

Ahakoā te aha, mahingia te mahi

In service to homeless whānau in Tāmaki Makaurau



A Report of the Manaaki Tāngata Programme at Te Puea Memorial Marae

Jenny Lee-Morgan, Rau Hoskins, Rihi Te Nana, Mohi Rua and Wayne Knox in collaboration
with Te Puea Memorial Marae

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30 June 2019



FRONT COVER IMAGE.
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Ted Tawhiao and Tom Kingi.

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**BUILDING BETTER
HOMES, TOWNS
AND CITIES**

Ko Ngā wā Kainga hei
whakamāhorahora

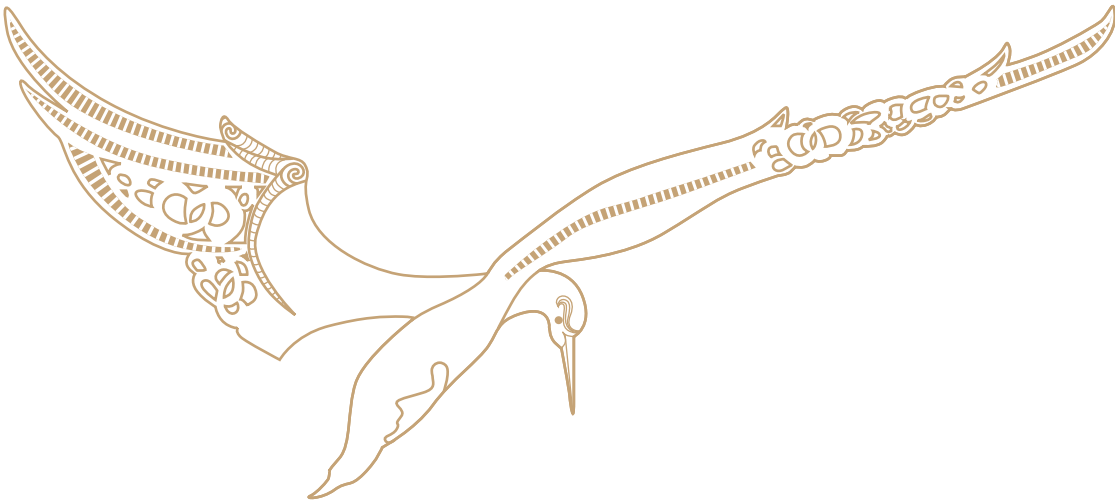
National
SCIENCE
Challenges

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Mihi

He korōria ki Te Atua, he maungārongo ki te whenua, he whakaaro pai ki ngā tāngata katoa. Me whakahōnore tō tātou Kingi Tūheitia Potatau Te Wherowhero Te Tuawhitu, rire, rire, hau. Pai mārire.

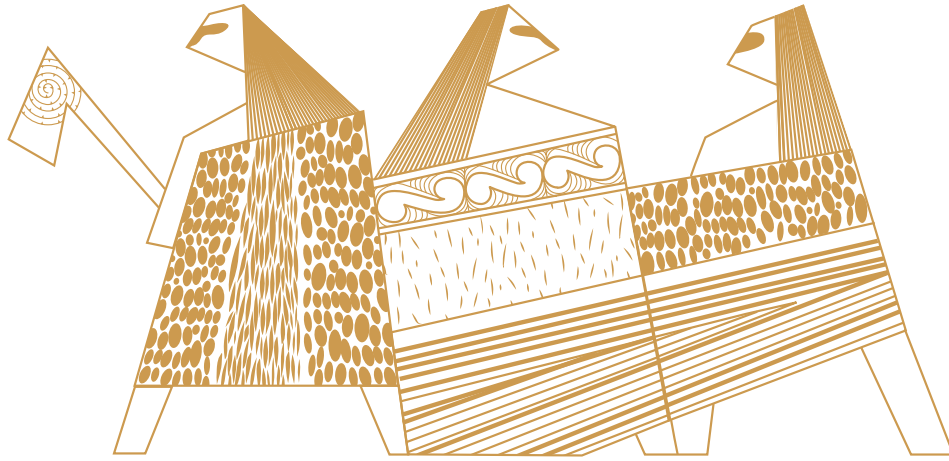
Kimihia, rangahaua, kei whea taku huia ka ngaro rā? Kua rere ki tua o pae, ki te huinga o Te Kahurangi. Nō reira e ngā mate, haere, haere, okiokitia rā. Rātou ki a rātou, kia hoki mai ki a tātou te kanohi ora.

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Tēnā koutou, tēnā koutou, tēnā koutou katoa.



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RIGHT.
Derek and Kane (son) Stewart,
TPMM

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Introduction

Just before winter 2016, Te Puea Memorial Marae (TPMM) opened their doors to anyone in desperate need of shelter and support. Following in the cultural tradition of manaakitanga and the legacy of Te Puea Hērangi, TPMM's grassroots initiative was dubbed by the Marae, 'Manaaki Tāngata'.

RIGHT.
Nuku Whānau, TPMM

Despite the initial intention of the Marae to temporarily cater for homeless whānau, the situation did not improve. The next year, TPMM reopened its doors in July 2017. Since then, the work of the Marae has continued and developed with a focus on supporting whānau not only to secure housing tenancy, but also on supporting home-building to achieve whānau ora. The Manaaki Tāngata (MT) programme seeks to stabilise and strengthen whānau to live in relation to their communities, and ultimately to become fully self-determining.

Manaakitanga is not new; it is at the heart of every marae in Aotearoa. However, in the face of the current housing crisis in Auckland, the initiative of TPMM can be considered a radical Indigenous innovation. The MT model narrates an alternative cultural practice based on Māori beliefs, world views and aspirations for whānau Māori.

This report provides an overview of the MT programme within the

broader context of TPMM. It is a programme that is not just located at the Marae, but is intrinsic to TPMM as a culturally demarcated space that also sits within the Māori world. The issue of homelessness is neither new to Māori, nor is it an issue that is separated from wider societal shifts, and structural determinants such as a legacy of government policies that have dispossessed Māori, making Māori homeless within our own lands.

This report not only introduces what happens in the MT programme but situates this marae-led intervention within the broader historical, cultural, economic, and socio-political context. This kaupapa Māori analysis offers a way to understand the current landscape of homelessness, but also *why* and *how* TPMM have made a commitment to the kaupapa to manaaki homeless whānau.



About this Report

This report is part of the first phase of a two-year research project entitled 'Te Manaaki o te Marae: The role of marae in the Tāmaki Makaurau housing crisis'. This research is led by Associate Professor Jenny Lee-Morgan (Waikato-Tainui) and Rau Hoskins (Ngāpuhi).

The project is funded by the Kāinga Tahī Kāinga Rua, Building Better Homes, Towns and Cities, National Science Challenge.

Written in collaboration with TPMM, this report brings together much of their existing documentation and knowledge. This report is intended to provide an overview of their current activities, and to act as a useful resource for TPMM to share with interested others.



Understanding Māori Homelessness

In the winter of 2016, TPMM played a pivotal role in disrupting the dominant political discourse that denied the existence of a critical housing shortage (Lee-Morgan & Hoskins, 2017) while making visible the plight of homeless whānau (Espiner, 2016). At that time, the National Party-led government not only rejected the idea that there was a housing crisis (Bowron, 2016), but also did not consider it to be their responsibility to provide social housing for those who needed it most (Stuff, 2016). With the advent of TPMM's grassroots response to homelessness, the Marae came under the media spotlight.

While homelessness was often portrayed in the media as individual rough sleepers, and stereotyped as individuals with drug, alcohol and mental health issues, TPMM helped broaden the public's understanding of homelessness to include families living in unsuitable, unhealthy (McGee, 2017) or transient accommodation (Brett Kelly, 2017). By September 2017, housing and homelessness were increasingly seen as key political issues by voters in the National Election (Morgan & Levine, 2017).

This section outlines some of the important ways to understand Māori homes and homelessness in Aotearoa, with a focus on TPMM in Tāmaki Makaurau, and the tribal territory of Waikato-Tainui. To Māori homelessness is not a new phenomenon, but rather a marker of inequality. Similar to other Indigenous peoples, long-standing colonial processes of social, cultural, economic and physical marginalisation have rendered many Māori landless and in some cases homeless, in our own lands (Christensen, 2016).

This section opens with a discussion of the legacy of colonisation and traditional notions of home through kāinga Māori, as a way to reposition our thinking about Māori aspirations for housing our whānau, and better understand the culturally responsive marae-based innovation at TPMM.

Colonialism: Making Māori Landless



For Māori, any analysis of homelessness must begin with an understanding of the destructive processes of colonisation. Imposed on Indigenous peoples throughout the world, colonial invasions ensured the establishment of colonial power, the dispossession of land, and the exploitation of resources and people (Hutchings & Lee-Morgan, 2016). In Aotearoa, the impact of colonisation on our homelands is plainly evident in the scale on which Māori land was alienated through war, legislation, confiscation, theft and sale. Māori architectural historian, Deidre Brown (2016), describes the role of the Native Courts to individualise Māori land title for sale as early as 1865, as a 'predatory industry'. For the people of Waikato-Tainui, to which TPMM belongs, severe socio-economic deprivation was incurred due to mass land dispossession through war and subsequent confiscation.

Prior to this land loss, and the colonial invasion of 1863, Waikato-Tainui had a thriving economy based upon trade with Māori and British settlers, whereby flour mills were established, agricultural equipment, horses, cattle, flax and other products all contributed to a thriving economy. In 1858, the Waikato-Tainui presence in the Manukau district, where TPMM currently stands, can be seen in the recording of 591 Māori as listed inhabitants (O'Malley, 2016, p. 369). The Kīngitanga was also established in 1858 and Pōtatau Te Wherowhero, the first Māori King, had multiple kāinga in the Manukau district. Such was his mana in this region, in 1849 Governor Grey sought the support of Te Wherowhero to help protect the Auckland-based Pākehā settlers from attack by Ngāpuhi (ibid).

After the death of Te Wherowhero in 1860, the burgeoning numbers of Pākehā settlers continued to increase. On 9 July 1863, Governor Grey issued an ultimatum to 'the Natives of Māngere, Pūkaki, Ihumatao, Te Kirikiri, Patumāhoe, Pōkeno and Tuakau' (O'Malley, 2016, p. 203). Māori were required to either swear an Oath of Allegiance to the Crown (which by implication would require them to fight for the Crown), leave their kāinga and retreat beyond Mangatāwhiri,

or 'be ejected' (ibid.). Apart from one man at Patumahoe, and a small group (some of whom were visitors from Ngāpuhi), all abandoned their homes and settlements and aligned themselves with Waikato (ibid.). Days later, British troops crossed the Mangatāwhiri Stream, and in doing so declared war upon Waikato and Kīngitanga adherents.

The homes of Māori in Māngere, like the other settlements identified in Grey's proclamation, were destroyed and their belongings stolen. Historian Vincent O'Malley writes:

Settlers swarmed to the deserted Māori settlements in South Auckland in the early months of the war, helping themselves to whatever they liked. At Māngere, where hundreds of Tainui Māori had lived right up until their enforced eviction on the eve of the Waikato invasion, 'canoes were broken to pieces and burnt, cattle seized, houses ransacked, and horses brought into Auckland and sold by the spoilers in the public market' (O'Malley, 2016, pp. 372-3).

After the Waikato Land war and unjust confiscation of 1.2 million acres of the most valuable Waikato land, Waikato Māori were made landless and homeless. In 1900, a report tabled in the NZ House of Representatives listed more than 3,000 landless Māori from Waikato (O'Malley, 2016, p. 509). Described as 'refugees' in our own country (ibid), Waikato Māori were not only landless and homeless, but desolate and desperately impoverished.

The removal of Māori from our whenua and our papakāinga not only preempted a cultural dislocation, but erased our economic base, and created massive ruptures to the social fabric of whānau, hapū and iwi collective ways of living and well-being. Ultimately, the alienation of people from our homelands impacted our rangatiratanga - our ability to be self-sufficient and self-determining.

Māori land at 1860

In 1860 Māori held about 80% (approximately 23.2 million acres) of the land in the North Island.



FIGURE 1
Māori land loss 1860 (see <https://nzhistory.govt.nz/media/interactive/maori-land-1860-2000>)

Māori land at 2000

In 2000 Māori held only a fraction of the land of the North Island — perhaps as little as 4%.

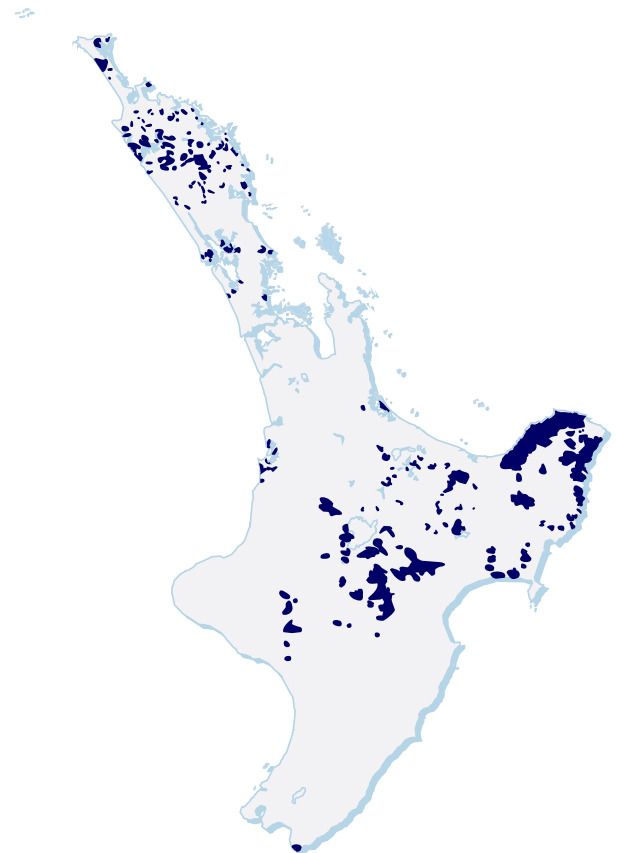


FIGURE 2
Māori land loss 2000 (see <https://nzhistory.govt.nz/media/interactive/maori-land-1860-2000>)

Figures 1 and 2 show the systemic alienation of Māori land, from 1860, when Māori owned 80% of the whenua in Te Ika a Maui, to the year 2000, where Māori land ownership had decreased to a mere 4%.



Kāinga



Traditionally Māori lived as hapū and extended whānau in Papakāinga. In this collective housing model Māori flourished and thrived, being able to nurture and care for one another in a communal setting. Kāinga embodies a much broader cultural and geographical context than the western singular dwelling. Here an individual whare (which could be built in a week) was of little consequence relative to the wider territory, which physically and spiritually sustained the hapū. Within each hapū territory, at least two and sometimes multiple kāinga would exist to take advantage of seasonal mahinga kai (Ballara, 1979).

A kāinga would consist of multiple clusters of whare of varying sizes, normally oriented to an elongated marae ātea with the chief's house as the primary focus. In this arrangement all activities within this kāinga, including the care of tamariki, gardening, fishing and wild food harvesting, along with the construction of both whānau and collective whare, was a communal endeavour.

Normally the winter/spring kāinga was located inland with more permanent and warmer whare, and included extensive māra kai. After kūmara and other spring planting was complete many hapū would then move to summer coastal bases for the gathering and preserving of kaimoana and tītī, while autumn was a time for bird snaring and

berry gathering at ngāhere within the hapū territory.

With land alienation and the consequent rapid deforestation and the draining of repo/wetlands from the late 1860s, Māori progressively lost access to the materials necessary to build their whare and increasingly had to rely on purchasing commercial building supplies. With cash resources scarce in Māori communities, this directly affected both the quality of Māori housing (e.g. lack of raupō to insulate walls and ceilings) and the ability of extended whānau and hapū to engage in communal house-building exercises and transfer technical skills from one generation to the next.

While the agricultural revolution that swept Aotearoa from the late 1800s also began to separate hapū into individual whānau farming units, urbanisation was the final and most brutal act in effectively destroying the vestiges of the communal kāinga model (Walker, 2004).

In considering how best to embody the critical dimensions of the Māori kāinga into urban Māori housing solutions it is clear that urban marae-based housing solutions have the capacity to provide the critical aspects of communal support that are so essential to rebuilding vulnerable whānau.

Māori Housing Policy Shifts



By the early 1900s, Māori housing quality was generally in decline, particularly in the Waikato area, where the effects of land confiscations had contributed to some of the worst living conditions in Aotearoa (King, 2008). Like other Māori leaders, Te Paea Hērangi focused considerable energy on improving health and housing conditions for her Waikato people. Amongst her many achievements (detailed on pages 20-21) she even developed a hybrid raupō timber frame housing typology, which combined the durability of corrugated iron roofs and timber weatherboards with the insulation values of raupō (ibid).

the fast-growing suburban areas. While these housing policies began to make a positive difference for urban Māori whānau, the houses themselves were not designed for extended Māori whānau dynamics or cultural sensitivities (Hoskins, Te Nana, Rhodes, Guy & Sage, 2002).

While the quality of Māori housing had improved, the urban migration contributed to a lowering of Māori home ownership rates (see Figure 3), with the 1936 Census recording that 70.5% of Māori dwellings were owned by occupants, (mainly in rural areas), falling to 54.8% by 1945. By 1961, Māori home ownership was less than 50% and by 1981, 45.3% of Māori dwellings were owned by their occupants.

While the economic downturn of the 1970s and economic restructuring of the late 1980s led to marked increases in Māori unemployment, the Department of Māori Affairs and Housing Corporation housing policies continued to help insulate Māori whānau from the worst effects of urban poverty.

As evident in Figure 4, this situation changed when in 1990 the Department of Māori Affairs was disestablished and the Housing Corporation was restructured. Subsequently, Māori rates of home ownership plummeted from 57% in 1991 to 38.5% in 2013 (Statistics New Zealand, 2016).

In 2017 New Zealand was recorded as having the worst homelessness statistics in the OECD. YaleGlobal Online, a magazine published by the prestigious US university, stated that “more than 40,000 people live on the streets or in emergency housing or substandard shelters” - almost 1% of the entire population, citing the OECD study. Of these 41,000 people it is estimated that one-third are Māori, (Statistics New Zealand, 2013) who are in ‘severe housing stress’ - living in cars, tents and garages.

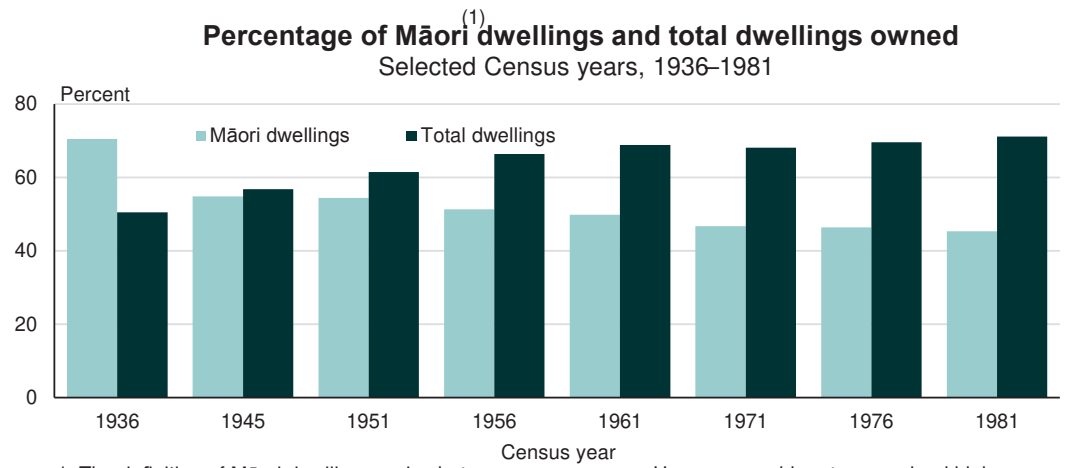


ABOVE.
Te Paea Hērangi (centre), and two others, outside a Land Development scheme house (Alexander Turnbull Library)

Te Paea’s tireless work and advocacy for Māori housing and land development led directly to the 1935 Māori Housing Act, which committed what was then known as the Department of Native Affairs to a direct involvement in Māori housing provision.

In the post-war years New Zealand Government policy directly targeted Māori to give up their rural lifestyles and their lands to come to the cities to deal with labour shortages in the manufacturing and building sectors. Accompanying these policies were direct support for Māori home ownership and State house rental accommodation in

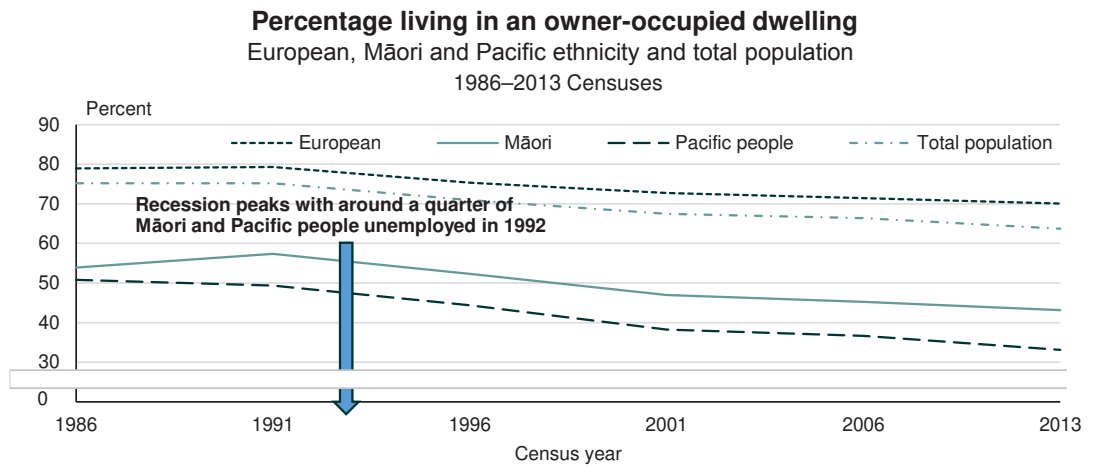
FIGURE 3.
Māori home ownership
rates from 1936 to 1981
(Statistics New Zealand,
2015)



1. The definition of Māori dwellings varies between census years. Home ownership rates remained higher in rural areas into the 1970s and 1980s.

Source: Statistics New Zealand

FIGURE 4.
Māori home ownership
rates from 1986 to 2013
(Statistics New Zealand,
2016)



Note: Ethnicity is a total response variable. Owned dwelling relates to the situation of the household and there may be people with more than one ethnicity within a household.

Source: Statistics New Zealand

The Emergence of Urban Marae in Tāmaki Makaurau

With the rapid post-war Māori urban drift, Māori enjoyed close to full employment in the 1950s and 60s. Along with supportive state housing assistance policies, Māori led relatively prosperous urban lives, however taura here Māori in particular lacked ready access to marae facilities for their cultural and spiritual sustenance. This led to the development of urban marae like Te Puea Memorial Marae (1965), Te Ūnga Waka in Epsom (1966) and Te Tira Hou marae in Panmure (1973), which along with a number of other urban marae were progressively able to fulfill critical roles for urban Māori, especially for tangihanga (Walker, 2004).

Today there are 70 marae in the Auckland Council region, all of which play significant roles in the lives of the 169,790 Māori (Te Puni Kōkiri, 2018) and many non-Māori residents of our largest city. Eighteen marae are identified as mana whenua (including TPMM), 20 are considered pantribal or mataawaka marae and 32 marae are institutional-related marae (education- or church-based) (Henry, 2018). The largest percentage of marae per ward is located in the Manukau area (24%) and there are two other mana whenua marae in the Māngere Ōtāhuhu local board area; Makaurau and Pūkaki (ibid).

While urban marae have always provided manaakitanga to whānau in need, it is only since 2016 that the progressively escalating housing crisis has seen marae like TPMM extend their manaakitanga to the direct provision of housing to homeless whānau, clearly revealing the failure of central government's Māori housing policy.

BELOW.

Completing Te Puea Memorial Marae, 1965



Homelessness Today

Today, homelessness is often defined as a lack of housing. In its simplest form it can be defined as “a situation where a person lacks a regular dwelling” (Hodgetts & Stolte, 2017, p. 102). Statistics New Zealand takes a broader approach and defines homelessness as, “...living situations where people with no other options to acquire safe and secure housing: are without shelter, in temporary accommodation, sharing accommodation with a household or living in uninhabitable housing” (Statistics New Zealand, 2009, p. 6). While the NZ Coalition to End Homelessness (2018) states that there is no one universal definition of homelessness, it goes without saying that a homeless life is not easy. Groot, Hodgetts, Nikora & Rua (2011) state that homeless people “... struggle daily to achieve what many housed people take for granted, that is, to meet their basic needs for shelter, warmth, food, safety and respect” (p. 237-238).

Groot and colleagues (2011) go on to identify some characteristics of people experiencing homelessness. “They suffer more from physical and mental illness and early death than members of the domiciled population, are more likely to commit suicide, and more likely to be assaulted fatally. Combined these factors can intensify the situation so that many homeless people can become stranded” (ibid). Beyond homelessness as a notion of housing, homelessness for Māori may also include spiritual homelessness, where Māori experience displacement and disconnectedness from ancestral lands, extended whānau, language and cultural practices (Groot et al., 2011; Memmott, Long, Chambers & Spring, 2003).

Pathways to Homelessness



The dominant discourse around homelessness is that it is their own fault, or that homelessness is an individual lifestyle 'choice'. Researchers argue, however, that although individualised pathways into homelessness can occur, the journey into homelessness is a lot more complex and we must consider the structural pathways as a significant driver of homelessness (Parsell & Parsell, 2012; Stolte & Hodgetts, 2015). At an individual level, homelessness is often a result of personal illness, evictions, debt, overcrowding in homes, separation from partner and/or whānau, abuse within whānau and substance abuse (Groot et al., 2011). At a structural level, homelessness is a result of colonialism, low socio-economic status, health inequalities and poverty (Groot, Van Ommen, Masters-Awatere & Tassell-Matamua, 2017).

The structural pathway is important here as it moves the narrative beyond personal deficits and contextualises the role of social structures and colonialism, as mentioned earlier. Māori in particular feature prominently in the homeless population, with 53% of rough sleepers in 2016 being Māori (Auckland City Mission, 2016). This is not surprising, considering Māori are over-represented in the low socio-economic demographic compared to non-Māori.

Homelessness is the physical hard edge of poverty and must be understood in relation to the broader symbolic environment where power and resources are distributed (Hodgetts & Stolte, 2017). In this regard, Māori are generally excluded from decision-making roles in politics, economics, health, education and the law. The result is a Māori population that is seriously depressed in terms of socio-economic and health deprivation, inequalities and insecurities.

In terms of insecurities, we refer to the precarious nature of Māori livelihoods, where Māori suffer disproportionately compared with non-Māori from insecure employment, income insecurity and reduced political and economic rights (Groot et al., 2017). Such insecurities at this systemic level are played out in health inequalities. For instance, Māori, who make up only 15% of the Aotearoa population, but die younger than non-Māori, leave school with less qualifications, are twice as likely to be unemployed and on a benefit compared with non-Māori, twice as likely to abuse substances such as alcohol and illicit drugs, constitute over 50% of the prison population, and Māori suicide rates are one and a half times higher than non-Māori (Rua, Hodgetts & Stolte, 2017). So when we think about homelessness, we must understand the structural processes over a two-hundred-year period that have rendered Māori much more vulnerable to this phenomenon than non-Māori.

At risk of homelessness in Tāmaki Makaurau

Although it is difficult to count the number of homeless people (Groot et al., 2011), what we can count is the number of people and whānau in poverty, and living lives of deprivation, which are often precursors to homelessness.

Snapshot
of Tāmaki
Makaurau
2017¹

¹Te Puni Kōkiri. (2018).
*Snapshot of Tāmaki
Makaurau 2017*. Regional
Partnerships, Tāmaki
Makaurau [Internal
Document]

POPULATION

169,790

IDENTIFY AS MĀORI

12%

OF THE POPULATION
ARE MĀORI

50%

AGED UNDER 25 YEARS

35%

AGED UNDER 14 YEARS

By 2038 Auckland
Māori population
expected to grow
by 60%

ROUGH SLEEPERS

177

IN AUCKLAND CBD

53%

IDENTIFIED AS MĀORI

HOMELESSNESS

#1 New Zealand is
the worst country
for homelessness
in the OECD

INCOME

\$461 Māori median
weekly income =
\$24,000 per year

SECURITY OF TENURE

27%

LIVED AT THEIR PLACE OF USUAL RESIDENCE FOR
LESS THAN ONE YEAR

23%

LIVE IN CROWDED HOUSES

88.3%

LIVE IN PRIVATE RENTALS

23.7%

OWN OR PARTLY OWN THEIR OWN HOMES

OWNERSHIP

Is lowest for Māori
in the Auckland
region





Te Puea Memorial Marae

Ko Tainui te waka. Ko Te Pane a Mataoho te maunga. Ko Te Mānukanuka a Hoturoa te moana. Ko Pōtatau Te Wherowhero te tangata. Ko Te Puea te marae.

Te Puea Memorial Marae was opened on 13 November 1965, and was the first urban marae in Auckland (Walker, 2004). A Waikato-Tainui marae, TPPM has a long history of providing manaakitanga to a diverse range of people.

Primarily established to provide a cultural haven for Māori in Auckland, TPMM has a long history of providing manaakitanga to a diversity of people (local, national and international).

The continued commitment to this kaupapa is evident in the TPMM Board of Trustees vision and mission statements:

TPMM Vision:

Ahakoā te aha, mahingia te mahi

(No matter how big/small the job or task ahead, just get on with doing what needs to be done)

TPMM Mission:

Anakoā nō hea, ko wai, hei manaaki atu ki ngā tāngata katoa

(No matter where they are from or who they are, we offer hospitality/love and warmth to all people).



To appreciate the work of TPMM requires an understanding of the Marae in its cultural landscape. The richly storied names and landmarks locate the Marae within a whakapapa that is abundant with cultural memory - songs and stories of mountains, land and sea, of atua and taniwha, of our tūpuna and their struggles, resistance and mana motuhake.

Mōkau ki runga Tāmaki ki raro Mangatoatoa ki waenganui Pare Hauraki, Pare Waikato Te Kaokaoroa o Pātetere

Mōkau above
Tāmaki below
Mangatoatoa to the centre
Bounded by Hauraki, Waikato,
And the long flank of Pātetere

Te Kei o te Waka o Tainui



TPMM is situated in the northern part of the Waikato-Tainui tribal area. The well-known whakatauki above describes in broad terms the principal areas settled by iwi of Tainui waka descent. This area is conceptualised as a waka, with its prow to the south, its bulwarks to the east and west, and stern to the north at Tāmaki. Hence Tāmaki is often described in oratory as 'Te kei o te waka o Tainui' (the sternpost of Tainui).

Tainui association with Tāmaki dates back to the arrival of the waka. The oldest peoples of the area trace their descent from Tainui crew who settled here prior to the waka reaching its final resting place at Kāwhia. Notable among these tūpuna are Rakataura (navigator and principal tohunga of the waka), Taikehu, Te Keteanaataua and Hiaroa (these three tūpuna were also tohunga, and Hiaroa was Rakataura's sister), and Poutūkeka (a son of Hoturoa, the captain of the Tainui waka).

Tāmaki has always been revered by tangata whenua for its favourable climate, rich volcanic soils, easy access to east and west coasts, and harbours plentiful with kaimoana. This is reflected in the following well-known whakatauki, 'Te pai me te whairawa a Tāmaki' (The abundance and prosperity of Tāmaki). Hence, the famous epithet encapsulating what Tāmaki means to

tangata whenua 'Tāmaki makau rau' (Tāmaki desired by many), has become synonymous with the region itself and more poignant in the current housing crisis.

During the 'musket wars' of the early 19th century, many Tāmaki tribes were severely affected by Ngāpuhi incursions, and for a time withdrew south. They were later restored to their kāinga under the protection of Waikato chief, Pōtatau Te Wherowhero, who later became the first Māori King. Peace between the northern Tainui peoples of Waikato and Tāmaki and the Ngāpuhi of Northland was settled in the traditional manner, via peace marriages. One of these marriages was between Kati Takiwaru, younger brother of Te Wherowhero, and Matire Toha, the daughter of Rewa (Te Patukeha/Ngai Tawake) and a niece of the Ngāpuhi rangatira, Hongi Hika (Waitangi Tribunal, 1985, p. 13).

To this day, the descendants of this marriage are one of the prominent whānau of TPMM, and the tatau pounamu between Waikato and Ngāpuhi is one of the principal and unique characteristics of the kaupapa of the Marae.

Te Rohe o Māngere



TPMM is located in Māngere, on the north-eastern shore of the Manukau Harbour, bordering the city of Auckland to the north, and looking out to the greater Waikato-Tainui region to the south.

Māngere takes its name from ‘ngā hau māngere’, the ‘lazy winds’ that can often be felt drifting off the Manukau Harbour, gently caressing the slopes of Māngere Mountain and its surrounds. From the foreshore adjacent to TPMM, it is possible to see Otāhūhū, where the Tainui waka was portaged from the Te Wai o Taiki (the Tāmaki River) to the Manukau Harbour. Still visible just off shore is Ngārango Island, or more correctly, ‘Ngā Rango e Rua a Tainui’ – the two skids of Tainui, upon which the upturned waka was hauled overland. From there, it is said that the waka paused briefly at a promontory along the shores of present day Māngere Bridge. Here Hoturoa (captain), assessed the conditions of the harbour and its suitability for crossing. Hence the spot was named ‘Whakarongo.’

Te Waiōhua, tangata whenua of the Māngere district, tell of when their eponymous ancestor, Rakataura (also called Hape) arrived at Māngere, ahead of the Tainui waka and its crew. He was delivered to the shores of the present day Ōtuataua Stonefields by a taniwha, known as Kaiwhare to some, and Paneiraira to others. There he lay in wait for his kin aboard Tainui to arrive. The place where he rested is called ‘Te puke tāpapatanga a Hape’ – ‘The hillock where Hape lay’, or Puketāpapa for short. This is where the village of Puketāpapa is located, perhaps the oldest settlement in Tāmaki,

having been occupied ever since Hape lay there to rest. This is also where Makaurau Marae is located.

The area surrounding Puketāpapa is also known as Ihumatao, a contraction of ‘Te Ihu a Mataoho’ – ‘the nose of Mataoho’. Mataoho is regarded by tangata whenua as the atua responsible for the numerous volcanic phenomena in the Tāmaki region. Pōtatau Te Wherowhero resided at Ihumātao at times, at Te Tiki pā, and a major hui was held there in the 1850s to discuss the appointment of a Māori King.

From Ihumātao, one can follow Ngā Tapuwae a Mataoho (the footprints of Mataoho, referring to a series of volcanic features) to reach Te Pūkaki Tapu a Poutūkeka, the sacred spring of Poutūkeka (Pūkaki Lagoon). This is where Pūkaki Marae is located; another of the ancient Tainui kāinga in Tāmaki that is still occupied to this day. From there, one can continue to trace the footsteps of Mataoho to Māngere Mountain, whose proper name is Te Pane a Mataoho – the head of Mataoho, under whose watchful gaze sits TPMM.

Today, whānau from Makaurau and Pūkaki Marae are part and parcel of the fabric of TPMM, linking the marae to the land as only mana whenua can do. All three marae are also ‘Raupatu’ marae, coming within the ambit of the Waikato Raupatu Claims Settlement Act 1995. As such they participate in the tribal governance of Waikato-Tainui and maintain an enduring commitment to the Kīngitanga movement.

FIGURE 5.
Map of the Māngere area showing original Māori place names – Part of map of Tāmaki Makaurau compiled by Leslie Kelly 1940 (Auckland War Memorial Museum)



Te Puea Hērangi



Just as the meaning of marae is embedded in the cultural and natural landscape, the legacy of Te Puea, continues to be front and centre at TPMM. Te Puea and her tongikura are the cornerstone of the identity of TPMM. It is the embodiment of Te Puea's legacy by the people of the Marae that is the nucleus upon which manaakitanga operates. This innate understanding has been pivotal in galvanising the response to homelessness in the form of the MT programme.

Te Puea was born in 1883. Her mother was Tiahuia, daughter of Tāwhiao Te Wherowhero of Ngāti Mahuta, the second Māori King. A celebrated and highly respected leader, Te Puea Hērangi was beloved by Waikato-Tainui for her strengthening of the Kīngitanga, service to her people, and in particular, her dedication to improving the conditions of the orphaned, destitute and homeless.

In meeting the needs of the people, Te Puea was a hands-on pragmatist, as embodied by her statement, 'Ka mahi au, ka inoi au, ka moe au, ka mahi anō' (I work, I pray, I sleep, and then I work again). She would tend to the physical needs of the people, ensuring they had food, healthcare and shelter, and is well known to have adopted and personally cared for hundreds of tamariki. She rallied her people to find work in the midst of poverty, landlessness and racist attitudes. Te Puea also provided for the cultural and spiritual wellbeing of her people, this included the revival of the Pai Mārire faith, the establishment of Te Pou o Mangatāwhiri concert party and the Tūrangawaewae carving school.

Te Puea clearly understood the necessity for Waikato and the Kīngitanga to re-establish papakāinga and marae as a base, and committed much of her life to re-building pā, reclaiming land and building marae. In so doing, reorienting the collective strength of whānau, hapū and iwi to the Kīngitanga towards self-sustainability. In her time Te Puea was instrumental in fundraising for and building over fifteen major marae within Waikato, including Tūrangawaewae Marae, the footstool of the Kīngitanga (King, 1977, p. 187).

Te Puea described herself as fiercely 'pro-Māori' and was highly politically astute, as evidenced in her opposition to the government's policy of conscription in WW1 and refusal to participate in the 1940 Waitangi celebrations due to the violence, poverty and injustices Waikato tribes had suffered. Having said that, she successfully forged and managed strategic relationships and optimised government policies and schemes that provided opportunities for Māori social, cultural and economic development. She worked with Māori leaders around the country in pursuit of mana motuhake and used her networks, her own mana and even the media to influence politicians and obtain much-needed resources for her various projects.

²Just over twenty years post-settlement, Waikato-Tainui now has an equity base of over \$1 billion, and in 2017 made annual distributions of over \$10 million to its 70,000-plus beneficiaries, via grants, marae dividends and other programmes (Waikato-Tainui Annual Report, 2017, p. 14)

Te Paea was also critical in the initiation and leadership in the 1940s of the raupatu settlement, which forced the government to acknowledge the invasion of Waikato on false pretenses, and the subsequent unjust confiscation of land. On 22 May 1995, under the mantle of Te Arikini Dame Te Atairangikaahu, the Waikato Raupatu Claims Settlement was signed at Tūrangawaewae Marae. Chief negotiator, Sir Robert Mahuta, acknowledged that “in seeking settlement of the raupatu he had been seeking the fulfilment of Te Paea Hērangi’s vision: to make Waikato a recognisable people once again; and to restore the Kīngitanga to the position it had held in Tāwhiao’s time, as a safe place where the mana of all its people might be projected” (King, 2003, p. 325).

Te Paea’s life and works are intrinsic in the DNA of her memorial Marae, and also in the kaupapa of MT. Opening their doors to those in severe housing need, regardless of ethnicity or culture. Indeed, the work of the TPMM whānau through Manaaki Tāngata has given further expression to Te Paea’s famous tongikura:

Ki te moemoeā
ahau, ko ahau
anake. Ki te
moemoeā tātou,
ka taea e tātou

If I have a dream it is mine
alone. If we all share a
dream, together we can
succeed

RIGHT.
Princess Te Kirihaehae
Te Paea Hērangi, ca 1938
(Alexander Turnbull Library)



Te Puea Memorial Marae Site



The TPMM site is highly significant for Waikato-Tainui. According to the Waitangi Tribunal Manukau Report (1985), TPMM is located on the site of a Pā that was established by Te Wherowhero and Ngāti Mahuta in response to Governor Grey’s request to protect Pākehā settlers from raids from northern tribes in 1849 (as previously discussed).

The land on which the Marae sits is legally known as “Māngere Village Lot 5A”. The site was originally held by Ihipera Kati under Crown Grant issued on 11 February 1867. Ihipera was a descendant of the peace marriage between Kati Takiwaru and Matire Toha (aforementioned), reinforcing the significance of this maungārongo to the identity of the Marae.

The block was later partitioned and subsequently set aside as a Māori Reservation for the benefit of all Māori, on 6 November 1947. Shortly after, on 15 December 1947, the land (upon which TPMM is situated) was vested in Te Puea Hērangi and 15 other persons, as the original trustees of the Marae Trust.

The TPMM Trust was originally created as a Marae Reservation Trust, which later became registered as an incorporated society in 2008. The Marae Trust is governed by the principles, kawa and tikanga of Waikato-Tainui. The aspirations of the Marae Trust are founded on its support of the Kīngitanga for the benefit of all Māori.

FIGURE 6.
Aerial photograph of Te Puea Memorial Marae (centre right) in 1967, showing original wharekai and wharenui on the Māngere inlet of the Manukau harbour (Alexander Turnbull Library)³

³Note gardens to the west and Manukau Harbour frontage to the North-east





ABOVE.
Aerial view looking east to Ōtāhuhu with Te Paea Marae on the lower right

TPMM was originally located on the shores of the Manukau Harbour, facing east towards Ōtāhuhu. The impacts of urbanisation and insensitive infrastructure development have exposed TPMM to extreme levels of noise, water, air and noise pollution. In 1985, the Waitangi Tribunal Manukau Report records:

The Wairopa channel, Te Tau Bank, the upper Mangere inlet and numerous coastal bays provided an abundant source of shellfish, mussels, rock oysters, limpet, crayfish, kina, hapuku, trevally, snapper and pioke shark. ... this area became the worst affected from the untreated discharge of trade waste sewers, from industrial growth and rubbish dumps, resulting in severe ecological damage. In the Mangere inlet opposite Te Paea Marae the stench became so intense that in 1955 a Commission of Inquiry was established to investigate the problem of "Noxious Fumes" (Waitangi Tribunal, 1985, p. 39)

Successive developments, including coastal reclamations, major motorway developments, high voltage power lines and pylons and growth of industrial activities, have progressively disconnected the Marae from the harbour and the Māngere Bridge township. Affected on a daily basis by the continued urban encroachment, the people of the TPMM poignantly posed the question to the Waitangi Tribunal in 1985:

... what protection has the law given their Marae from Auckland's growth, in return for the protection they once gave Auckland. (Waitangi Tribunal, 1985, p. 26)

Today TPMM (bottom right) is both visually and physically disconnected from the Manukau Harbour and suffers from its close proximity to the South Western motorway, which has become progressively busier since the opening of the Waterview tunnel in 2017. While land reclamations have provided an open reserve area to the north east of the Marae, this land slopes relatively steeply up to the Mahunga Drive off ramp, is geotechnically unstable (not able to be readily built upon) and has contamination issues from the fill material used for the reclamation. Consequently TPMM has geographically become a 'stranded island'.

Today the Marae facilities consist of a mix of the original 1965 buildings (whareniui and wharekai) along with a 1990s ablution block, Piki Te Ora (a relocated and upgraded multi-purpose hall) reopened in 2017, a number of relocatable garages, and five temporary cabins used to accommodate the MT whānau.

RIGHT.
Te Paea Memorial Marae looking west over marae ātea to whareniui.



Kaumātua Leadership



IMAGES.

Kaumātua from TPMM

MIDDLE: Te Wehenga Mona Kingi (Te Parawhau, Ngāti Whātua, Ngāpuhi, Ngāti Hine, Tainui)

TOP RIGHT: Hemi Rauwhero (Waikato)

BOTTOM RIGHT: Tamehana (Tom) Hoe Manuka Kingi (Tainui, Waikato, Maniapoto)

As on all marae, kaumātua are significant in the life of TPMM. Over the years, many kaumātua have worn the mantle of leadership, including Tuura Potaua Hira, who was integral in the establishment of TPMM and the adjacent kaumatua flats. It was the foresight of Tuura and other kaumātua that ensured Te Paea's legacy would continue from one generation to the next in this urban setting.

Today kaumātua continue to be vital to the well-being of the Marae, both on the pae and in the kāuta. This small group of committed kaumātua, with strong whakapapa connections, consistently provide leadership and everyday support to the Marae. These kaumātua include: Dolly Paul, Hemi Rauwhero, Kaanga Skipper, Taehuri Ratu, Rangitahi Waikato, Marsh Herewini, Tom Kingi, Mona Kingi, Sarah Ewe, Morehu Kara, Mihi Poihipi, Mere Oki Edwards and others. Many of these kaumātua have taken a lead in the development of the Kōhanga Reo and the Health Centre that is situated directly across the road from the Marae.



TPMM Governance Structure



RIGHT.

Te Paea Marae Trust Board

FRONT ROW FROM LEFT TO RIGHT: Tom Kingi, Tina Kaiawe, Ngaire Lasika, Crystal Edmonds (BOT Administrator), Martin Cooper

REAR ROW FROM LEFT TO RIGHT: Watchman Rivers, Hauauru Rawiri, Hurimoana Dennis

ABSENT: John Kukutai, Maxine Graham



As with most marae, TPMM has a two-tiered governance structure, comprised of a Trust Board and Marae Committee. Trustees are ultimately responsible for ensuring that the Marae is operated in accordance with the provisions of the Marae Charter and the Te Ture Whenua Māori Act 1993. However, the day-to-day operations of the Marae are delegated to the Marae Committee.

One of the unique aspects of the TPMM board composition is that there has always been a Kāhui Ariki representative appointed as a trustee. In fact, King Korokī was at one point the sole trustee, in the early days of establishing the marae reserve. Today the Te Paea representative is Ngaire Lasika, along with a representative from the office of Kingi Tūheitia Potatau Te Wherowhero Te Tuawhito, Hauauru Rawiri. The appointments reflect the central role of the Kīngitanga within the kaupapa of the Marae, and

ensures that the Kīngitanga leader of the day stays abreast of any significant issues. Hence, Kingi Tūheitia Potatau Te Wherowhero Te Tuawhito has maintained an active support for and interest in the MT initiative, and support from Waikato-Tainui has also been forthcoming.

Another of the unique aspects underpinning the governance of the Marae is that as an urban marae that falls within Te Kei o te Waka o Tainui, it also has strong links with Ngāpuhi. This characteristic is unlike most Waikato-Tainui marae, whose beneficiaries must typically be able to whakapapa to the whenua. Marae governance generally can be considered as distinctively Māori. Typically, great efforts are made to address individual concerns and reach consensus so that the Marae whānau move forward collectively, and such cohesiveness has been critical to the success of MT programme.

Marae Activities



⁴Jenny Nuku, personal communication, 24 August 2018

Like most marae, TPMM serves as a community hub for a range of whānau, tribal and community activities; in particular, pōwhiri, tangihanga, unveilings, weddings, birthday celebrations and reunions. For Waikato-Tainui living in Auckland, TPMM is the northernmost marae. As such it has long held tribal hui and wānanga, including regular te reo classes, waiata sessions, Pai Mārire wānanga, and kaumātua and rangatahi hui. TPMM has a kapa haka group that meets regularly, and sport teams that come together for the Waikato-Tainui games and other events.

As an urban marae, located in close proximity to Auckland Airport, with a special connection to Ngāpuhi, TPMM has a long history of providing what Ranginui Walker (2004) referred to as 'cultural continuity' for Māori who live away from their papakāinga. Among other things, TPMM provides manaakitanga to whānau requiring a stop-over to rest, gather or meet as they travel from the North to South, or to meet or farewell whānau heading overseas from Māngere airport. This has extended to tribal groups and whānau throughout the country. Often there are requests to bring their tūpāpaku to the Marae as a base for whānau in Auckland, before travelling back to their own marae, which may be long distances away. Sometimes the tūpāpaku arrive from overseas, and TPMM provides a much-needed space for whānau from out of Auckland to regroup, mourn and find support before they return the tūpāpaku to their final resting place.

The mana of Te Puea has meant the Marae is widely recognised as a place to hold important hui and to bring dignitaries and important guests from around the world. Organisations who see their kaupapa align with the work of Te Puea herself hold their hui at TPMM. For instance, Te Puea's commitment to caring for the sick saw the first national hui (and subsequent hui) of Māori nurses held at the Marae in 1984, where Queen Te Atairangikaahu was the guest of honour (Erihe & Rei, 1993). Similarly, TPMM has been a place for Māori activist groups to gather, strategise and make change. The issues addressed have included Ngā Tamatoa, the South African Springbok Tour to NZ, and significantly, the 1975 Māori land march was initiated by Whina Cooper at a hui at TPMM (Harris, 2004; Walker, 1987, 2004).

Other groups that consider TPMM an appropriate place to hold wānanga include government agencies, local council and community groups from education, justice, health, and social services. Some of these groups have developed a strong relationship with the Marae, and have spent decades regularly coming to the Marae for their activities. In addition, Pasifika groups, visiting Indigenous rōpū, church groups, and sports teams have also stayed at the Marae.

A feature of TPMM is that all groups are catered for by the hau kāinga. This small group of kaumātua and ringawera is critical in hosting and caring for manuhiri from around the country, as well as many groups from overseas. TPMM always has a full calendar. This year (Jan - July 2018), 51 groups have already stayed at the Marae.⁴



A feature of TPMM is that all groups are catered for by the hau kāinga. This small group of kaumātua and ringawera is critical in hosting and caring for manuhiri from around the country, as well as many groups from overseas.

Manaakitanga



Although manaakitanga is only one of the cultural values in play, this brief conceptual explanation serves to illustrate the way the MT programme is intrinsically Māori, a quality not easily defined or measured. The cultural concept of manaaki is fundamental to the operationalisation of the programme at the Marae, evidenced by its name.



ABOVE.
**LEFT TO RIGHT: Cleo
Dennis, Hurimoana Dennis,
Whitiao Paul and Gordon
Mamea**

Manaakitanga is translated as 'to show respect, kindness to, entertain' (Williams, 2008, p. 172), but it is more than that, especially in the context of the marae. One way to understand the depth of manaaki is to recognise the conjunction of the words 'mana' and 'aki'. Mana refers to authority, power and prestige, and aki is a verb that refers to encouragement (Williams, 2008). Together these words indicate that manaaki is active and reciprocal in nature (Jones, forthcoming); it involves acknowledging, supporting and strengthening one's individual and/or collective mana.

To enact manaakitanga requires a generosity of spirit to give and receive, in ways that uplift the mana of all whānau (including the people of the marae). For example, in an interview with a TPMM kaimahi in 2016, while providing support to whānau, one kaimahi also appreciates what she is receiving. She says, "the whānau that are coming in are teaching us as well, they are teaching us what life is like out there" (Radio New Zealand, 2016a). Manaakitanga was exemplified through the mahi of Te Paea Hērangi, whose kāhui ariki status did not deter her from practical manual work, nor detach her from the destitute.

Manaakitanga can be best understood as a cultural expectation and collective obligation; it is what underpins the operations and interactions of Marae, and is critical to the success of the programme. At the Marae, manaakitanga does not and cannot exist in isolation from other Māori cultural values, beliefs and practices. Manaakitanga is extended within the cultural relationship of tangata whenua and manuhiri, kaumātua and whānau, mātua and tamariki, and alongside other tikanga including whanaungatanga, aroha, pono and tika. The practice of manaakitanga treats all manuhiri with mana, and in turn, manuhiri bestow mana back to the Marae and the hau kāinga.

The MT programme has been operating for three consecutive years. This section provides a snapshot of each year; in particular, the set-up (which changes from year to year), some key statistics, and a whānau pūrākau (story). The present day pūrākau of whānau that arrive at TPMM are diverse, nuanced and complex. The three pūrākau presented here show some of the realities of the 83 whānau (to 31 Dec 2018), and the ways in which the MT programme has helped them.



2016: 25 MAY TO 1 SEPTEMBER

In response to the visible increase in homeless people, TPMM held an emergency public meeting on 24 May 2016. The TPMM Board of Trustees and Marae Committee met with representatives from the Māori Wardens, Tāmaki ki te Tonga, and the wider whānau, and made a decision to offer shelter to whānau in need at the Marae.

The next day, TPMM literally opened its doors and welcomed anyone requiring a temporary haven. Amidst media coverage, individuals and families from throughout the country began to turn up. On Wednesday (day 1), approximately 22 people had arrived, and by the end of the week there were more than 60 people staying at the Marae. With huge public support, large numbers of volunteers and donations also began to arrive.

Given the rapid response from whānau requiring help and whānau and volunteers wanting to help, Marae leadership was critical. Chairperson of TPMM, Hurimoana Dennis, took the lead in establishing teams to ensure successful day-to-day operations. Supported by Moko Tini Templeton, Hurimoana was also pivotal in managing key messages to the media, and essential to communicating with wider Marae whānau including the TPMM Board and the TPMM Marae Committee.

During this time, there were approximately 20 voluntary key kaimahi leading different areas of daily operations that involved over 2000 volunteers during this time.⁵ There were often hundreds of people on site every day. In this regard, the Māori Wardens seconded (from throughout Aotearoa) to the Marae, played a critical role. They were the 'front door' of MT, and ensured everyone (whānau, individuals, volunteers, people bringing donations and the media) signed in. They facilitated all inductions, and were responsible for safety and security. Providing a 24-hour service, the Māori Wardens worked in two shifts that required 5-6 people during the day, and usually two people during the night.



ABOVE.
Hurimoana Dennis and John Kukutai

⁵Jenny Nuku, personal communication, 24 August 2018

⁶The marquee was provided by MP Te Ururoa Flavell, Minister of Māori Development

Alongside Hurimoana, Jenny Nuku was, and continues to be, a vital part of the leadership team. Having grown up on the Marae, and been intimately involved at TPMM for the past 45 years, Jenny managed all of the infrastructure requirements, from organising electricians to light areas appropriately, to ensuring ground cover to optimise the Marae space. She was also responsible for accounting for all donations and expenditure for the programme, in addition to organising normal operations and activities at the Marae.

During this time, the enormous amount of voluntary work, all of which was unpaid, invested by the Marae team and others, is not to be underestimated in the embodiment of manaaki and the success of the programme. The number of large and small donations from corporate organisations, community groups, families and individuals in the form of money, food, clothing, blankets and other goods demonstrated public empathy, generosity and desire to help. The amount and range of koha to the Marae was substantial and required careful management by the team.

In order to operate effectively, keep everyone safe (especially the large numbers of children) and successfully support the people arriving at the Marae, at the end of the first week TPMM made a decision that they were best placed to cater for whānau. All individuals were housed, and accommodation for whānau groups was organised. Five cabins ranging in size (without kitchen or toilet facilities) were quickly hired, as were portaloos and portable showers. Large whānau were also accommodated in three of the current offices to the north of the Marae site. One sleepout was gifted, and a large marquee that served as another dining/kitchen area was erected and equipped with ovens, fridges and freezers.⁶

Under the watchful eye of the media, the work of TPMM drew a political attentiveness that included visits and support by government ministers and their agencies, politicians, and private and community organisations, along with iwi. As the result of a request by Hurimoana Dennis to the Ministry of Social Development (MSD) Auckland Regional Manager, three MSD kaimahi were located at the Marae to help the growing number of whānau.

72%

MĀORI

20%

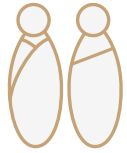
PASIFIKA

4%

MIDDLE EASTERN

4%

AFRICAN



76

ADULTS



180

PEOPLE

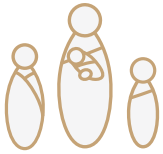


104

CHILDREN

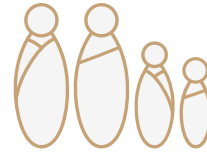
71%

AGED 12 YEARS AND UNDER



14%

11 SOLE FATHERS



41%

31 TWO PARENT



45%

34 SOLE MOTHERS

80%

BENEFICIARY

12%

EMPLOYED

2%

SUPER

6%

TRAINING ALLOWANCE

B IS FOR BRAVE

BY TOBY MORRIS



THIS IS B. SHE'S 16. SHE HAS CANCER. RIGHT NOW SHE IS HOMELESS. SHE'S HAD A TOUGH YEAR.



IT ALL STARTED A FEW MONTHS AGO, WHEN A CLOSE COUSIN OF HERS DROWNED.



HER FAMILY TRAVELLED FROM HAMILTON FOR THE FUNERAL, AND WHILE SHE WAS UP IN AUCKLAND SHE STARTED GETTING STRANGE PAINS IN HER BACK.



SHE WENT TO THE DOCTOR, WHO QUICKLY SAW SOMETHING WAS SERIOUSLY WRONG. SHE HAD TESTS RIGHT AWAY. IT WAS CANCER.



"WHEN I GOT THE RESULTS I DIDN'T THINK ABOUT ANYTHING. I JUST STARTED CRYING. BLOOD DOCTORS CAME IN, TELLING ME I HAVE NON-HODGKIN'S LYMPHOMA AND THAT THERE'S A TUMOUR IN MY BACK."



SO THEY MOVED INTO AN AUNT'S PLACE, THE MOTHER OF THE COUSIN WHO'D DIED. THERE WERE 15 PEOPLE IN THE HOUSE. IT WAS GOOD TO BE AROUND FAMILY, BUT IT JUST COULDN'T LAST.



AS WELL AS 15 PEOPLE, THE HOUSE WAS FULL OF ALL B'S FAMILY'S STUFF, IN BIG BAGS PILED UP IN THE LOUNGE. B WAS SUPPOSED TO REST. THE AUNT'S FAMILY WAS STILL GRIEVING. THINGS GOT TENSE AND THEY HAD TO LEAVE.



AND THAT'S WHEN HER DAD HEARD ABOUT TE PUEA.

IN MAY, TE PUEA MEMORIAL MARAE IN MANGERE DECIDED TO OPEN THEIR DOORS AND WELCOME HOMELESS PEOPLE IN. THEY CAME FROM ALL OVER - FAMILIES WHO'D BEEN LIVING IN VANS AND CARS AND GARAGES THROUGH TO FAMILIES IN OVERCROWDED SITUATIONS LIKE B'S.



B'S FAMILY WAS NERVOUS BECAUSE THEY'RE SAMOAN, NOT MAORI.

"AT FIRST WE THOUGHT, 'OH NO THERE'S NOT GOING TO BE ISLANDERS OR ANYTHING', BUT ONCE WE GOT HERE EVERYONE WAS KIND AND LOVING. IT'S PRETTY COOL HERE"



THANKS TO A SOLID ORGANISATION, MASSIVE VOLUNTEER EFFORTS AND AN OUTPOURING OF DONATIONS FROM THE COMMUNITY, THE MARAE HAS WELCOMED, HOUSED AND FED OVER 30 FAMILIES.



THE DOCTOR'S SAID STARSHIP IN AUCKLAND WOULD BE THE BEST HOSPITAL. AT FIRST THE FAMILY WAS RELUCTANT - IT WOULD MEAN MOVING THE FAMILY UP FROM HAMILTON, BUT IT HAD TO BE DONE.

SO HER FATHER AND HER 4 SIBLINGS PACKED UP AND STAYED WITH A RELATIVE WHILE B CHECKED INTO STARSHIP AND BEGAN CHEMO.



THE HARDEST PART WAS LOSING HER BEAUTIFUL LONG HAIR.

"I ALWAYS USED TO PLAY WITH IT AND PLAIT IT. WHEN THE HAIR STARTING COMING OUT, MY TEARS STARTED FALLING DOWN"



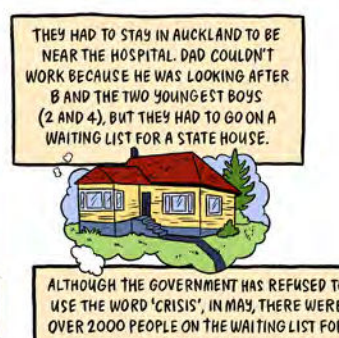
SHE HAD SEIZURES FROM INFECTIONS, A TUBE INSTALLED IN HER CHEST AND TOOK ANTIBIOTICS THAT LEAD TO KIDNEY PROBLEMS. HER COUSIN'S DEATH STILL WEIGHED ON HER MIND.



AFTER A MONTH SHE WAS ALLOWED TO GO HOME.

"I'M HUNGRY, I WANNA GO TO MCDONALD'S!"

THEY CELEBRATED WITH BURGERS AND TRIED TO WORK OUT WHERE HOME WAS NOW.



THEY HAD TO STAY IN AUCKLAND TO BE NEAR THE HOSPITAL. DAD COULDN'T WORK BECAUSE HE WAS LOOKING AFTER B AND THE TWO YOUNGEST BOYS (2 AND 4), BUT THEY HAD TO GO ON A WAITING LIST FOR A STATE HOUSE.

ALTHOUGH THE GOVERNMENT HAS REFUSED TO USE THE WORD 'CRISIS', IN MAY, THERE WERE OVER 2000 PEOPLE ON THE WAITING LIST FOR EMERGENCY HOUSING IN AUCKLAND.



SO FOR NOW B AND HER FAMILY ARE HAPPY. TE PUEA IS SAFE AND WARM AND FRIENDLY AND FOR NOW THEY HAVE A PLACE TO STAY. THAT'S WHERE I MET B AND SHE TOLD ME HER STORY.

AND I MET HER DAD TOO, ARRIVING BACK FROM ANOTHER DAY OF MEETINGS WITH WINZ, HOUSING NZ AND SOCIAL WORKERS.



AND THAT'S THE OTHER THING TE PUEA CAN HELP WITH. THEY'RE NOT JUST GIVING THEM A PLACE TO STAY NOW, THEY'RE HELPING THEM GET SET FOR THE LONG TERM.



THE MARAE HAS BEEN TALKING WITH HOUSING NZ AND THINGS ARE LOOKING PROMISING FOR B'S FAMILY.



SO MAYBE THINGS ARE IMPROVING FOR B. I ASK WHAT SHE'D LIKE MOST OF ALL IN LIFE AND SHE SAYS A HOLIDAY TO SAMOA TO SEE HER MUM'S FAMILY, AND SHE WANTS TO MEET THE WRESTLER ROMAN REIGNS.

AND, OF COURSE, SHE WANTS TO BE CURED.

AND A HOUSE. SHE'D LIKE TO GET A HOUSE.

Pūrākau: B and Her Whānau



ABOVE.
B (centre) and her family
today

B and her whānau arrived at TPMM in June 2016 surrounded by media attention because of the predicament of her whānau due to her illness (Radio New Zealand, 2016b). B's story is creatively depicted (on the previous page) in cartoon form by artist Toby Morris (2016).

After spending a little over a week at TPMM, surrounded by media attention, a house was found for B and her family. With the help of TPMM, they shifted into a modern four-bedroom, two-bathroom Housing NZ house in Mt Roskill.

B describes it as 'nice, big and clean', which was important because she needed to avoid contracting any viruses or infections during chemotherapy treatment. B smiles, and says she chose the 'largest bedroom', as she was able to use the upstairs bathroom as her own. Her dad shared his bedroom with her two youngest brothers, and her younger sister and older brother had a bedroom each.

For six months, B underwent four rounds of chemo, which usually involved staying in Starship Hospital for two week periods. Although she was left feeling weak and sick each time, she was thankful to be able

to return to her home. Her Dad, whom B describes as 'a loving and caring father', had stopped his work as a painter, and became her primary caregiver. Her older brother also helped with the cooking and household duties, and her younger sister would help B with showering.

On 2 November 2016, having completed four of the six proposed chemo treatments, she was declared cancer-free. She smiles, and exclaims, 'I was cured!'

The effects of chemotherapy, however, meant she had lost sensation in her legs and wasn't able to walk unassisted. Using crutches, she spent months in rehabilitation, and slowly began her recovery to her former healthy self. During this time, she also undertook schooling by correspondence, but she found it difficult, especially while just trying to get well.

We caught up with B recently at TMPP with her whānau. Her father is back at work painting. Her brother too is working, and living with his girlfriend in Mt Wellington, her sister is on a course, and her two youngest brothers live with her mother during the week in Ōtara.

Eternally grateful to TPMM, B's brother Gordon says, on behalf of the family, "TPMM is home. It is a home for families. You just feel peace, it's like there is a freedom here. It is home, family and love".

Today, B is back to full health. B is for beautiful. She is happy, and has a new story. B has a boyfriend. Initially a Facebook romance, he lived in Samoa and knew nothing about her experience of homelessness or cancer, but recognised her qualities of courage and bravery. Now, B is also for baby - they are expecting in March 2019. No doubt they will also bring baby 'home', as B calls it, to the Marae.

2017: 18 JULY TO 31 DECEMBER

The second year of the MT began in the following winter. Referred to as 'Manaaki Tangata e Rua' this time around there was a more tailored approach to partnership with MSD to support whānau. The MT team was now reduced to a small core group of people (see page 38) with clear and complementary roles. While the social service team (3) were remunerated through MSD, everyone else (7), remained working on a voluntary basis. Pip Lototau, a MSD Service Centre Manager at the local Māngere Office (who was based at the Marae in 2016) returned as a kaimahi at the Marae.

Five cabins, each with their own kitchen sink, and toilet and shower facilities, house up to a maximum of 25 people. One of the cabins has been extended by a deck and another smaller adjoining cabin to cater for larger families. The three rooms at the back of the Marae, previously used to accommodate whānau, have become a 'whānau room'

with couches and tables, an office for the MT social service team (including MSD personnel), and the resource room that is brimming with blankets, plates and crockery. A marae-made sign has been erected that reads 'Tumanako Way,' and the whole MT area is fenced off, with the Māori Wardens again located at the entrance of MT, whom continue to provide (along with the hau kāinga) 24/7 watchful care.

On 25 September, the TPMM invited the private business sector, as well as social services and agencies, to the Marae. There was a positive response, and several companies offered to help in providing potential employment for whānau in the MT programme seeking work. Other groups donated koha, one local businessman, Mark Langdon of Hauraki Piling Ltd, generously donates over \$450 per month - which the MT greatly appreciates.



AVERAGE
WEEKS TO
HOUSE:

5.3

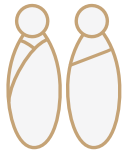
TYPE OF
HOUSING:

25%

PRIVATE

75%

RENTAL



20

ADULTS



67

PEOPLE



47

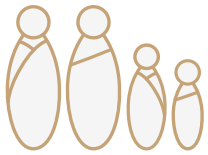
CHILDREN

75%

BENEFICIARY

25%

EMPLOYED



38%

8 PARENT



90%

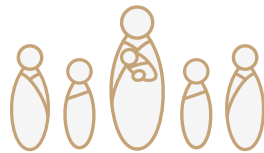
43 CHILDREN
AGED 12
YEARS AND
UNDER

69%

MĀORI

31%

PASIFIKA



62%

13 SOLE MOTHERS

LOCATION
HOUSED:

56%

MĀNGERE

31%

SOUTH AUCKLAND

13%

WEST AUCKLAND

Pūrākau: Tui and Patrick



ABOVE.
Tumanako Way, Te Puea
Memorial Marae

Tui and Patrick have five children between the ages of 6 and 12 years. Both grew up in Auckland, but for Patrick, Māngere and South Auckland has always been home. His tribal affiliations include Ngāti Mahuta, Te Ahiwaru, Te Waiohua - his whānau is from TPMM. Patrick is a truck driver, and Tui is a full time mum. In 2016, both Tui and Patrick felt privileged to have the opportunity to help at TPMM in support of homeless whānau. They volunteered for many weeks at the Marae, along with their children, helping wherever they were needed.

In 2017, after agreeing to care for their relatives' two children, who were being

uplifted by Oranga Tamariki, they were no longer able to stay in their Housing NZ rental. Within days they had moved their possessions into storage, and squatted in their house with the children until they were formally evicted and given a few hours to shift out. From there, they had to be separated, and the family stayed at their parents' and siblings' houses, on spare beds, sofa and mattresses on the floor. However, because most of the wider whānau also lived in Housing NZ rentals, Tui and Patrick were conscious that they were putting them at risk of eviction because of overcrowding. So they rotated between houses, usually in two-week shifts to avoid any penalties that could be imposed on their whānau. During this time they went back to WINZ to re-apply for housing and also looked at private rentals. There was nothing forthcoming.

After several months of mostly living separately between their families' houses, they had the opportunity to be accommodated by a Transitional Housing Provider in Māngere. Men were not permitted to stay there, so Tui and the five children lived in cramped conditions with shared bathroom and kitchen facilities with other families. Tui did not feel welcomed or comfortable and at times, neither did she feel safe. While there, she injured her back and was placed on heavy medication; she was unable to manage. At her lowest point, she describes feeling 'defeated'.

As a way to distract herself from her own problems, she decided to contact TPMM to see if she could again help in some way. It was a surprise to her family (because they consider other whānau much worse off), that they were able to return to the Marae, but this time as part of the Manaaki Tāngata programme.

TPMM was a welcome respite. Tui explains: "It was really good going to the Marae, cause for me it just gave me a chance to just breathe, you know just not stressing ... not on the go all the time. It was so good the first time we slept there ... to have all of us sleep in the one room together ... and just to be around everyone, and family. It was just uplifting!". After a little over a week at the Marae, Patrick and Tui moved into a three-bedroom Housing NZ house in Manurewa.

2018: 1 FEBRUARY TO 31 DECEMBER

TPMM made the decision to continue to operate the MT programme. The physical layout of the cabins and offices remained the same. Policies and practices continued to be reviewed and refined, and accreditation to become an official Transitional Housing Provider was finally signed off by MSD. TPMM is the first and only marae-based provider of this kind in Aotearoa NZ. Subsequently, all kaimahi of the MT programme are now paid, ranging from 20-40 hours a week. However, most kaimahi continue to voluntarily contribute more hours to ensure the successful whānau outcomes.

TPMM continues to invite the private sector to the Marae to hui. As a result of relationships developed with the private sector, a small number of business have signed a Kawenata (MoU) with TPMM to offer work. Subsequently MT has added an employment strand to its programme to further help whānau to stabilise and increase their income.

As the result of the national elections in October 2017, there was a change to a Labour-led government that explicitly wanted "to bring back kindness" (Radio New Zealand, 2017) - aligning more closely with the kaupapa of manaakitanga articulated through the MT programme. On 4 May 2018, the Prime Minister, Jacinda Ardern, formally visited the Marae with MP Phil Twyford (Minister for Housing and Urban Development and Transport), to publicly announce that the government was allocating \$100 million to tackle homelessness and emergency housing. Furthermore, the Prime Minister publicly acknowledges the role marae can play in relieving the housing crisis in Tāmaki (Māori Television, 2018).

TPMM has, in August 2018, signed a contract valid until 30 Nov, with plans to continue the MT programme all year around for the foreseeable future.

AVERAGE
WEEKS TO
HOUSE:

6.5

TYPE OF
HOUSING:

5%

PRIVATE

95%

HNZC



LEFT.
John Kukutai and Jenny
Nuku on a home visit

91%

MĀORI

4.5%

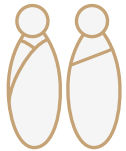
TONGAN

4.5%

PĀKEHĀ

79%

AGED 12 YEARS AND UNDER



43

ADULTS



143

PEOPLE



100

CHILDREN

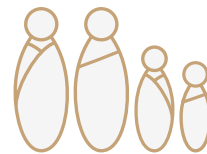
90%

BENEFICIARY



7%

3 SOLE FATHERS



7%

3 PARENT

5%

EMPLOYED



86%

37 SOLE MOTHERS

5%

STUDY LINK

15%

MĀNGERE

75%

SOUTH AUCKLAND

5%

CENTRAL AUCKLAND

5%

WEST AUCKLAND

Pūrākau: Dana



ABOVE.
Dana Leaf and her children

In mid-July 2018, Dana and her five children shifted into their brand new two-storey home. Located in a new housing development area in Rānui, Dana can hardly believe she is here. She exclaimed, "I have never been in a house like this, let alone lived in a house like this". She, and the kids, love the space.

Dana affiliates to Ngāpuhi and Waikato-Tainui. Her grandfather owned his own

home in Fairburn Rd in Ōtāhuhu where she grew up, and she was schooled locally. After college, she spent some time on whānau land at Maramarua, returned briefly to Auckland, then shifted to Australia for six years in the hope of making a better life. In 2010, she and her partner (the father of her five children) returned back to Aotearoa.

Life has not been easy. The journey to homelessness has been characterised by drug abuse, violence, poverty and trauma. Being prosecuted for receiving the Sole Parent Benefit last year left her without any income from May to September 2017, and she was subsequently evicted from her Housing NZ home. Prior to coming to TPMM, she spent six months living in motels. The last motel was a one bedroom unit in Ōtāhuhu (for two months) with her four young children. During this time she was heavily pregnant, and was required to attend weekly WINZ meetings and house viewings. Dana describes herself as feeling completely "stressed out".

Dana clearly recalls the day her case manager called her and said, "I've got awesome news for you, you can go to transitional housing at TPMM". Although she was not going to her own home, she was pleased to be going to the Marae, as a Māori place. She explains, "I'm Māori, and I can relate to them".

Staying at the Marae was a critical turning point for her. She says, "TPMM just changed my life in so many different ways. They kept me focused on my priorities. I never lied to them, and they would keep me on track. Whitiāo would keep me in line. For me it was good. She guided me - there is a difference between telling me what to do, and guiding me how to do it, in the right way. Like, putting my babies first instead of myself".

Dana is deeply appreciative of the people of TPMM. Not only because they helped her to find and furnish her beautiful house, but for all of the support they have and continue to provide her to make a new start, and for the fact that they helped her to 'change her life'.



Manaaki Tāngata Model



The MT programme is a transformative Māori process, as whānau journey towards securing new homes and becoming independent and self-determining.

From the time whānau enter TPMM they are actively embraced by the MT team. Such an approach enables high-trust relationships to be developed quickly, and as a result, the kaimahi become privy to critical information related to whānau wellbeing, which enables the kaimahi to facilitate whānau access to appropriate government assistance and social service support. The MT team are committed to growing and strengthening whānau capacity and increasing their whānau agency while they stay at the Marae and then beyond the Marae gates.

The MT team have identified three key phases of the MT model. As a continuum, whānau may move between phases, as the lived realities and dynamics of whānau are constantly evolving.



Refers to the shelter of the Marae that assures the whānau security and works to rebuild stability while they are in residence there. The Marae, as a safe haven, also progresses positive relationships with the people of the Marae, and between the whānau themselves.



Signals the move of the whānau from the Marae into their new home. With the support of the MT programme, each house is furnished and whānau are helped into to their new dwelling. Initially, MT kaimahi will remain in regular contact every couple of week until the whānau is settled. This contact is continued through phone c\by dropping off food parcels, and what the MT team refer to as 'unannounced cup of tea with biscuit visits'; at least every six weeks.

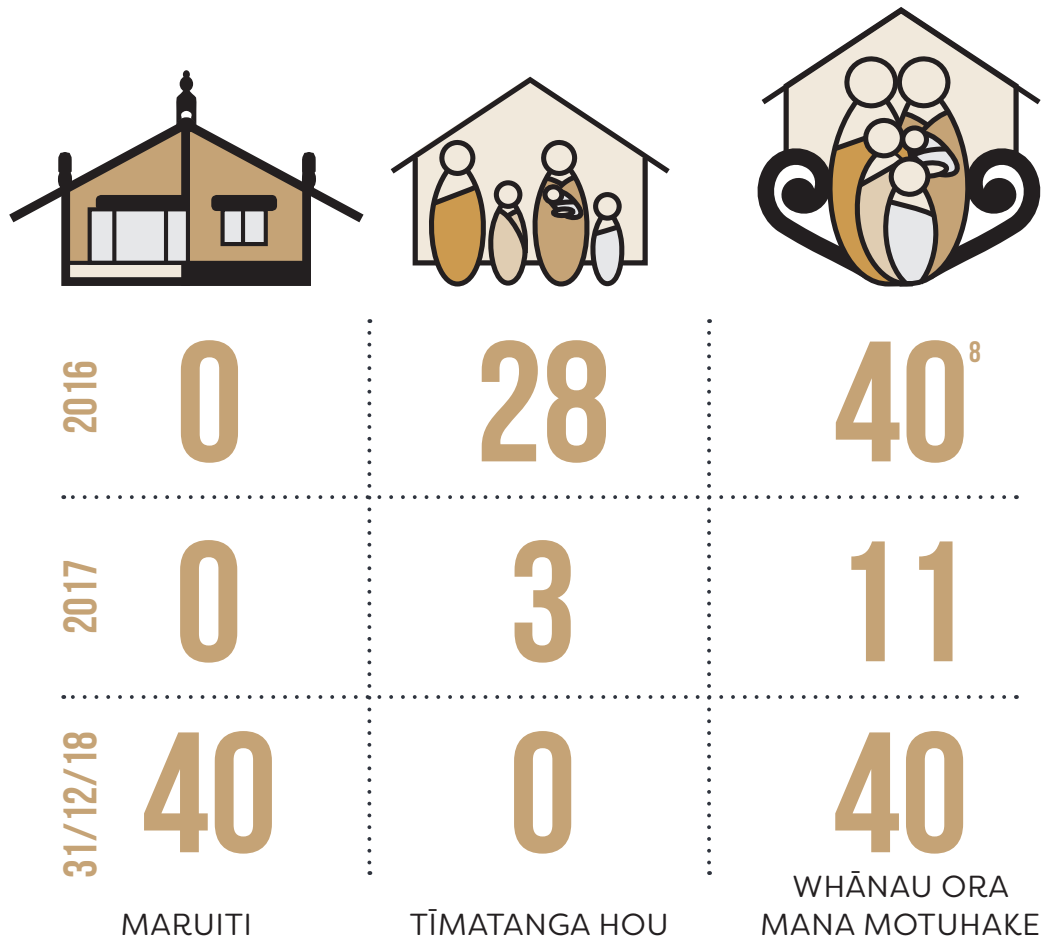


Represents the whānau beginning to flourish. Whānau are participating in their communities and exercising their own agency. The MT team sustain their relationship with whānau, and maintain contact at least every two months via catch-up phone calls and/or visits. At this stage, whānau are largely independent and able to determine their futures for themselves.



ABOVE.
Dana Leaf and Hurimoana Dennis

RIGHT.
Number of whānau at each stage to date



⁸In 2016, the total number of people that were housed included whānau and individuals

Maruiti at the Marae



BELOW.
 Depicts the key elements of the Manaaki Tāngata programme during the Maruiti phase at TPMM

Maruiti represents the first phase and critical work of the Marae in the MT programme. The Marae provides a safe, secure and supportive environment for whānau, where they can be together. Within the poho of the Marae, whānau are able to enjoy the simple pleasures of sleeping together, eating together, talking together, and learning new skills, all while caring for their tamariki in a nurturing space. Homeless whānau are identified and referred to TPMM through the Ministry of Social Development (MSD) referral process.





Refers to whānau cooking and sharing meals together, informally bringing everyone together with food. This simple activity enables whānau, including the MT team, to get to know one another. In these moments whānau are building trust and confidence in one another, building cohesive relationships and collective ways of living together. These times enable sharing and support and opportunities for whakawhanaungatanga that encourages healthy and enduring relationships between whānau and the MT team.



Indicates that whānau stay together and in close proximity to each other - the MT team and people of the Marae. Everyone is kept close physically, visually and spiritually to not only develop relationships, but to engage in any necessary conversations quickly and directly.



Emphasises the importance of talking together, as whānau and with the MT team. For instance, whānau hui are a weekly activity that take place in the MT communal kitchen between the MT Team and all whānau who are in residence at the Marae. These hui are opportunities for both kaimahi and whānau to celebrate small accomplishments, and to address any issues that are impacting on their living arrangements at the Marae. Facilitated by the MT kaimahi, these hui are a safe space for whānau and the MT team to kōrero. Good communication is critical during this phase.



Since 2016 TPMM has received koha; community and philanthropic support from many organisations, groups, private businesses, families and individuals from throughout the country. This support has come in many forms, ranging from monetary donations, food and resources, to employment-related opportunities. The level of generosity expressed through koha to TPMM in support of homeless whānau is profound and passed on to the whānau in their care.



The well-being of whānau is paramount to the MT programme. This includes physical, mental, emotional and spiritual health. The MT team work closely with Turuki Health, a local kaupapa Māori PHO. However, a large number of services are also engaged to meet the needs of whānau. These include: Family Start; Teen Parenting; Mental Health services; Domestic Violence Programmes; Tamariki and Whānau Ora services; Te Ātea Marino (Alcohol and Drug Addiction services); Māori counselling; and Mighty Mouth - Dental Care



An important aspect of enabling whānau to be re-engaged in community is to ensure that their children are enrolled and attending school. This may require helping whānau to identify appropriate schools (close to their new home), assisting with the purchase of uniforms, and ensuring children are able to get safely to and from school each day. Re-establishing a schooling regime enables the children to begin to develop relationships with teachers and their peers, and begin to stabilise themselves in the world around them.



The partnership with, and co-location of, key agencies has been identified by the MT team as integral to the programme's success. Since 2016, MSD kaimahi have been co-located at the Marae. In 2018, a HNZN member joined the MT team at the Marae. These people provide an invaluable service as whānau are able to directly access kaimahi within the environs and tikanga of the Marae, enabling critical issues to be addressed expeditiously.

A weekly budgeting service is available to whānau at the Marae through Anne Heardley from St Vincent de Paul. Whānau are helped to manage their debt and develop a realistic budget to meet the cost of living when they arrive in their new home. With poverty being one of the root causes of homelessness it is not surprising that nearly all of the whānau have significant issues with debt, much of which can be attributed to the range of companies operating in South Auckland area. In September 2017, Hurimoana Dennis identified seven South Auckland lenders and retail outlets "...for allegedly helping to lump impoverished south Auckland families with hundreds of thousands of dollars of debt"(Leahy, 2018). As well as challenging these companies for their unethical and predatory behaviour, budgeting advice and guidance is provided to each whānau at the Marae on site.

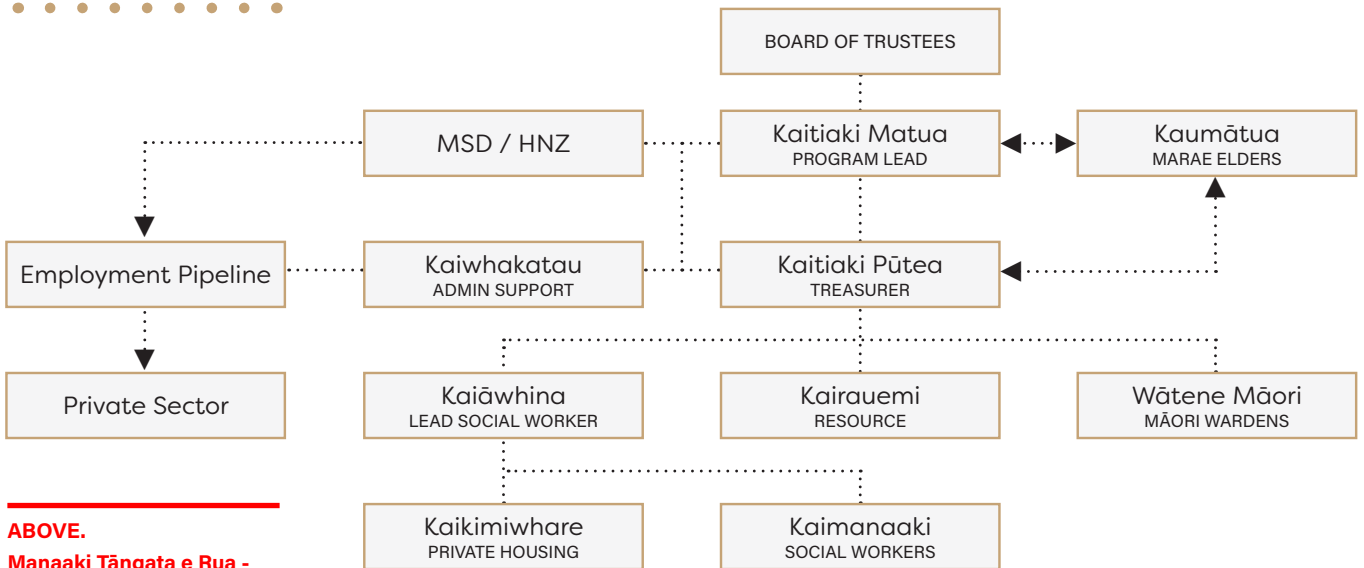
This element also recognises other agencies that sit outside the Marae, but lend their support to the MT programme. This includes those already mentioned, as well Te Puni Kōkiri.



A key part of the MT programme is the provision of employment advocacy and brokering with a range of companies who have MOU agreements with TPMM.

MT Organisational Structure

The all-Māori kaimahi, including the MSD kaimahi member, are a small, highly organised and tight team. At this point in time there are 12 members in the MT team: eight kaimahi and four Māori Wardens.



ABOVE.
Manaaki Tāngata e Rua -
Te Paea Memorial Marae:
Indigenous Homeless
Service Delivery Model

BELOW:
Chrystal Edmonds,
Kaiwhakatau



The MT Team



RIGHT:

Manaaki Tāngata Kaimahi

TOP ROW LEFT TO RIGHT:
Crystal Edmonds (Ngāpuhi, Ngāti Kahu), Kaiwhakatau

Te Hokimate Brown
(Ngāpuhi, Ngāti Hine), Wātene Māori

Hurimoana Nui Dennis
(Rongowhakaata, Ngāti Porou, Ngāti Kahungunu), Kaitiaki Matua

SECOND ROW LEFT TO RIGHT:
Jennifer Nuku (Tainui, Ngāpuhi, Ngāti Whātua), Kaitiaki Pūtea

Jenny Penitani (Ngāpuhi), Wātene Māori

Lorna Payne (Tuhoe), Kaimanaaki

THIRD ROW LEFT TO RIGHT:
John Kukutai (Tainui), Kaitiaki Rauemi

Martha (Moko) Ewe (Ngāti Tūwharetoa, Waikato-Tainui, Ngāti Mahuta), Kaikimi whare and Kaikimi mahi

Pip Lototau (Ngāti Kahungunu), MSD Service Centre Manager

BOTTOM ROW LEFT TO RIGHT:

Ted Tawhiao (Tainui, Ngāpuhi), Wātene Māori

Whitiao Paul (Ngāpuhi, Ngāti Ruanui), Kaiāwhina

The MT team all exude an extraordinary commitment and passion to supporting te hunga kore whare. When kaimahi talk about the whānau they can recall each name and face, pet names for the children and their personalities. This level of whanaungatanga indicates the enduring relationships that they have formed with the whānau on the MT programme. Each person's position contributes to the efficient and successful running of the programme.





ABOVE.
Aerial view of MT accommodation cabins around a communal courtyard with Wātene Māori kiosk in foreground and cabin donated by Salvation Army to bottom left

RIGHT.
Aerial view looking south over TPMM with MT accommodation cabins and courtyard to the bottom right



Programme Site Facilities



The MT programme is embedded in the day-to-day life of TPMM and relies on all of the physical facilities of the Marae, including the original wharenuī and wharekai. In addition, the newly renovated (2017) Piki te Ora building, to the east of the Marae ātea, provides a self-contained meeting, dining and conferencing facility.

The northern office complex is now dedicated to the MT programme, consisting of (from east to west) an administration office, resource room, social services office, whānau lounge and whānau kāuta / wharekai. The physical accommodation for MT whānau is provided through 5

self-contained cabins arranged around a communal courtyard to the North west of the site, with a Māori Wardens kiosk located at the entry to this area.

With the scale and demands of the MT programme, it has been important for the Marae to remain fully operational for all normal Marae functions, both for Marae beneficiaries and for outside bookings.



A Marae-led innovation



ABOVE.
TPPM Board of Trustees
Meeting, July 2018

RIGHT.
Moko Ewe and Passion-Lily
Ewe

The MT programme is inextricably bound to the Marae, which is intimately connected to its natural environs of the land and sea, with its deep cultural history and stories that are sourced in mātauranga Māori. Manaakitanga is encrypted in the memory of the Marae and its people, and articulated by the TPMM Board and Marae Committee through its mission and vision. Enacted through its leadership and the everyday cultural practices of the hau kāinga, TPMM can be considered as a cultural landscape of care.

MT exemplifies a kaupapa Māori marae-led response to transforming the lives of homeless whānau, and simultaneously calls attention to the structural impediments, including the practices and attitudes of government agencies and some social service providers, that have previously failed to address the needs of vulnerable whānau. Furthermore, TPMM serves to point out the potential contribution marae are able to make to the Māori housing continuum.

The people of the Marae, like Te Puea, have worked tirelessly to assist those in need, while upholding the values of the Kīngitanga, and adhering to kawa and tīkanga Māori. Although the Marae whānau may not all be trained social workers, they are experts at providing the manaakitanga that is at the heart of this intervention.

When the Marae contemplated stopping the service after 2016, Watchman Rivers, the current Marae Committee Chairperson, explains, "...that's when the spirituality, the wairua of the marae actually stepped in ... if we aren't TPMM what are we? If we aren't going to hold up what she was, what she believed in, what are we?"⁹ At TPMM, it is through the regular and on-going activities of the Marae, including the Manaaki Tāngata kaupapa, that enact the legacy Te Puea.

⁹Interview with Watchman Rivers, 5 July 2018





Future Marae Developments

¹⁰Te Puea Memorial Marae,
Annual Report 2016-2017

TPMM is well positioned to continue to develop into the future. The Marae is well organised at every level, with its Charter, vision and mission, and strategic plan.¹⁰ Foundational to their highly organised infrastructure is a collective commitment by the wider whānau to sustaining the legacy of Te Puea Hērangi. In particular, they aim to provide an epicentre of manaakitanga for the community. Amongst many of the future-focused activities, two developments are most relevant here: Marae Building; and the WaiHomeless claim.

Marae Building Development



TPMM is in the process of developing a building master plan, encompassing a range of new and improved Marae facilities. Broadly, these facilities can be divided into two categories, with new and improved single-storey core Marae buildings to the south of the site and a purpose-designed MT residential and wrap-around support complex to the north.

While all facilities are accessible from within the Marae complex, currently access to the MT programme area is independent of the Marae, enabling everyday Marae functions to continue uninterrupted. In this way, MT is integrated into the wider life of the Marae. Fortunately the Marae has sufficient additional land available to redevelop both areas of the complex, enabling core Marae and MT functions to co-exist and support each other.

WaiHomeless Claim



On 29 June 2018, TPMM lodged a Waitangi Tribunal Homelessness Claim WAI 2699 to the WAI 2750 housing, policy and services inquiry.

Led by Hurimoana Dennis on behalf of the Marae, this claim is to address the dire state of Māori homelessness across Aotearoa. The MT programme has provided the Marae with insight into the perilous pathways that lead to homelessness, in particular the structural implications of the Crown's national housing policies and services. A key aspect of the Claim is that the implementation of

legislation, policies and practices related to housing and social development continues to marginalise Māori, and is in breach of Te Tiriti o Waitangi.

Given the legacy of Te Puea Hērangi, it is highly appropriate that TPMM is taking a leading role in the Homelessness Claim to the Waitangi Tribunal, thereby shining a light on the way in which colonization, including government policies, has collectively operated to disproportionately disadvantage Māori.

While a new and more receptive government has been elected since this claim was developed, it is essential that the Government of the day is held to account for the precarious housing situations that many Māori are now experiencing. While with all Waitangi Tribunal claims it is essential that Māori are able to have their stories heard, it is even more important that the Tribunal process results in Māori being able to partner with Government to co-develop fundamentally sound and durable Māori housing solutions. This includes policies and equitable resources to support Māori housing delivery mechanisms that will truly transform Māori lives.

Poignantly, in the words of Te Puea Hērangi, Mahia te mahi hei painga mo te iwi!



ABOVE.
Te Puea Memorial Marae
Master Plan September
2018, design TRIBE
architects

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Although at times sad and challenging, it has been our honour and privilege to give service to those who have very little and are in need of help. The many mokopuna who have come to our Marae have really been the inspiration and wairua of our kaupapa.

From the start through to today it has been very simple, 'Ahakoa te aha, mahingia te mahi' (No matter how big or small the challenge, get on and do what needs to be done). We are proud of what we have achieved so far and we are excited about what we can achieve moving forward.

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Pai mārire.

Board of Trustees,
Te Paea Memorial Marae Whānau.