

## Operational shift proposal by Janice Panoho

### Janice Panoho: Operational Shift Proposal for the Future of Work Tripartite Forum

#### Overview

The purpose of this document is to promote thinking and discussion around a strategic and structural shift from existing siloed Government approaches to a by Māori for Māori, cross - functional operational model with a long -term wellbeing focus: Mana Pāpori Māori. I have provided this document to add to my whakaaro and include personal reflections on how a by Māori for Māori cross -functional model has benefitted Māori in the past, and how it could benefit Māori in the future. This document represents my own whakaaro, and experiences of other PSA delegates in the CTU Rūnanga.

By Janice Panoho  
Te Kaihautū Māori  
He Pukenga Here Tikanga Mahi

#### **Operational shift for Māori service delivery and support**

The current system of power imbalance is failing Māori; however, Māori potential is unlimited. System settings need to prioritise wellbeing, social inclusion, and equitable outcomes; take a longer-term preview and a more holistic approach, with corresponding public accountability. A significant operational change is required to ensure the Crown delivers to Māori, as is guaranteed by Te Tiriti o Waitangi.

In the long term, we see this is as a devolution of control and resources from the centre to regions and communities, more specifically to Māori; an enablement of Māori to design and implement our own solutions. The current approach for enabling community -level solutions and delivery is via commissioning, although this is inconsistently practised across multiple agencies. There is a lack of transparency on how services are being delivered for Māori including how they can access these services.

In the medium term, the Government needs to restructure the way it delivers to Māori. An approach that delivers real outcomes to Māori

across all domains is best achieved through joined up policy and operational delivery. Rather than the status quo, where a number of different agencies have sectoral responsibility and struggle to achieve equitable outcomes for Māori, we see this being more achievable where a single Government agency is charged with delivering to Māori across the spectrum of government services. The ability for the public to hold the government sector accountable for delivering on outcomes to Māori is simplified in a single agency model.

#### **How a by Māori for Māori cross functional model has benefitted Māori in the past**

The Department of Māori Affairs was an example of a by Māori, for Māori service delivery model that provide for rural and urban Māori communities with manaaki, aroha and whanaungatanga.

Māori affairs was a vital government agency that was important for our isolated Māori communities in the far north when I was growing up.

My parents would not have been able to sustain and purchase our farm, house and various other requirements if it was not for Māori affairs. Not only this but rural young Māori would not have had the opportunities to engage in apprenticeships across New Zealand, again if it was not for Māori affairs.

**Personal reflection, Hone Witana  
Kaumatua – Te Pukenga Here Tikanga Mahi (PSA)**

#### **Trade training**

The trade training scheme that included training carpenters who assisted in building houses for whānau Māori. Trade training covered any trade that had an apprenticeship attached. Māori Affairs provided accommodation and pastoral care for the trainees. Applicants usually came from rural areas and although not seen as academic they gained managerial skills and eventually became employers themselves by owning their own businesses.

## Not Government Policy

This Māori led approach to trades training was extremely successful, and helped both Māori males and females to help them learn a trade and help them into employment. We have many graduates today who can testify to the benefits of this approach.

My two brothers, after leaving St Stephens, registered with Māori Affairs on the trade training programme to do engineering and plumbing. It wasn't just our whānau; it was all our whānau who accessed Māori Affairs for a variety of reasons. It was a place that we could call our own whare-tapa-whā. A lot of young people started at Māori Affairs and graduated into senior roles. Māori Affairs helped whānau rebuild their lives when migrating from their Turangawaewae to the main centres around the motu, and a decision should be made to review our Whare-tapa-whā.

**Personal Reflection, Janice Panoho**

### *Māori Housing*

The Māori housing scheme was designed to assist whānau Māori who were not familiar with accessing agency assistance and usually began with the establishment of a saving scheme that assisted whānau to save for the deposit for their house. Affordable sections were allocated in affordable locations in new subdivisions around the motu and whānau could choose the section, before selecting a plan that fitted with their financial outlay and Māori Affairs would have the house built. The savings scheme continued and could be used to fulfil mortgage payments, rates payments and subsequently any maintenance.

The services and people involved in Māori Affairs were culturally grounded, had whakapapa connections to the Rohe, along with extensive networks and a variety of other connections they could access on behalf of the client. Māori Affairs was where everyone met and could access information on social services, cadetships, trade training, getting a loan to purchase a house, setting up of Kohanga reo and Kura Kaupapa. It was sometimes used as a Marae for those traveling to hui or attending a hui at Māori Affairs. Māori Affairs really did provide for rural and urban Māori communities with manaaki, aroha and whanaungatanga.

In the 1970's, newly married and with a 1-year-old child, my husband and I decided that we would like to buy our own home after living with others flatting and paying rent for years. We were both about 22/23 years old. We approached the Westpac bank with the help of my father-in-law to try and secure a house loan. After some toing and froing, Westpac bank decided that we were a risk and declined us, even though we both worked and my father-in-law owned his own business and said he would be a guarantor for us. We both also banked with Westpac at this time as well. As a young Māori wāhine, I felt the bank process discriminated against me and during the interview process felt the bank manager looked down his nose at me. I did not enjoy this process.

We then met with Māori Affairs staff and were interviewed/educated on how to go about securing finance to buy a house, what areas were available to us, mortgage repayments and some budgeting tools, etc. The comprehensive support and guidance under the Māori Affairs, at this time, was amazing as we were guided step by step through the process and did not move onto the next phase until we totally understood what was expected of us. I found the Māori Affairs process much easier to meet the criteria than banks if you were Māori. The Māori Affairs process was friendlier and more helpful and enabled my husband and I as a young couple to access better quality and cheaper housing. I would love for this option to be available for young Māori today.

**Personal reflection, Lesley Dixon**

Tuakana Te Pukenga Here Tikanga Mahi (PSA)

### *How a by Māori for Māori, cross-functional model could work in the future*

A way of delivering an operational shift for Māori could be through expanding the current mandate of Te Puni Kōkiri's operations to extend their brief similar to services delivered by Department of Māori Affairs until 1989. The proposed changes could provide social services, employment and re-training, cadetship and trade training programmes, access affordable housing for low-income families and purchase their own house through Mana Tautoko Pāpori Māori.

## Not Government Policy

The scope of this shift could review the current funding allocated to agencies which can be transferred to TPK to deliver these services, that are mentioned above. The proposed model is similar to the previous Department of Māori Affairs (one-stop-shop). This would address the fragmentation of these services that doesn't have a whole of Māori approach. The current systems are broken and not fit for purpose. Currently the delivering of these services are in question, they don't have the same aspirational goals or cultural empathy and understanding for Te Iwi Māori.

The Crown are obligated under Te Tiriti o Waitangi/The Treaty of Waitangi, Articles 1, 2, and 3 to ensure the immediate action and steps are taken to address the systemic issues confronting Te Iwi Māori.

The crown has failed to meet their obligations as a Te Tiriti partner which is impacting on tangata whenua through a lack of sustainable employment and decent wages to accommodate their whanau and fulfil their obligations to provide warm and safe housing and the necessities of life.

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To apply Te Tiriti in our day- to-day work means:

1. **Kāwanatanga:**

*Honourable governance for mutual benefit*

Our processes, actions, decision -making and delivery of services are informed and shaped equally by tangata whenua and tangata Tiriti worldviews and perspectives. We work in partnership with tangata whenua.

2. **Tino Rangatiratanga:**

*Māori self-determination/sovereignty*

We recognise the importance of tangata whenua authority and autonomy. We take active steps to support tangata whenua -led processes, actions and decision -making through the sharing of power and resources.

3. **Ōritetanga:**

*Equity for Māori*

We undertake specific actions to ensure equitable outcomes for tangata whenua.

4. **Wairuatanga:**

*Upholding belief systems*

Tangata whenua worldviews, values and Wairuatanga are respected in our work.

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Reforming the social services in line with Te Tiriti o Waitangi will include the Employment and Education sector to consider introducing the trade training programmes, cadetships, apprenticeships, training of more Māori teachers and Nurses. These initiatives will support tamariki to consider their options before leaving school.

A Māori Authority could work with Regional Skills Leadership Groups to support economic development businesses to create new jobs for Iwi Māori and the regional plan for sustainable employment for rural communities. This could also include Oranga Tamariki, managed by a Māori Authority, to work alongside Iwi to deliver these services in a culturally appropriate way. The development of Mana Tautoko Pāpori Māori over the next two years could occur through

working in partnership with the Government to establish an interim board of Trustees and Transitional unit to oversee the design.

No tamariki and mokopuna should experience the hardship that some of our whānau are facing today. They should have the same opportunities as tauwi to have a culturally appropriate education, roof over their heads, kai on the table and all the opportunities to have a successful future that maintains our cultural identity and not experience the types of hardship, poverty and lack of housing that currently exists. I strongly recommend that the minister of Māori Affairs and the Minister of Finance carefully consider this proposal as a viable option for the Future well-being of Te Iwi Māori.