 1985, p.18

## CURRENT RESOURCES



THERE ARE 44 staff positions in DSW specifically designated for Maatua Whangai work. Maori Affairs and Justice have four such designated positions each, and further staff who carry out work with a Maatua Whangai focus. Total grant allocations over the last three years have been as detailed in the table on the next page:

<i>Year</i>	<i>Social Welfare</i>	<i>Maori Affairs</i>	<i>Justice</i>	<i>Total</i>
1985/86	250,000	250,000	250,000	750,000
1986/87	500,000* 500,000	-	250,000	1,250,000
1987/88	1,300,000*			
550,000	330,000	?	2,835,000	
<b>TOTALS</b>	<b>3,100,000</b>	<b>580,000</b>	<b>500,000</b>	<b>4,835,000</b>

Koha placements. These funds were allocated but not spent. Where placements were made, they have been funded from normal items like payments to foster parents

## CURRENT ACTIVITY

THE NATURE and extent of implementation varies from district to district. Some districts attribute significant numbers of placements to Maatua Whangai; others very few, if any. In other districts, Maatua Whangai seems to have had a major impact on social work methods and Rotorua appears to be a case in point. There is also no doubt that in several locations, Maatua Whangai has led to some very valuable partnerships being made. This has happened between the Department and the Maori community. There is therefore a growing confidence in districts working direct with iwi as a proper implementation of the community development model. Overall, however, it is not possible to say that the aim of Maatua Whangai to locate care of Maori children within their cultural structures has been realised. This paper seeks to correct this.



## CRITIQUE OF PRESENT SITUATION

THERE ARE a number of reasons for the present situation. They reflect both on the response of the government departments involved and the ability of Maoridom to meet the challenge.



Firstly, Social Welfare has regarded Maatua Whangai as an optional extra rather than a different way of working. This has meant that some Maatua Whangai officers have been unsure as to their role in the Department; to whom they were reporting (the Department, the Core Committee, or the iwi); what the focus of their work was to be (developing networks or effecting placements); and with whom placements should be made. The whakapapa and kinship base or the conventional foster care criteria. These difficulties arise because of a lack of clear philosophy for Maatua Whangai. Clear in terms of the Department's organisation and the canons of social work practice.

Secondly, these problems have been made worse by the failure of the three departments to reach any real accord on either the programme philosophy and operational implementation. Evidence of this was the differing commitments in terms of resources and delays in allocating funds.

Thirdly, the concept of a single grand national strategy for Maatua Whangai turned out to have significant problems;

- (a) *the way in which this strategy was marketed in 1986 failed to respect the autonomy and cultural nuances of different iwi;*
- (b) *the strategy glossed over the difficulties of applying an iwi-based approach to the urban Maori;*
- (c) *not enough attention was paid to the varying stages of readiness of iwi authorities.*

## BASIS FOR A NEW DIRECTION

AS INDICATED in the introduction, the three requirements for a redirection of Maatua Whangai are:

- (a) *a clear government policy on iwi development;*
- (b) *an active partnership between the Department and the iwi;*
- (c) *a commitment by the Department to the kaupapa of Maatua Whangai as a way of working in all its social work with Maori children and young persons.*



## IWI DEVELOPMENT

MAATUA WHANGAI is a practical opportunity for partnership with Maoridom. The Department has taken its mandate for partnership from Recommendation 2 of Puaote-ata-tu which, among other things, proposes "sharing power and authority over the use of resources" as an operational objective for social welfare policy. This theme was taken up in "He Tirohanga Rangapu", and endorsed in "Te Urupare Rangapu".

It is also accepted that:

- (a) *the natural Maori "partner" for the state is the iwi;*
- (b) *if the iwi are to take on the role of providers of social services, most of them will have to acquire capacities they do not have now.*



Partnership to us means that as iwi become capable of managing alternative care themselves, the Department must transfer responsibility to them for intervention and whanau decision-making. The Department has the role of funder and **intervener of last resort**. DSW will need to establish with the iwi that any transfer of functions also means the effective discharge of the Department's statutory responsibilities.

The development of this partnership will not occur spontaneously. It will require a resolution by the government to assist the iwi to develop the capacities — to enter into the sort of contractual relationships the government has in mind. We can facilitate this process now.

From Maoridom's perspective, a developed iwi is one which is capable of providing a whole range of social services for its members. This reinforces the message that DSW's involvement in iwi development can only be fully effective as part of a total government commitment to that process. Development of the general administrative base of iwi for social services we see as an overall government responsibility and not exclusively DSW's.

The government will also need to address, with the iwi, the issue of how services will be provided in urban areas and the relationship between tangata whenua and manuhiri generally. A related and basic issue is how the government strikes a balance between support of iwi development and provision of services for Maori who prefer not to go to an iwi organisation for social services. Our stance will be iwi based and any other structure must be **INTERIM** only.

With "Te Urupare Rangapu", DSW can proceed on its own to develop contractual relationships with the iwi. The Department could also progressively make available the present identifiable Maatua Whangai funding (approximately \$4.8M p.a.) and associated staff positions as a basis for resourcing iwi development of child and whanau-related social services.



## PARTNERSHIP



THE SECOND REQUIREMENT is that there is a clear understanding of the role of the iwi and the State in this partnership. This raises questions like:

- (a) *when should the State directly provide services and when should it fund others to do so?*
- (b) *what is the State's role in the care and protection of children?*

The Crown has the role of ultimate protector of the rights of children and young people and of public order. DSW will continue as its agent in this respect and will continue to be accountable to the government for performance of this function. This means that public funding of the programmes proposed will be subject to conditions that the funding is being applied to these functions. In our view the best basis for this is a contract of service between DSW and a Maori authority.

Alternatively, the Department accepts that Maatua Whangai should displace and not add to the Department's work. The real test of effectiveness of the programme is whether or not fewer Maori children come to notice. The aim of the programme is to intercept and divert from the existing cumbersome and ineffective formal processes. In essence, Maatua Whangai has ultimately to be resourced by diversion of funds from direct service provision, although it may be necessary initially to make some investment in building up networks and processes.

## WHAKAPAKARI WHANAU

THE THIRD REQUIREMENT is that the Department's social workers adopt new ways of working with Maori families. We wish to develop social work practice on the principle of "whakapakari whanau" (support of the whanau) as follows:



- (a) *whanau and hapu and, where applicable, iwi make decisions on services and matters affecting their members;*
- (b) *the Department's principle roles are as funder, facilitator but also "intervener of last resort";*
- (c) *there will be joint planning and negotiation of the provision of services*

"Whakapakari Whanau" is a term understood in Maoridom to mean support or development of the whanau in a wide range of social functions, including health and housing, as well as care and protection of children and young persons. It will be necessary to make it clear in our work with Maori groups that DSW's responsibilities are limited to the latter and that, accordingly, any resourcing of whanau by the Department will be linked to its responsibilities and not necessarily to broader development goals.



It will be evident that the Department plays two roles in this approach which may not always sit comfortably with each other. The first is that it is required to facilitate and support decision-making by whanau, hapu and iwi. The second is that it has a statutory responsibility to ensure — by direct intervention if necessary — that the care and protection provisions of the legislation are carried out.

These two potentially conflicting roles for DSW are reconcilable provided the Department in all its practices has a clear philosophy of the application of the principle of the "paramourcy of the child" in a family context. The Department must clearly establish that it will intervene directly only when the whanau cannot protect the rights and needs of one of its children.



## CHANGE MANAGEMENT

WHAKAPAKARI WHANAU and iwi development each require substantial input from both the Department and Maoridom and therefore raise issues of management of change.

From the Department's point of view there are major implications for shifting management attitudes, re-directing our practitioners' training and continuing to develop our general linkages with Maoridom and our skills at cross-cultural communications. While the Department's social work philosophy has been shifting from a casework to a family and community basis, there is still much to be done to establish new codes of practice and working guidelines.

Externally the Department has had to begin virtually from scratch to develop working partnerships with the iwi. We have had approaches from several iwi<sup>3</sup> for various forms of resourcing, including staff secondments, payment of administrative expenses and fees for service. Without some policy guidelines the Department cannot take any discussions very far into specifics. We have the following general strategy in mind:

- (1) *Agreement with the iwi on the scope of services to be considered for devolution and the prerequisites for a successful transfer;*
- (2) *Determination of a time framework for devolution;*
- (3) *A period of "interpenetration" characterised by:*
  - (a) *Joint management of services by departmental and iwi representatives;*
- (4) *A joint decision to proceed to full devolution characterised by execution of a service contract between the iwi and the Department.*



Because the Department's administrative boundaries do not coincide naturally with iwi boundaries, it will probably be necessary for one office within a region to take the lead in developing relationships with a particular iwi on behalf of the region as a whole. For example, our Hamilton office has been given the principal responsibility of working with Tainui.

<sup>3</sup> e.g. Tainui, Ngati Raukawa o Otaki, Ngati Awa, Ngati Porou, and the Kurahaupo tribes of Muaupoko, Ngati Apa and Rangitane

## CONSULTATION



THIS PAPER has been discussed and approved by the Social Welfare Commission. Both the Ministers of Justice and Maori Affairs endorse the direction herein. The Minister of Social Welfare has approved the recommendation as amended by memorandum of 15 November 1988 and is included as Appendix A.

## CONCLUSION

THE DEPARTMENT'S approach to the care and protection of young persons has been challenged with increasing urgency by Maori over the last decade. It was indeed dissatisfaction with its approach that led to the appointment of the Maori Perspectives Advisory Committee and the report Puao-te-ata-tu.

Maatua Whangai is in a real sense the banner of our commitment to a true partnership with Maoridom in the delivery of social services. It has lost its way largely because of our slowness to recognise how fundamental a change it required in our ways of working and our relationships with the iwi. We need to revitalise it. To do so will require the Department to change according to the principles of Puao-te-ata-tu but also requires a commitment from the government to the basic principle of partnership as set out in "He Tirohanga Rangapu".

It is recommended that you:

- (1) *SEEK confirmation from Cabinet that it is the government's policy to seek working partnerships with the iwi in line with the proposals in the Minister of Maori Affairs' discussion paper:*
- (2) *AGREE that the Department should develop its plans for the care and protection of Maori children and young persons along the lines of the principles outlined in this report and in particular:*
  - (a) *the principle of whakapakari whanau or support of whanau-based decision-making with the Department taking the role of facilitator and intervener of last resort;*
- (3) *AGREE that discussions should continue with the iwi groups who have already approached the Department with a view to eventual joint management and contracts of service as outlined above;*
- (4) *AGREE that the resources currently designated explicitly for Maatua Whangai in the Vote can be made available as appropriate to fund joint management programmes of the sort outlined above;*
- (5) *REFER copies of this paper to the Minister of Justice the Minister of Maori Affairs and the Chairman, Cabinet Social Equity Committee.*





APPENDIX A

15 November 1988

*Director General.*

MAATUA WHANGAI - A New Direction

Recommendations approved as amended:

- 1 Note that it is the government's intention to devolve progressively responsibility to recognised iwi authorities.
- 2 Note that further development of this policy is required, especially in relation to the devolution of responsibility in urban areas.
- 3 Agree that where recognised iwi authorities exist which are capable of accepting responsibility for such matters that the department should develop its plans for the care and protection of Maori children and young persons along the lines of the principles outlined in this report and in particular:
  - a the principle of whakapakari whanau or support of whanau-based decision-making with the department taking the role of facilitator and intervenor of last resort;
  - b the principle of progressive transfer of responsibility for management of the above activities to iwi funded by a specific contract of service with the department.
- 4 Agree that discussions should continue with the iwi groups who have already approached the department with a view to eventual joint management and contracts of service as outlined above.
- 5 Agree that the resources currently designated explicitly for Maatua Whangai in the Vote can be made available as appropriate to fund joint management programmes of the sort outlined above.

A handwritten signature in black ink, appearing to read 'M. Cullen'.

Michael Cullen  
MINISTER OF SOCIAL WELFARE

# **WHAKAPAKARI WHANAU FAMILY DECISION MAKING**

**A PRACTITIONER'S VIEW  
TO IMPLEMENTATION**



IMPLEMENTING PUAO-TE-ATA-TU

SERIES TWO

## WHANAU DECISION MAKING ITS ORIGINS IN THE MAORI WORLD

WITH "WHANAU DECISION MAKING", we claimed that we were returning to or reintroducing an "old" way of working. We were challenged as to how "old" or when did whanau first make decisions.

We identified that the first hui attended by the Maori was that involving the children of Ranginui and Papatuanuku. They had met to decide what could be done to their embracing parents to allow light to enter their world of darkness. The six children who met were Tangaroa, Tane-mahuta, Tu-matauenga, Tawhiri-matea, Rongo-ma-tane and Haumia-tiketike.

Tu-matauenga suggested slaying the parents while the others, excluding Tawhiri-matea, sought their physical separation. Each of the children who agreed to the separation attempted to do so and failed. Success was achieved by Tane-mahuta who, by lying on his back and pushing up with his legs, was able to separate Ranginui and Papatuanuku.

Tawhiri-matea was the only child who disagreed with separating or slaying the parents. As the God of Wind, he subsequently wreaked havoc on the forests of Tane-mahuta, drove Tangaroa into the sea and forced Rongo-ma-tane and Haumia-tiketike to seek refuge in Papatuanuku. Even today, Tawhiri-matea still disagrees with the decision made at that time.

Tawhiri-matea's position is normal. Not every member of a family agrees with all the decisions that are made. Nevertheless decisions are made and kept as they were in this first whanau decision making hui. The children of Ranginui and Papatuanuku made a decision. They have had to take responsibility for that decision. The families we become involved with, must do likewise. We, by empowering those families, must share that responsibility with them.



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## **A PRACTITIONER'S VIEW TO IMPLEMENTATION**

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April 1989  
Social Work Staff  
Lower Hutt District Office

Maori Unit  
Department of Social Welfare (Head Office)  
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# WHAKAPAKARI WHANAU FAMILY DECISION-MAKING

## A Practitioner View of the Implementation of a Family Empowerment way of Working

See also *Maatua Whangai: A New Direction*

### INTRODUCTION



IN JUNE 1986, The Report of the Ministerial Advisory Committee on a Maori Perspective for the Department of Social Welfare was released. It was accepted by the then Minister of Social Welfare and endorsed by Cabinet.

In committing the Department to implement the thirteen recommendations, the Director-General challenged the staff to hear the cries of the Maori people. To do this we had to carry the spirit of the report into the day to day practice of service delivery in the Department.

Whanau/Family decision-making is a direct result of the implementation of the recommendations of the report. It involves wider family taking responsibility for deciding what happens to the children of their families.

The early implementation involved Maori families only. However, it was soon discovered that the model worked well for all other families.

Whanau/Family decision-making is only one aspect of Puaoteata-tu: the Maori Perspective Report.

Whanau/Family decision-making is in our view the only indigenous Social Work method being practised in the Department of Social Welfare.

### BACKGROUND TO PUAO-TE-ATA-TU

(The report of the Ministerial Advisory Committee on a Maori Perspective for the Department of Social Welfare).



THE IMPETUS for such a report arose from a series of revelations. In the 1970's, Maori people were asserting their right to self-determination in terms of the Treaty of Waitangi. It was clear to them that Maori children were over represented in Department of Social Welfare Institutions and on social work caseloads.

Specific allegations of ill-treatment of Maori children in care were investigated by the Auckland Committee on Racial Discrimination. This group made a complaint to the Human Rights Commission who themselves reported in 1982. It was this report that led to the setting up of the



Johnson Committee chaired by Archbishop A H Johnson which inquired into the practices and procedures ... in relation to the care and control of young people ... in institutions of the Department of Social Welfare. The Johnson Committee commented on a lack of recognition of different cultural values and made remedial suggestions.

In 1984, a group of Departmental women in Auckland (Women's Anti-Racist Action Group) wrote a report. They stated that institutional racism existed in the Department of Social Welfare and they challenged the Department to eliminate such racism and to become bi-cultural.

These reports received prominent publicity through the media and led to self-examination within the Department of Social Welfare. This was done by the then Auckland based Maori Advisory Unit. Their report confirmed the findings of the Women Against Racism Action Group's report, specifically in regard to institutional racism and the predominance of European values within the Department.

It was these reports, together with the existing social and political climate which led the Minister of Social Welfare of the day to establish the Advisory Committee which led to the production of Puaote-ata-tu. The Committee was asked to advise on an approach which would meet the needs of Maori in policy, planning and service delivery in the Department of Social Welfare. The preface to the report printed below in its entirety, speaks for itself.

## PUAO-TE-ATA-TU

### 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 bearing 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 the changes are essential and must be made urgently.*

*We have also studied 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 predominately 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."*



## WHANAU/FAMILY DECISION-MAKING

### The Decision

The report made a clear recommendation to let Whanau/Families care for their own.

- (a) *We understand that in this context, Whanau/Family means the wider BLOOD kin group and not just the nuclear family.*
- (b) *Inherent to this recommendation is a challenge for practitioners to give over the power of decision-making to the family.*
- (c) *Also inherent in the recommendation is the challenge to give the best professional advice and support to the family, in order that they have all information on which to base a decision.*
- (d) *Finally, we propose that families are given the resources to make the decision work.*

Practitioners beginning to come to grips with a new way of thinking, were not clear as to all the implications of this new direction for them and the Department. The earliest attempts to translate the principles into practice merely enhanced the depth and breadth of consultation with wider family kinship groups without letting go of the actual decision making.

As with much practice, the direction the family wished to take was often consistent with the direction approved of by the Social Worker. However, the first mistakes became apparent when we did not agree and so over-ruled the family's decision.

It was the challenges of the families themselves which made workers realise that this was not what was intended. The family decisions the worker agreed with were easy to support. However, the ones that they did not agree with were difficult to support.

The major practice decision was to relinquish the power of final decision to the family. This had to be done in spite of personal or professional points of view. We needed to learn to see our role as information gathering. Where we assessed and provided all information to the family group in order for them to make an informed decision. Consequent upon the decision being made, our role became one of supporting the decision and providing the necessary resources.

The real movement came when we had committed ourselves to support and resource family decisions even when we did not personally agree with them. This process has huge implications for practice and only after the commitment were we able to begin to come to terms with them.

## The Problems for Practice

The beginning was not easy. People do not find it easy to change. Many social workers found this new way of working threatening and difficult.



We made many mistakes as we used the trial and error method to come to some understanding of how to empower families. With hindsight, we see the main practice problem as one of: **How do we empower families, how do we let go of power?**

A major hurdle in this process was to let the family make the decision when we have statutory responsibility for the child's protection. This was particularly problematical for us. As professionals we saw ourselves as 'trained' and 'expert'. We saw families as 'untrained' and 'inexpert'. This area of difficulty was exacerbated when there were meetings involving a number of professionals who reinforced, for each other, these perceptions of family 'inexpertness'.

Getting the families, to accept the responsibility for making decisions about their own children has proved difficult. This was due to the intransigence of the particular child and also because our past practices had not demonstrated to families that we work in this empowering way.

After all there is a very strong public perception of the absolute power of the state agency which we represent. It will always present a difficulty at least for the beginning.

With the families that we have already worked with, the change was particularly bewildering. The longer we worked with the family, the worse it was.

The reaction to empowerment was one of righteous anger. With many of these families, we were beginning to involve the wider family in decisions about their children, when our Department had originally been responsible for removing and isolating these children from them.

Such family decision making was and is resisted by allied professionals such as doctors, psychologists, therapists and others who find empowerment of a client group difficult. This was most difficult in cases of any sort of child abuse where it was felt the professionals were the only ones who could ensure the child's protection. The statement was often made "We have to be satisfied".



## Developing an Understanding

To understand this method of practice it was at first imperative for us to look at our own families and find out how we would make decisions about our children.

From this basis we then approached each new case situation by challenging each other to consider it in terms of how we would want it done if the family were ours. This approach was also extended to each community person or allied professional who could not come to terms with handing over power to the whanau/family. The repeated question to them was, "how would you want the decision made if it were your relative?"

We found that change can be dramatic when the professional begins to grasp an understanding that while their training and expertise gives them a general knowledge about children and families it does not make them expert in specific families, other than their own.

We have come to understand that:

- (a) *The people who get most deeply impassioned about a particular case of child abuse are the 'blood' relatives.*
- (b) *The people who have most investment in protecting the child are blood relatives.*
- (c) *The people who understand the family dynamics best are blood relatives.*
- (d) *Families hold information that workers can never access.*

In terms of child protection, we acknowledge that most abuse occurs by family members on their own children. We also believe the paradox that the best protection is offered by the family, in its wider sense.



The myth of a child's safety in State Care was exploded by Department of Social Welfare Research which highlighted the level of sexual abuse of children while in the care of the State.

- (a) Our acknowledgement of this stopped us demanding of families absolute guarantees of children's safety.*
- (b) Our acknowledgement of this stopped us believing we had absolute answers.*
- (c) Our acknowledgement of this helped us relinquish our investment in the old system.*

The successful early outcomes of whanau/family decision making reinforced our commitment to this model.

- (a) The families came up with a variety of alternatives greater than anything we could imagine or offer.*
- (b) The families took the responsibility for the children from us and if a decision did not work the family took responsibility for making another decision.*
- (c) The families are the only source of complete information on which decisions can be made. We realised how inadequate our own assessments had been.*
- (d) Even in the most difficult of family situations there has always been someone somewhere within the blood kin network who is willing to care for the child. Even to the point of the child going to family out of New Zealand.*
- (e) When families made their own decisions they did everything in their power to back them.*

The family decision making model has been extended to cover children available for adoption.

It was felt that if birth parents could not look after their child, then the child had a right to the wider birth family as a first option for placement. This was done in spite of the parents objections. The decision to adopt or not adopt then becomes one for the wider family.

As we became more experienced, it became clear that workers of the same culture as the family should work with the family. This assists the process in a wide range of areas:

- (a) The depth and quality of the communication is greater.*
- (b) The process is faster because of better communication.*
- (c) Issues are able to be opened up in the most effective way.*
- (d) Access to genealogy was faster.*



## BRIEF CASE ILLUSTRATIONS:



### Case 1

*11 year old girl.*

The child went to school with extremely serious visible bruising. She complained of being hit by her stepfather. Child examined by the Public Health Nurse.

The school reported information to the Department of Social Welfare who arranged for a full paediatric examination.

The Department contacted the mother. The mother acknowledged her concern that her daughter was not safe from further abuse by the stepfather. She decided that her daughter could stay with her maternal grandmother in another town.

Stepfather advised of allegations — he threatened to stop the girl going to her grandmothers. A warrant was taken to uplift the child and complaint action laid at court. This action was taken to support the mother's decision and to negate the stepfather's intervention.

At the first court appearance, the parents acknowledged the child was in need of care and protection. A lawyer was appointed by the court to represent the interest of the child and the matter was adjourned with the child in the custody of the Department with leave to place.

The child's appearance was excused at this court hearing. She was at the time being cared for by her grandmother in another town, on a temporary basis, as the grandmother saw herself as being too old to care for her granddaughter on a long term basis.

Following the court appearance social workers called on the mother and stepfather to explain the 'new' method of working in terms of whanau decision making. The stepfather resisted strongly, claiming it was his and his wife's business and nothing to do with anyone else.

Social workers arranged to see that the kin of the child including the birth father were invited to attend a meeting, — all this despite continuing protestations by the stepfather. The stated purpose of the meeting was for the family to make a decision which was in the best interest of the child.

The participants in the meeting were arranged by one of the mother's sisters and included two other sisters and their spouses, the natural father, the mother and the stepfather. There were also two pre-adolescent nephews. The family totalled 11. Additional to this group were two Department of Social Welfare social workers and legal counsel for the child.

The social workers and the child's counsel attended the initial part of the meeting and explained to the family that they had become involved because of a formal complaint of physical abuse of their 11 year old relative. All of the information held, including the reports from the school, nurse and paediatrician, was made available. The three non-family members left the meeting saying that if the family needed them to clarify any points, they would be available in another part of the building.

Before leaving the family, a guarantee was given by the social worker of support for whatever the family decided.

After two hours the stepfather left the meeting. One hour later the family had made their decision. During this process the family asked the lawyer to come in for a brief period to explain to them the legal options.

The family decision was supported in the Court and Complaint action was withdrawn.

#### **Decision**

*Additional Guardianship and Custody to the aunt by consent of the parents.*

#### **Resourcing**

*Fare to the home of the maternal grandmother. Girl returned to aunt at no cost to the Department.*

### **Case 2**

*8 year old boy.*



School found bad bruising and reported the matter to the Department of Social Welfare. Paediatric examination revealed severe bruising consistent with non-accidental injury. Complaint action was taken and the child was removed on warrant against the wishes of both the mother and stepfather who denied abusing the boy.

Efforts to gain access to other family members was very strongly resisted.

The maternal grandparents were contacted by social workers despite the mother's protestations. These grandparents subsequently also involved an aunt and uncle. The paternal grandmother was contacted by social workers and she also involved her son, the natural father.

The family meeting was held with all of these people including two social workers and three lawyers representing the child and each of the natural parents.

The natural father had a previous conviction for sodomy on a boy.

The family asked that all of the outsiders remain at the meeting (social workers and solicitors).

The meeting took two hours to make a decision, which all participants including the professionals agreed with.

#### **Decision**

- (a) Child to spend weekdays with maternal grandparents and weekends with the aunt, uncle.*
- (b) Additional Guardianship to the grandparents by consent. Complaint action withdrawn.*

**Resourcing**

- (a) *All grandparents were resourced to attend the meeting.*
- (b) *Meeting place away from the Department hired for the meeting.*
- (c) *Unsupported child benefit paid to grandparents.*

**Case 3**

*7 year old child.*



School reported bizarre acting out behaviour of a sexual nature (openly placing hands between girls legs and making no attempt to conceal his behaviour).

Social worker spent six weeks establishing a relationship with the boy.

The boy was then interviewed behind a one way screen and revealed sexual abuse by the natural father, which had occurred on the boy's weekend access visits at the father's house.

Police involved. Father arrested and placed in custody pending prosecution for this offence.

The child's behaviour at home deteriorated after he had disclosed the above, and his mother asked for him to be cared for while she assessed her position. The child was placed outside the family group.

A family meeting was held with the mother and grandmother to decide on the child's future placement.

**Decision**

*Child to return to live with mother.*

**Resourcing**

*Accident Compensation Corporation to pay for counselling of the child.*

**Case 4**

*20 year old woman.*



Approached the Department to enquire about adoption of her child which was due to be delivered within the next two weeks. She was accompanied by her mother.

She was advised by the social worker of the new way of working and the emphasis that would be placed on the wider family being involved in the decision if the Department was to take responsibility for finding a placement for the baby.

The woman and her mother both strongly resisted this model claiming that there was no one within the family who could take the child. When asked to consider the birth father's family, the resistance became even stronger and no information about the birth father was offered.



The woman's own father and mother had separated when she was about five years old, and suggestions that the paternal grandfather would be involved were greeted by protests of outrage.

The social worker advised that we would work in this manner should they wish to use the Department's placement service.

Three weeks later the woman returned to say that her married half-sister, who had been raised by her father had come to see her as she and her husband could not have children. She had met with her mother, father, sister, and sister's husband and a decision had been made that the sister would adopt the child.

The woman expressed her relief that the Departmental worker had not immediately moved to arrange a stranger placement for her baby, otherwise the family enquiries re-placement would not have been made. The consequence as she saw it was that the child would then not have had the free and open access to family that would be enjoyed by being with her sister.

#### Decision

*Family placement arranged privately.*

#### Resources

*No additional resources required.*



## FINAL WORD

WE FEEL CHALLENGED by this "NEW" way of working which is in reality a return to an older way.

We feel uplifted by being part of a system which allows us to relinquish total decision making responsibility for children. We have become one of the means whereby children are supported in the permanence of blood linked family placements.

## COMMON QUESTIONS AND RESPONSES

- Q Do we have a legal mandate to practice Whanau/Family Decision Making?**  
**R** Yes we do. Refer C & YP Act 1974. Sections 3-4 — Objects of Act and the amendment of 1984 (See Sec 4a).
- Q Why change. Further confusion will be created?**  
**R** Whakapakari Whanau is a way of working and at the very least gives a clear direction as to how social workers, including Maatua Whangai, should be working.
- Q This method of working only works with Maori, does it not?**  
**R** See Case Studies. They include both Maori and Pakeha whanau/families.

**Q Will this method of working cost more?**

R No. As can be seen from the Case Studies, all resources come from within existing funding sources. Indeed, in the long run, savings will be made as the dependency is broken and there is less need for social work intervention.



**Q What decisions are we supporting?**

R The decisions the family/whanau make which is in the best interest of the child (and therefore the family/whanau). As can be seen by the Case Studies, safety for the child motivated the kin groups.

**Q Can these families be trusted, after all the abuse occurred within these families.**

R Abuse occurs within all families, including our own. Are we Prepared to deny ourselves the opportunity to take responsibility to resolve those issues or would we prefer to lay the responsibility on others (like DSW workers) to "fix" our problem. The cry from Puaote-ata-tu was that people wanted the responsibility they had been denied in the past.

**Q What if people do not want to be identified on an Iwi or Hapu basis?**

R The purpose for identifying on a hapu and iwi basis is an extension from finding out a person's name. If we believe that placements should be kin based, this cannot be done without Hapu/Iwi identification.

## NOTES



## WHANAU DECISION MAKING THE TREATY OF WAITANGI

IN PROMOTING this "old" way of working, we also considered the relevance of the Treaty of Waitangi to this process. Where, in fact, did whanau decision making fit in terms of the Treaty?

Article 2 of the Treaty recognised the concept of "tino rangatiratanga" of Maori people. This "tino rangatiratanga" concept cannot be divorced from that of "mana". The concept of "mana" becomes important in whanau making decisions.

As tribal people who have cultural nuances that vary from tribe to tribe we have often been cautioned with the saying "Kaua e takatakahi te mana o etahi ake" – "Do not belittle the authority or integrity of others".

Further, Maori people are saying:

*Whakabokia mai te mana o te iwi ki te iwi  
o te hapu, o te whanau ki te whanau,  
o te tangata ki tona rau kotahi*

*Return the authority of the tribes to the tribes, of the sub-tribes to the sub-tribes, of the families to the families, of the individuals to the individuals, representing as they do the generations of the past and present.*

There is no question that Article 2 raises issues of authority by Maori over resources. People are the prime resource. It follows then that Maori people must take control of and responsibility for that resource.

The process of the whanau making the decisions, or retaining the MANA or controlling the resource is consistent with the principles of the Treaty of Waitangi.



**MAATUA WHANGAI**  
**WHAKAPAKARI WHANAU**  
**FAMILY DECISION MAKING**

**THE IMPLICATIONS**



IMPLEMENTING PUAO-TE-ATA-TU

SERIES THREE

**MAATUA WHANGAI**

**WHAKAPAKARI WHANAU**  
**FAMILY DECISION MAKING**

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**THE IMPLICATIONS**

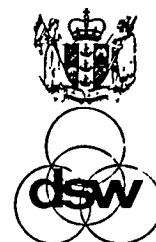
**“WHAKAHOKIA MAI TE MANA O TE IWI KI TE IWI, O TE HAPU KI TE HAPU,  
O TE WHANAU KI TE WHANAU, O TE TANGATA KI TONA RAU KOTAHI.”**

W. TIBBLE, SUBMISSION 58, HUI TAUMATA 1984

**“RETURN THE AUTHORITY OF THE TRIBES TO THE TRIBES, OF THE SUB TRIBES  
TO THE SUB TRIBES, OF THE FAMILIES TO THE FAMILIES, OF THE INDIVIDUALS  
TO THE INDIVIDUALS, REPRESENTING AS THEY DO, THE GENERATIONS OF  
THE PAST AND PRESENT.”**

April 1989  
Maori Unit  
Department of Social Welfare (Head Office)  
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NEW ZEALAND

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# MAATUA WHANGAI

## WHAKAPAKARI WHANAU FAMILY DECISION MAKING

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### THE IMPLICATIONS

#### INTRODUCTION



THE PAPERS *Maatua Whangai: A New Direction* (Series 1) and *Whakapakari Whanau/Family Decision Making* (Series 2) alluded to the need for change. With the former, it was in regard to the global comment on "Change Management", and in the latter, a change in the way of Social Work intervention practice.

As you are aware, any form of change causes concern. This exists regardless of how close or removed the change impacts on people. This paper identifies those issues which have thus far come to notice. They are to be considered and worked through as you move towards the implementation of the full intention contained in these series.

#### THE ISSUES: SOCIAL WELFARE



##### Philosophical Issues

The commitment to the practical implementation of the partnership with Iwi has implications for all of Social Welfare. It also impacts on other Government Departments and, the Voluntary Social Service Agencies which are directly or indirectly funded by government. Consequently, and from a philosophical position, **ALL STAFF** need to accept that:

- (a) the direction being taken for Iwi Maori is towards Iwi self sufficiency. Any staff who do not accept this or all the other criteria listed herein should negotiate to:
  - (i) undergo retraining
  - (ii) move into an area which does not impact on or impede progress
  - (iii) move out of the Department.
- (b) funds and resources (training courses and equipment, accounting services, monitoring, evaluation, research) from all programmes throughout the Department must be progressively made available for Iwi use.

- (c) the recruitment, percentage of staff, and training should be more specifically targeted to the requirements of the Iwi or greatly influenced by Iwi authorities.
- (d) where there is no facility for the provision of a bicultural service or even a commitment to a bicultural approach, then a reallocation of current resources should be made.
- (e) that if Iwi boundaries become district departmental boundaries, then the influence of the tangata whenua Iwi must take paramouncy.



## Resource Allocation

- (a) As mentioned in the Maatua Whangai: A New Direction paper, these must initially include from each district:
  - (i) the Maatua Whangai Mokai ceiling slot (but not the current incumbent)
  - (ii) a vehicle
  - (iii) furniture
  - (iv) office premises
  - (v) administrative costs
  - (vi) Whanau Development Funds (These will be allocated to IWI AUTHORITIES)
  - (vii) Koha Placement Funds (To possibly be allocated to IWI AUTHORITIES).

The crucial factors underpinning the foregoing are those of the **NEED** for power and authority sharing, **non-ownership** of programmes and resources, and an **acceptance** of Maori cultural norms and ethics as opposed to Social Work professionalism.

- (b) In addition, and in line with "Te Urupare Rangapu", the long term (1994) view must be towards an increased unloading of our resources to the extent that consideration be given to the devolution of:
  - (i) staff or ceiling slots in benefits and pensions, administration and, or accounting
  - (ii) resources from **ALL** the other programmes
  - (iii) technical equipment like computers, typewriters
  - (iv) across-the-board training.



## Maori Cultural Considerations

- (a) There are distinctive Maori processes which cannot be translated. To ensure that **no** misinterpretation occurs:
  - (i) in whanau decisions, there must be no intervention from staff. **The mana must remain with the whanau.**
  - (ii) whanau composition must be kinship based
  - (iii) district boundaries must be tribal
  - (iv) tikanga is much deeper than greetings
  - (v) people coming to notice or accessing the Department's services must be identified ethnically, tribally and by hapu

- (vi) iwi decide on how they are to accommodate their people living outside their traditional boundaries as well as non-tribal people living within their boundaries
- (vii) the Maori cultural values are as dictated and controlled by each Iwi. (Refer to Series 6: Puaoteata-tu: The Practice).



## Staffing and Practice

- (a) The major issue is staff recruitment and their appropriate deployment. The major principles are:
  - (i) that people from the various ethnic groups work with their own people
  - (ii) that staff are employed for their cultural strengths appropriate to the Department's users
  - (iii) the needs of the whanau supersedes such things as regional and district boundaries as well as those of time.
- (b) The practice must acknowledge the creation of quality personal relationships and the need for time to achieve this.

## Training



The Whakapakari Whanau programme dictates the staff will need new skills. As a result, priority must be given for training resources to be used in the necessary re-skilling. Any staff who do not meet the criteria outlined above or cannot work according to the Whakapakari Whanau principles should be placed where their strengths can best be used. The same principle applies to the whole devolution direction.

## Legal

If any legislative provisions prevent or undermine the Whakapakari Whanau processes then they must be changed. Alternatively, they should be interpreted and practiced more flexibly.

## Whakapakari Whanau

Is to be seen as the primary aim of all DSW staff. The process by which this is achieved, particularly as it applies to Social Work, is as follows:

- (a) links to whanau and, if necessary, hapu and iwi
- (b) facilitate, convene and resource hui
- (c) whanau meet, whanau **decide** what is in the best interests of the child and therefore itself
- (d) DSW supports and resources decision
- (e) If the process needs to be repeated, then it is done until a solution is found. The **mana** of the whanau must be maintained at all times.





The result of this type of maintenance of whanau mana is:

- (a) a shift in the power relationship where the whanau makes the decision and not the Department
- (b) the whanau taking responsibility for the decision
- (c) a breaking down of the "dependency" relationship — the feeling of "us" doing it and not "them" doing it for or to us
- (d) a practical way of an Iwi being "developed" as a consequence of a WHANAU taking responsibility for decision making with the Department resourcing the process
- (e) a practical demonstration by the Department to Iwi, of its commitment to power sharing.

## Managerial Issues



Negative responses of the "knee jerk" kind poses the greatest difficulty. There would need to be a change in the attitude from a "No, it cannot be done because ..." to a "This is how it might be done, come in and let's work it out together". MANAGEMENT ATTITUDE CHANGE is a basic requirement of any effective devolution or "user need", meeting programmes. Accordingly, a change is needed in respect of:

- (a) levels and gradings being used to prevent effective teamwork in user consultation
- (b) legislative restrictions which are counter-productive to effective programmes
- (c) power (in its various forms)
- (d) response to cultural diversity
- (e) preserving the system at the cost of effectiveness
- (f) creating dependency
- (g) the way decisions are made
- (h) a commitment to user involvement and decision making
- (i) access of Maori users to all existing funding in spite of specific Maori programmes.



## Staff Recruitment, Supervision and Training

- (a) Staff can be recruited solely by IWI AUTHORITIES for employment in the Department, or

The criteria must otherwise include:

- (i) language fluency
  - (ii) knowledge of tikanga
  - (iii) maturity
  - (iv) endorsement by Iwi
  - (v) other relevant life experiences, e.g. parenthood or work with people who are or were major users of DSW services.
- (b) Recruitment, interview, supervision, and assessment performance could be a joint arrangement between the Department-Iwi Authority.
- (c) With the specific targeting for employment on an Iwi uri basis, the training must assist in enskilling Iwi members in preparation for their Authority's eventual providing of the services.
- (d) Training of all staff must emphasise those practices which DO NOT lead to the creation of DEPENDENCY. WHAKAPAKARI WHANAU, with the emphasis on maintaining the MANA of the Whanau, is a method of working which will create INDEPENDENCE.



## Staff Feelings

It is important that staff are consulted about changes to their status, and choices offered them. With the many changes that the staff have been subjected to, particularly those related to closures and subsequent job losses, staff must not be treated in a cavalier fashion.



## Choice of Service

The choice factor applies in a number of areas, e.g. electoral rolls, Housing Corporation or Maori Affairs housing.

If IWI AUTHORITIES are to assume social service delivery, people with several tribal affiliations could access a number of tribal sources. The choice to seek out and tap those tribal resources belongs to such people. The choice as to whether they gain resources from more than one tribal source, on the other hand, belongs to the respective IWI AUTHORITIES or service providers.

There is a suggestion, however, that the very institution of **CHOICE** has itself assisted in breaking down the mana of the Iwi. It allowed people to opt out of their collective responsibility for their own. Given the above, therefore, one of the suggested **CHOICES** is **NO CHOICE!!** In the end, the issue of choice of service must be part of the negotiations between IWI and STATE.

## THE ISSUES: IWI

### Whakapakari Whanau

While DSW makes moves towards the concept of maintaining the mana of the whanau, the IWI AUTHORITIES in turn must ensure that every encouragement is given DSW workers to ensure the mana of the whanau assumes priority.

There will no doubt be resistance to the idea of WHANAU making their own decisions as many have historically been denied that choice.



### Expectations of Iwi

These are the prerogative of each IWI AUTHORITY. As a provider of resources, we are not able to or should we expect to interpret the dreams of the people.

Currently, there are several proposals for resources from IWI AUTHORITIES. The common theme with all these proposals is based on the building of a "PARTNERSHIP". In each case the Iwi expect to have greater control over their destiny.



### Use of Resources

This should be determined by the IWI AUTHORITIES — the assumption is that resource use by the iwi will be identified at the point of application. How this is determined and the desired outcomes must be by way of joint negotiation.



### Input into DSW Staffing

- (a) IWI AUTHORITIES could take sole responsibility for the employment of staff who could in the end join the AUTHORITY.
- (b) There could be joint DSW-IWI AUTHORITY responsibility for recruitment, interview, appointment, assessment, promotion, discipline and removal.

### Tribal Boundaries and District Boundaries

The Tribal Boundaries should become the District Boundaries. Where there is a dispute on an inter-tribal basis, this should be resolved by the tribes in dispute.



### Funding Formula

How much should each authority get?

The combinations of this are numerous. Should IWI AUTHORITIES be funded on:

- (a) their percentage of the total Maori population
- (b) the percentage of their people in DSW institutions
- (c) the percentage of their people on the various benefits, e.g. UB, SB, DPB, etc.
- (d) the number who are State Wards

- (e) the percentage who are on Social Work caseloads
- (f) the number registered as unemployed but not receiving a benefit (Labour Department?)
- (g) the number who are in hospital — general and psychiatric (Health?)
- (h) the number who are Housing Corporation tenants (Housing Corporation?)
- (i) the number who are beneficiaries through Maori Land Court Rent Registers
- (j) those registered through Maatua Whangai whanau development registers.

Obviously, with the above combinations, other agencies are inevitably drawn in. Resourcing negotiations will have to take place with the many combinations in mind.

## Service Choice

Iwi Authorities will have to work out a system, particularly as it relates to people who claim multi-tribal affiliations. It is not difficult with computerisation.



## Within and Without Tribal Boundaries

Each IWI AUTHORITY would need to determine meeting the needs of those who live within and outside of their tribal boundaries.

There would also be a need to have negotiations between the various tribes, particularly with regard to the urban areas and especially where the local IWI are outnumbered, e.g. Porirua.

The same process of negotiation could go on with tribal members who live in other countries, e.g. Australia. This would also involve discussion with the service providers in those countries particularly those where reciprocal arrangements already exist.

## Demonstration Projects



Various Iwi Authorities have approached DSW for resourcing. Each is at a different stage of development. The basic steps that are required are that negotiations of how their expectations can be realised are entered into and a contact be signed. The timeframe for realising the goals should be dictated by the IWI AUTHORITY and must be in accordance with the timeframe of TeJUrupareJRangapu.

With all the applications, some resources such as Maatua Whangai, can be released almost immediately. The actual release of these resources may take a little longer. This will depend on the formula arrived at for allocation. If a start is made now, there is no reason why the goal of the devolution of services by DSW could not be achieved in 5 years.

## CONCLUSION

THERE ARE MANY ISSUES that have been addressed thus far. As the process of negotiation progresses, it is expected that there will be more. The Maori Development Unit will, in time, issue guidelines resulting from an actual case.