

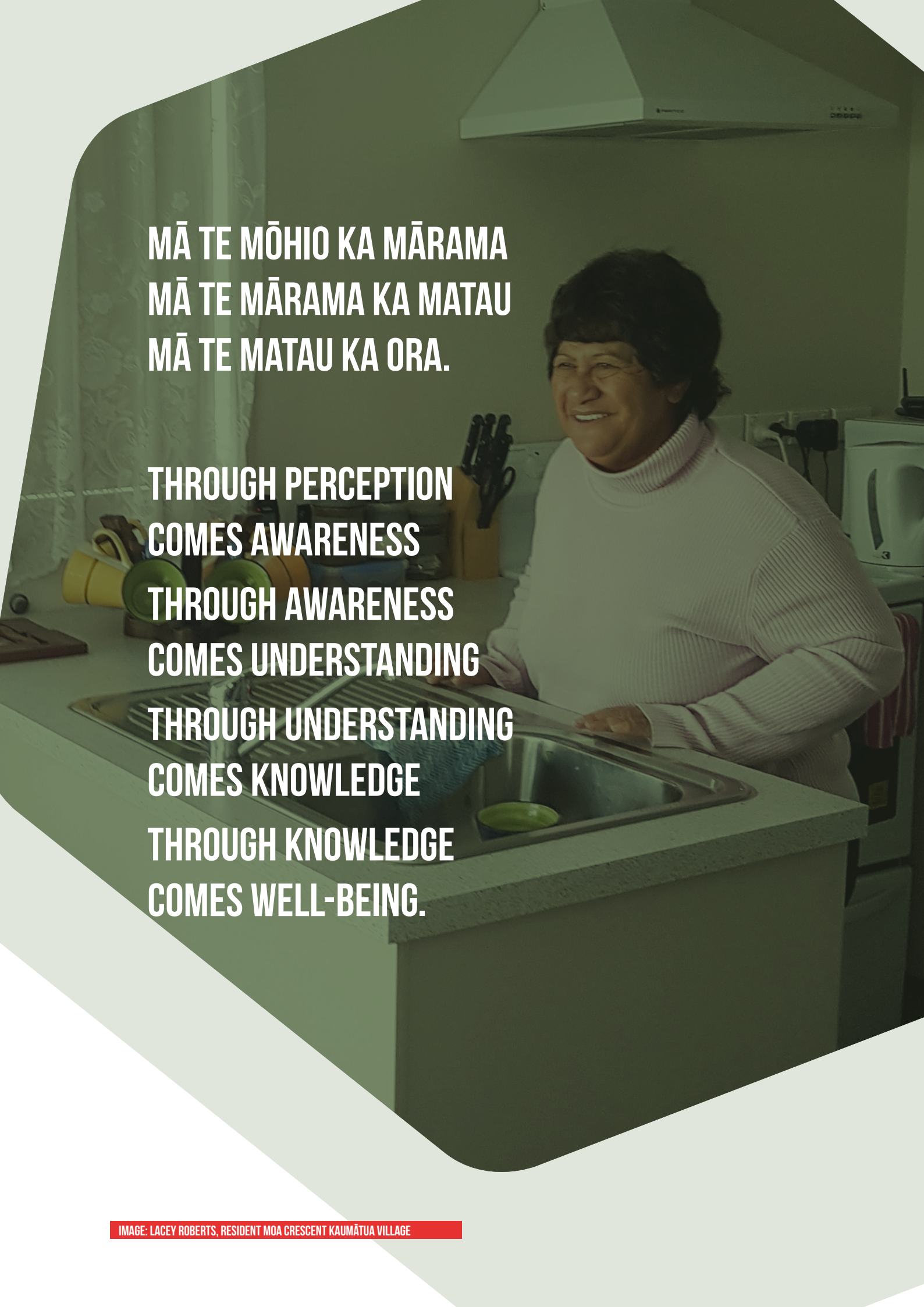


HE KĀINGA PAI RAWA: A REALLY GOOD HOME

THINK PIECE TWO

KIA TŪTUKI TE MOEMOEĀ:
THE ROAD TO MAKING THE
DREAM/VISION A REALITY

IMAGE: WIREMU AND CHRISTINE DUNN, RESIDENTS MOA CRESCENT KAUMĀTUA VILLAGE

A photograph of a woman with short dark hair, wearing a white turtleneck sweater, smiling as she washes dishes in a kitchen sink. The kitchen has a white countertop, a stainless steel sink, and a white range hood above the stove. A knife block and a yellow container are visible on the counter. The image is overlaid with a semi-transparent dark green filter.

**MĀ TE MŌHIO KA MĀRAMA
MĀ TE MĀRAMA KA MATAU
MĀ TE MATAU KA ORA.**

**THROUGH PERCEPTION
COMES AWARENESS
THROUGH AWARENESS
COMES UNDERSTANDING
THROUGH UNDERSTANDING
COMES KNOWLEDGE
THROUGH KNOWLEDGE
COMES WELL-BEING.**

Moa Crescent Kaumātua Village

Kia Tūtuki te Moemoeā: The Road to Making the Dream/Vision a Reality

Rangimahora Reddy, Mary Simpson, Yvonne Wilson, Sophie Nock and Kirsten Johnston

Mā te mōhio ka mārāma

Mā te mārāma ka matau

Mā te matau ka ora.

Through perception comes awareness

Through awareness comes understanding

Through understanding comes knowledge

Through knowledge comes well-being.

This think piece is the second in a series of three that aims to add to conversations and advance what is known about culturally secure, responsive, affordable, and healthy housing for kaumātua. The paper continues the story of the development of Moa Crescent Kaumātua Village, Kirikiriroa Hamilton that began in Think Piece One. The overarching question for the project is: What factors made Moa Crescent Kaumātua Village a success? For this second think piece, we ask: *What could we learn from the stories of ngā kaimahi about values, decisions, and processes that enabled the becoming of kaumātua housing?*

Background

From 2012 to 2014, Te Rūnanga o Kirikiriroa (and later its subsidiary Ngā Rau Tātangi) developed Moa Crescent Kaumātua Village. With a for-kaumātua-by-kaumātua approach, kaumātua were involved from the “get go” in design, planning, and finishing of the village.

Kia Tūtuki te Moemoeā

Their input helped to ensure that the village enabled residents to age-in-place, and supported those with disabilities.

One of the most important qualities of the design was that it aimed to be inclusive, so that if someone wasn't seen for a few days, other village residents would know. The other important dimension was the "wrap around" supervision, assistance, care, and support provided to the residents by Rauawaawa Kaumātua Charitable Trust. In this respect, Moa Crescent Kaumātua Village was aiming to replicate the notion of an urban papa kāinga (KM1; KM2). Despite the village being in the city, the vision for it incorporated many philosophies of the papa kāinga, including communal living and communal sharing. For example, the māra/gardens could be shared in work and produce. Kaumātua would be able to garden if they wanted to, and to share the fruits/produced with others. The central idea was *community* living, rather than individual living, or living in isolation. With this central idea in mind, Moa Crescent village has common areas for village interaction, including vegetable gardens. The village is a mix of 14, insulated, one and two bedroom homes of high quality build, currently with 19 residents aged 59-95-years, of whom 15 identify as Māori.

The three think pieces of the "He Kāinga Pai Rawa: A Really Good Home" project, tell the story of Moa Crescent as reflected in three moments of the woven world of Te Ao Māori: *Te Korekore*, the realm of potential; to *Te Pō*, the realm of becoming; to *Te Ao Mārama*, the realm of being (Marsden, 1992). In exploring how Moa Crescent Kaumātua Village emerged from the seeds of potential within *Te Kore*, to becoming within the many layers of the night in *Te Pō*, to being in *Te Ao Mārama*, the "He Kāinga Pai Rawa: A Really Good Home" project aims to identify the layers of cultural, relational, and organisational factors that enabled the village to go from potential to being.

Think Piece One (Reddy *et al.*, 2019) explored the realm of *Te Kore*, *Te Moemoeā: The dream/vision* and how the need for kaumātua housing was first identified and envisioned by ngā kaiwhatu o te moemoeā (dream weavers; visionaries). This second think piece explores the story of becoming: *Kia Tūtuki te Moemoeā: The road to making the dream/vision a reality*. The third think piece explores the stories of being in the realm *Te Ao Mārama: Kua ea te*

Moemoeā: Achievement of the dream/vision: that is, the lived experiences of kaumātua Moa Crescent residents, their whānau and supporters.

Our Approach

The framing of the wider study is the woven universe of Te Korekore, Te Pō and Te Ao Mārama (Marsden (1992)). This second paper explores the processes of becoming within the realm of Te Pō, as seen in the emerging light of different stages of the night. Specifically we examine the values, decisions, and processes of kaimahi that facilitated the phases of becoming for Moa Crescent Kaumātua Village. The journey of becoming in spiritual terms means passing through the many phases of the nights within Te Pō. These include the great night (Po Nui); the nights streaked with light (Pō Tiwhatiwha) and broad light (Pō Haehaea); the nights of hesitant exploration (Te Pō Tango-tango) and groping (Te Pō te Whawha); and the night that borders day (Pō Tahuri Atu), among others (Marsden, 1992, p. 131).

When applied to the lived world, these different phases of night, help us to explore and consider those moments of change and development as the seeds of potential transform into being. These processes of becoming are often mirrored in the way people of Te Ao Mārama, including kaumātua and kaimahi, talk about experiences with the emerging and becoming. Metaphors such a ‘dawning of an idea,’ ‘light at the end of the tunnel,’ ‘bumbling around in the dark,’ and ‘feeling our way’ reflect different dimensions of the process of becoming within Te Po.

Significantly, Marsden (1992) wrote of the “soft light” of nights that “glowed like twilight (kakarauri)” (p. 131), and of the further delineation between the nights nearest the day: “lo ... divided the Po Tahuri Atu from the dawn light (wheiao) with a veil (te arai) ... [beyond which was] placed Te Ao Mārama—the broad daylight” (p. 131). All of this suggests that at any moment in the various night phases of Te Pō, some sense of light is there for discernment by those navigating the journey of becoming. Finally, being able to see through te arai to Te Ao Mārama, suggests the visionaries and kaihauti (navigators) or kaimahi, simultaneously see the end-vision and, using the soft light of Te Pō, navigate the world of becoming to the Te Ao

Mārama. From the dark of potential and creation, come the streaks and threads of light, that like starlight help the kaihauti/kaimahi to navigate between the spaces of not knowing.

Our methodological framework for the study is adopted from Smith's (2018) Kaupapa Māori Ako Knowledge Transfer model. This model comprises: Pūrākau (stories, story-telling); ako (learning and teaching); and whakamāramatanga (realising insights and understanding).

In this second paper, we continue with pūrākau; this time from kaimahi involved with the construction phases of Moa Crescent Kaumātua Village. Pūrākau within te ao Māori are at the heart of oral traditions (Lee, 2005) and it is in the re-telling of stories that past and present are connected, culture is nurtured, actions are guided, and Māori knowledge is strengthened. The concept of "ako" refers to a learning and teaching process that is relational and reciprocal for both teachers and learners. This mutual learning leads to "whakamāramatanga" which brings change and new insights into the world of light (Smith, 2018).

In order to explore the stories of Moa Crescent Kaumātua Village coming into being, we interviewed eight kaimahi who were involved with aspects of the build, from the securing the whenua (land), to the application for resource consent process, and onto the completed construction of Moa Crescent. The kaimahi interviews were transcribed, and combined with the first four interviews (Reddy *et al.* 2019) to create a data-set of 12 transcriptions. In addition to the interviews, we examined project documentation including the application for resource consent and meeting minutes

The interviews were analysed using, firstly, critical moment analysis (Patton, 2002) which focused on pivotal points where Te Rūnanga o Kirikiriroa navigated issues, or encountered unexpected events. The critical moments either had immediate and significant effects on the outcome, and/or were symbolically important for the project in some way. We also used thematic analysis (Braun & Clarke, 2006) in identifying Māori values within decision-making and processes. Finally we sought feedback from those who shared their stories, key people from Te Rūnanga o Kirikiriroa and Rauawaawa Kaumātua Charitable Trust, and the Expert Advisory Group on the first full draft of this paper.

Pūrākau o Te Ao Mārama: Stories of the Lived World

As noted in the first think piece, woven throughout the study is the interconnectivity between moemoeā (visionary dreams) and the lived world, and the emerging pathways that bring dreams into being (Reddy *et al.* 2019, p. 4). In the context of Te Pō, the emerging roles, procedures, and work of the Moa Crescent Kaumātua Village kaimahi, were infused with the original vision, experience, and relationships of Te Rūnanga o Kirikiriroa and Rauawaawa Kaumātua Charitable Trust (Reddy *et al.* 2019). The vision of a by-kaumātua-for-kaumātua designed village, that offered culturally secure, responsive, affordable, and healthy housing for kaumātua, infused and shaped the actions, decisions and processes of the kaimahi in creating Moa Crescent Kaumātua Village.

Pūrākau o Te Pō: Critical Moments in the Story of Becoming

In the beginning, the seed of potential, that is the realisation of the need and the collective dreaming of he kāinga pai rawa, emerged within Te Korekore. Dreaming the vision created the motivation to navigate a journey of becoming across the many phases of the night. Within these phases, four moments stood out as critical to growing the vision into being. These moments were those identified as having immediate impact and/or symbolic effect: Securing the whenua; securing financial certainty; navigating the resource consent application; and negotiating resistance on the way to realising the original vision.

Securing the whenua

The land for Moa Crescent kaumātua Village was secured in two transactions. Both featured dimensions of “right people at the right time”, with mutual vision and commitment, as well as “right time right place” emerging opportunity and relational generosity.

The vendor of the first block of whenua has originally planned to use it for a housing subdivision. However, funding was not available to achieve this (KM6; KM9). Through mutual community relationships and connections, Te Rūnanga o Kirikiriroa became aware of the situation and expressed interest in securing the whenua for the Moa Crescent Kaumātua Village within their vision to provide “housing as a part of their kaupapa for the elderly” (KM9, p. 2). The vendor understood the Rūnanga “wanted to develop the land for community

housing” (KM6) and so let it go to the Rūnanga on favourable terms (KM7; KM9). This relational approach to securing the whenua reflected a shared commitment to community housing (KM1; KM2; KM4; KM7; KM9). The immediate effect was that the process to start planning and construction could begin.

Community relationships and connections also helped to secure the second block of land. The land had been a bowling green and carpark, and the Frankton Bowling Club was open to an opportunity. One kaimahi “just happened to have a conversation with the grounds person ... [who was] talking about it being abandoned land ... [the bowling club] couldn't develop it” for various reasons including “the shape of the piece [of land]” (KM9, p. 2). The relationship between the people of the Te Rūnanga o Kirikiriroa and the Bowling Club enabled the whenua to be secured for Moa Crescent Kaumātua Village. Throughout the construction phase, the Rūnanga maintained “really good positive relationships with the bowling club ... [because] that was going to be the organisation that was going to be mostly affected by the builds and they wanted to work collaboratively with us as well” (KM1, p. 4).

The immediate effect of securing the second block of land, was that the number of kaumātua homes in Moa Crescent Kaumātua Village was increased. Eight were built on the first block with a further six on the second which thereby expanded the vision. From one perspective these events may have seemed coincidental or serendipitous. From within te ao Māori perspectives however, the first block of land brought the original vision into the world of light, and as kaimahi and the mahi itself, started to have a physical presence in Moa Crescent, the second possibility emerged through connections made in that community. The land was important both practically and symbolically. Practically, securing the land enabled the journey of the original vision to progress; symbolically, the mana of the land enhanced the mana of the vision.

Securing financial certainty

Another critical moment concerned funding for the first and second stages of the build. As with securing the land, these two moments also illustrate aspects of timing, shared vision and commitment, opportunity and relationships.

For the first stage of Mōa Crescent Kaumātua Village, the Rūnanga o Kirikiriroa needed to secure a bank loan, and this involved conversations with Housing New Zealand and the bank. As a result, Housing New Zealand leased the houses from Te Rūnanga o Kirikiriroa, which ensured guaranteed income and therefore enabled the Rūnanga to secure a bank loan (KM1; KM2: KM9). In this respect, the arrangement enabled the Rūnanga to overcome some of the regulatory and financial barriers that in the past, had prevented Māori from being able to access affordable, secure, and quality housing (Cunningham et al. 2002; Flynn et al. 2010).

Finally, the arrangement with Housing New Zealand was that the Rūnanga and Rauawaawa determined who met the criteria for entry to the village, and that Rauawaawa supported residents with wrap-around services. This arrangement was not inconsistent with practices of the time, but was unusual in allowing the Rūnanga and Rauawaawa, instead of Housing New Zealand, to be kaitiaki (stewards) in assessing applications to enter the village (KM10). The success of the relationship with Housing New Zealand, led to a further successful relationship in stage two of Mōa Crescent Kaumātua Village with the Social Housing Unit (see, Ministry of Business, Innovation and Employment, 2014).

By the time of the second stage of six homes, the Government had established the Social Housing Unit (SHU). The Rūnanga received a SHU grant of \$600,000. Once again, the vision for Mōa Crescent Kaumātua Village was supported, this time it was Social Housing Unit. As one kaimahi commented on the relationship between the Rūnanga and the Rauawaawa “[one] had the vision for kaumātua housing and ... [the other] had amazing vision around Rauawaawa [wrap-around] service ... so all the dots matched up very quickly; the rest is history—good history (KM8, p. 10). The “dots” may be seen as securing both the land and funding as bringing the vision in to the light and in so doing, making history.

Navigating resource consent applications

Another critical moment centred on the application to council for resource consent. In order for Te Rūnanga o Kirikiriroa to gain a resource consent, the Rūnanga had to reconcile the vision for Mōa Crescent Kaumātua Village with the requirements of the Hamilton City Council District Plan. It is this navigation process that constituted the third critical moment; how Te

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Rūnanga o Kirikiriroa navigated the regulations governing resource consent by keeping the vision in mind.

Overall, kaimahi described the process for applying for a resource consent as long and involved, requiring specific information, and needing expert guidance and close involvement and coordination with the client—Te Rūnanga o Kirikiriroa (KM1; KM2; KM5; KM9). For example, kaimahi “went door knocking around the area ... consulting people ... the people we spoke to ... paved the way ... for the non-notified process” (KM5; KM2). Two applications were made, one for each block of land, and both were processed and achieved, as non-notified resource consents (KM5).

The two requirements of the Hamilton City Council (HCC) District Plan to be navigated were: (1) The Frankton Railway Village Precinct heritage overlay; and (2) the purpose of the village, land stewardship, and management systems (Bloxam, Burnett & Olliver, 2012). The project needed to achieve the original vision and be affordable (KM1; KM2; KM5; KM9).

The first requirement was for the application to meet the Frankton Railway Village Precinct heritage overlay in the HCC District Plan. This meant that the proposal for Moa Crescent Kaumātua Village “had a really interesting [consent] barrier ... which was some design limitations around the railway ... heritage ... at that location” (KM5, p. 5). At the same time, the mandated role of Te Rūnanga o Kirikiriroa was to focus on principles of equality as stated in Article 3 of the Treaty of Waitangi. In this context, the Rūnanga argued that the proposed Moa Crescent Kaumātua Village “will assist Te Rūnanga o Kirikiriroa in achieving its mandated purpose by enabling the provision of subsidised housing by Māori and for Māori... [and] the proposal will be entirely consistent with the Act” (Bloxam et al. 2012, p. 15).

The “railway house overlay” in the HCC District Plan is unique to Frankton, and meant that Moa Crescent Kaumātua Village needed to fit within the design constraints of these particular heritage requirements (see locality plan below). “It’s not something I’ve come across to be designing something for Māori [that] had to be done with the European slant to it ... but the district plan recognised the need to preserve that element of heritage and so that was

something that we had to respond to” (KM5). As a result, there did not appear to be an “immediate [or] obvious synergy” between the heritage style of the area and what was to be Māori sort of social housing (KM5).



*Locality plan for resource consent application
(adapted from Bloxam et al. 2012, p. 2)*

The response, however, involved kaumātua themselves which helped to address this issue. Kaimahi “went out to kaumātua ... the end-user” and asked them, “How does this need to look?” (KM1)—functionally and culturally. Enabling the kaumātua residents to have input (KM1-KM3; KM7; KM9; KM10) meant that the apparent lack of design synergy between Māori culture and railway heritage was “overcome through doing other things like putting in the pou” (KM5).

The second part of the application for resource consent application was presenting the purpose of the village, the land stewardship, and management effectively so as to ensure that the original vision for Moa Crescent Kaumātua Village was achievable within the ordinances of council (KM1; KM2; KM5; KM9). The original papa kāinga vision and kaupapa was to provide culturally secure, responsive, affordable, and healthy housing for kaumātua that included “wrap-around” support services from Rauawaawa Kaumātua Charitable Trust (KM1-5; KM7-

10). This vision was invoked in the applications for resource consent, with Moa Crescent Kaumātua Village being described as a “managed care facility [that] will provide housing, support and care for kaumātua (older persons) affiliated with Te Rūnanga o Kirikiriroa” (Bloxam et al. 2012, p. 1). The role of Rauawaawa Kaumātua Charitable Trust was to “act as a management agency for the managed care facility ... and also manage the proposed kaumātua housing managed care facility units on behalf of Te Runanga o Kirikiriroa” (Bloxam *et al.* 2012, p. 3).

The challenge centred on whether the village, as housing kaumātua was residential, or whether as a managed facility it was commercial. Each situation attracted different levels of development contributions. These payments contribute to city wide services, water, waste water, transportation and so on, and are calculated differently, with residential developments being calculated in a way that the overall cost would have been very high for Moa Crescent Kaumātua Village (KM5; KM9). In the end “because the manage care facility element to it didn't neatly fit into the residential category” (KM5), and, because “wrap-around” social services were provided by Rauawaawa Kaumātua Charitable Trust (KM1; KM2) Moa Crescent Kaumātua Village was categorised as commercial.

In making it clear that Moa Crescent Kaumātua Village was a managed care facility with a clearly articulated partnership involving different roles and responsibilities of the Rūnanga and the Rauawaawa, the village was deemed to be commercial. The result was that the development contributions for the build were affordable, and another step on the journey to becoming was taken.

Negotiating resistance

Resistance to Moa Crescent Kaumātua Village may be understood in terms of the impact of colonisation (e.g., see Cram & Pitama, 1998). The resource consent applications were successful non-notified processes, in part because the local neighbours were consulted and on the whole, supported the project. In addition, one kaimahi regularly visited neighbours to keep neighbours up to-date on the build (KM1; KM2; KM9; KM10). Three instances stand out as indicating resistance among some community members.

The first event involved the pulling out of survey pegs (KM1; KM2; KM9), which served to challenge the right of the village to be located in that community. The second event involved the pouring of paint over the pou when they were erected (KM1; KM2; KM8; KM9). This second event may be seen as an attack on traditional Māori cultural symbols. The third was non-specific and best described as discontented murmuring “from some of the Māori neighbours” (KM1; KM2).

Changes in any small community can be upsetting for the people who live there. Even though neighbours of the proposed village were consulted by kaimahi for the resource consent process, clearly some of them were unsettled, and may have shared their discontent with others. Thus the pulling of survey pegs could be viewed as an expression racism. However, project members maintained a presence in the neighbours through “door-knocking” (KM1) and on so doing, aimed to build relationships with neighbours.

The discontented murmuring and indirect resistance from some of the Māori neighbours may have been an indication that they felt unsettled by the impending presence of a village of kaumātua. As one kaimahi commented, it can be difficult “for some of our people who are disconnected with their iwi, and their whānau and all of that sort of thing [finding that there will be] a kaumātua village near them” (KM2). For where there are kaumātua, there are also pakeke (adults), rangatahi (young people) and tamariki (children) and the attendant expectations, roles and responsibilities within the social fabric of the community (e.g., Durie, 1994).

When Māori are disconnected from te ao Māori, fitting in with kaumātua who are clearly supported by Māori organisation may be challenging. Yet, when they found out about someone “knocking out our pegs... they were most upset, so they offered to keep an eye on [the place] ... and that was good” (KM2). When, faced with a threat from an ‘other’, the group aligned themselves with kaumātua, the village, and Te Rūnanga o Kirikiriroa.

In summary, these critical moments may be seen as connected phases within the various nights of Te Pō. In securing land and financial certainty, navigating the resource consent, and

encountering resistance, Moa Crescent Kaumātua Village began to take shape. The streaks of light within the phases of Te Pō began to shed light on the vision as it journeyed into being.

Pūrākau o Te Pō: Māori Values within Stories of Becoming

Taking a te ao Māori perspective to the thematic analysis revealed several key Māori values—mātāpono/whanonga pono—within the 12 narratives. The whanonga pono most evident were: *Kotahitanga* (working together, unity); *kaingākaunui* (to value or care deeply about) and *whakahihikotanga* (be inspired or motivated); *kaitiakitanga* (stewardship); *tautokotanga* (supportiveness), and *manaakitanga* (hospitality and care); and *kaumātua mana motuhake* (kaumātua self-determination, autonomy, independence).

Each of the above values, and their role in bringing Moa Crescent Kaumātua Village to being, is discussed within two groups. The first group were those that informed, infused and underpinned the process of Moa Crescent Kaumātua Village coming into the world of light; these values were *kotahitanga*, and both *kaingākaunui* and *whakahihikotanga*. The second group concerned values that facilitated ‘getting things done’; and included *kaitiakitanga*, *tautokotanga* and *whanaungatanga*.

Ngā mātāpono me ngā whanonga pono: Core values

The first group of values emerged from pūrākau kaimahi (stories from workers) about their motivations for being involved in the consent-to-completion phase of Moa Crescent Kaumātua Village. Discussed below are: *kotahitanga*, and both *kaingākaunui* and *whakahihikotanga*.

The value of *kotahitanga* encompasses unity, togetherness, and solidarity of commitment within collective action; all those involved contribute to and benefit from a collective endeavour (Barlow, 1998). In the context of Moa Crescent Kaumātua Village, *kotahitanga* was seen in the commitment to the kaupapa and the original vision for the village, and the unity of the kaimahi in ways of working together to “get the village off the ground.” As kaimahi commented, “everybody was of the same kaupapa about getting there” (KM9) and “no one had an ego—it was all around the kaupapa” (KM8). Importantly, the kaupapa that the kaimahi

spoke of, was to not only provide housing for kaumātua, but to also build for the wellbeing of kaumātua (see Reddy *et al.* 2019).

Kotahitanga of kaupapa was reflected in the kotahitanga among the kaimahi. As one kaimahi said: “the mauri ora, that whole encompassing group, [meant] it's not about just the house ... but it's about wellbeing which needs to be maintained in through the whole thing...what's going to help ... the building of the community” (KM9). In using “mauri ora” the speaker invokes the wairua (spiritual) dimensions of the kaupapa. A complex concept, mauri is most simply described as “the life-essence” (Barlow, 1998, p. 83) that enters and leaves the body at te arai—the veil between To Po and Te Ao Mārama. Everything has mauri, and mauri can be established in a human-created things, such as a house (Barlow, 1998) or, as in this case study, Moa Crescent Kaumātua Village. The mauri that the kaimahi speaks of, is wellbeing within the kaupapa, the ways of working, and the goal of building community, as well as the village itself.

Underpinning the kotahitanga of kaupapa, was the kaimahi motivation to be involved in creating Moa Crescent Kaumātua Village. All kaimahi were motivated by a commitment to doing social good and/or by their deep caring for kaumātua. Two Māori values were identified to capture these interconnected commitments: *Kaingākaunui*, which is to value, cherish, and care deeply about; and *whakahihikotanga* which means to be inspired or motivated.

The kaimahi expressed a deep level of care for and about kaumātua, with this care being at the heart of their involvement. As one kaimahi said, “the people ... were knowledgeable in the field in the area that they were there for, and [were] caring for kaumātua” (KM9). The *kaingākaunui* and care of kaumātua came through in comments about the outcome: “the richness is really living for those people there [in Moa Crescent Kaumātua Village] ... there wasn't anyone looking there to make a bucket load of money” (KM9); “those that went to live there believed that they felt safe and healthy and something to live for”(KM8); and “you can go down to the food market and you see a koroua and they say ... ‘thank you for my whare’ ... that's why all those houses are there” (KM10).

The concept of *whakahihikotanga* describes the kind of motivation related to the dimension of social good. For example, one kaimahi was involved because Moa Crescent Kaumātua Village “addresses a social need” (KM7) and another said, “It's nice and refreshing to be involved in projects that are ultimately for community good and doing something that is really positive” (KM5). The ideas of “social need” and “community good” highlight the potential of the lived experience of kaumātua: that is, to live in need of housing, and to live in culturally connected community that addresses such need. On a final note, many kaimahi involved with Moa Crescent Kaumātua Village did more than was asked of them, gifted, and/or gave at reduced rates, their time and services, *because* of their commitment to kaumātua and the kaupapa.

Te whakatinanatanga o ngā mātāpono/whanonga pono: Values in action

The second group of values emerged from pūrākau kaimahi about “getting things done” in the consent-to-completion phase. These values infused the mahi (work) that progressed Moa Crescent Kaumātua Village in its journey of becoming into being, and included: *kaitiakitanga*, *tautokotanga* and *whanaungatanga*.

Kaitiakitanga encompasses guardianship and stewardship, and traditionally within te ao Māori, *kaitiaki* are the travellers between Te Pō and Te Ao Mārama (Barlow 1998). With respect to Moa Crescent Kaumātua Village, “they had the right people at the right time” (KM7): that is, the project had the right people moving between the world of becoming and the world of being; holding the vision and working on becoming. The *kaitiaki* role of Te Rūnanga o Kirikiriroa, Ngā Rau Tātangi, and Rauawaawa Kaumātua Charitable Trust, in combination with supportive and strong relationships between visionaries and kaimahi resulted in Moa Crescent Kaumātua Village coming into being.

Tautokotanga encompassed the practical, relational, and spiritual support, among and between kaimahi and their mahi in building of Moa Crescent Kaumātua Village. One kaimahi comment captured these qualities: “we had small tight unit where ... we didn't have to go and get five different opinions” (KM9). Nearly all kaimahi talked about creating and maintaining good relationships; respecting the range of complementary skills within the kaimahi; heeding

those with the necessary expertise and knowledge; taking opportunities to upskill; and having clear coordination and communication among kaimahi and kaumātua (KM1; KM2; KM4; KM5; KM7—KM10).

Whanaungatanga, the connectedness of strong relationships built up over time, meant that the kaimahi could depend on each other to do what it took to get the job done. As one kaimahi noted, “knowing the key players [and] having a really good understanding of the community itself and knowing the history of the city and having respect for whānau, hapū and iwi that was so important” (KM8). These long-term relationships were important in bringing depth of knowledge and experience to the kaupapa. The kaimahi also connected with everyone involved in the project: “We wanted to develop a positive relationship with the people involved ... tradesmen ... council land all those sorts of things.... We wanted them to get to know us and us to get to know them so it was much easier for us to be able to go in and talk” (KM2).

In practical terms, strong working relationships meant trust was high, agreements on timelines, roles and responsibility were sound, and kaimahi could be relied upon to support each other, and to do the mahi (KM1; KM2; KM4; KM9; KM10). The connectedness and trust resulted in communication where “we'd sit down and talk about it” (KM7). Together with the vision, the values of whanaungatanga and tautokotanga made for a strong and focused group of kaimahi. These factors may be seen in the final outcome of the consent-to-construction phase of Moa Crescent Kaumātua Village: that the build came in on budget and on time (KM1; KM2; KM9).

Whakamāramatanga

This second paper in the series of three, started with the question: *What could we learn from the stories of ngā kaimahi about values, decisions, and processes that enabled the becoming of kaumātua housing?*

In listening to the stories of kaimahi, we were reminded that making sense of events of the night, in the warm light of day, creates another story that seems coherent with a beginning,

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middle, and end. Yet, when the vision was becoming across the many phases of Te Pō, there were many moments of not knowing, uncertainty, and feeling the way through decisions and unexpected events. It was the motivation that enabled the kaimahi to make the journey and the values that sustained them between and during critical moments. The insights gained from their stories of becoming for Moa Crescent Kaumātua Village in Kirikiriroa Hamilton, may be illustrated by the whakataukī:

Mā te mōhio ka mārama

Mā te mārama ka matau

Mā te matau ka ora.

Through perception comes awareness

Through awareness comes understanding

Through understanding comes knowledge

Through knowledge comes wellbeing.

The whakataukī speaks firstly to the wellbeing of kaumātua and the crucial contribution that housing makes to wellbeing. The whakataukī also speaks to the wellbeing developed within the vision and the kaupapa; the team of kaimahi; the ways the kaimahi worked together, and in the well-being of the village design and construction, and the kaumātua who will live here. The understanding and knowledge gained by all those on the journey through the nights of Te Pō are then able to be seen in the warm light of Te Ao Mārama, for others to learn from.

Next Steps: Te Ao Mārama

In the next part of the He Kāinga Pai Rawa study, we talk with kaumātua who live the vision of an urban papa kāinga at Moa Crescent Kaumātua Village. The third think piece will focus on the stories of being in the world of Te Ao Mārama: *Kia Tūtuki te Moemoeā: The road to making the dream/vision a reality.*

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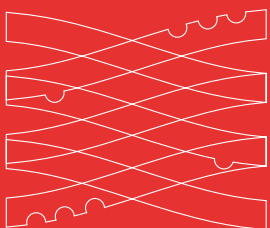
Correspondence may be addressed to: Rangimahora Reddy, CEO Rauawaawa Kaumātua Charitable Trust; ceo@rauawaawa.co.nz and Mary Simpson, University of Waikato; mary.simpson@waikato.ac.nz

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