

IMAGE: MOA CRESCENT KAUMĀTUA VILLAGE



“

MĀKU ANŌ E
HANGA TŌKU WHARE.
KO TŌNA TĀHUHU,
HE HĪNAU. ŌNA POU
HE MĀHOE, HE PATATĒ.

I WILL BUILD MY HOUSE.
THE RIDGE POLE WILL BE
HINAU. ITS POSTS WILL
BE MĀHOE, AND PATATĒ.

KĪNGI TĀWHIAO

Moa Crescent Kaumātua Village

**Te Ao Mārama: Kua ea te Moemoeā
Achieving the Dream/Vision**

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

Māku anō e hanga tōku whare. Ko tōna tāhuhu, he hīnau. Ōna pou he māhoe, he patatē.

I will build my house. The ridge pole will be hīnau. Its posts will be māhoe, and patatē.

Kingi Tāwhiao

This think piece is the third paper in series that aims to add to conversations and advance what is known about culturally secure, responsive, affordable, and healthy housing for kaumātua. While each piece may be read independently, they are designed to be read as a triptych of three connected works. Within a Māori worldview the three pieces together, are dimensions of the interwoven universe: Te Korekore, Te Pō and Te Ao Mārama—the realms of potential, becoming, and being.

Think Piece Three completes the story of Moa Crescent Kaumātua Village, Kirikiriroa Hamilton as told so far in Think Pieces One and Two. The story of the village began at the turn of the century when two Māori community organisations, Te Rūnanga o Kirikiriroa and Rauawaawa Kaumātua Charitable Trust, first shared their observations of emerging problems for kaumātua housing and wellbeing. The overarching question for the project is: What factors made Moa Crescent Kaumātua Village a success? For this third think piece, we ask in relation to the original vision: *What may we learn from the stories of kaumātua, their whānau and supporters, about their experiences of Moa Crescent Kaumātua Village?*

Background

Moa Crescent Kaumātua Village was developed by Te Rūnanga o Kirikiriroa (and later its subsidiary Ngā Rau Tātangi) between 2012 and 2014. Kaumātua were involved in the initial design and planning, as well as finishing of the village. This for-kaumātua-by-kaumātua approach aimed to ensure that the village would support residents with disabilities and different levels of wellbeing, and to age-in-place.

Two central features of the original vision were (1) for the village to be a community of residents who took care of each other; and (2) for there to be the “wrap-around” supervision, assistance, care, and services from Rauawaawa Kaumātua Charitable Trust. In this way, Moa Crescent Kaumātua Village aimed to be an urban papakāinga centred on *community* living and support. As a result, Moa Crescent village comprises individual dwellings and shared facilities. The village comprises two small estates of eight homes (2012 build) and six homes (2014 build) respectively that are connected by Moa Crescent. Together they offer 14, one and two bedroom insulated homes of quality build, currently with 19 residents aged 59 to 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 (Marsden, 1992). Think Piece One, *Te Moemoeā: The dream/vision* (Reddy *et al.*, 2019a), explores *Te Kore* (realm of potential), and how the ngā kaiwhatu o te moemoeā (dream weavers; visionaries) first identified and envisioned the need for kaumātua housing. Think Piece Two, *Kia Tūtuki te Moemoeā: The road to making the dream/vision a reality* (Reddy *et al.*, 2019b) explores *Te Pō* (realm of becoming), and the “becoming” of Moa Crescent Kaumātua Village over the many phases of the night. This 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

Within a Māori worldview, the journey of becoming in spiritual terms, starts with the seed of potential in Te Korekore, and then continues through the many phases of the nights within Te

Pō, before passing onto the lived world that is Te Ao Mārama (Marsden (1992). These different phases may also be used to explore and consider moments of change and development within Te Ao Mārama itself. Therefore, this third paper explores selected moments of potential, becoming, and being as experienced within the world of light—Te Ao Mārama—by kaumātua, their whānau, and their supporters.

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).

Our focus on pūrākau continues with stories from Moa Crescent Kaumātua Village; from kaumātua, their whānau and supporters. As noted previously (Reddy et al. 2019a; 2019b) in te ao Māori, Pūrākau are at the centre of oral traditions (Lee, 2005). The telling and re-telling of stories connect the past and the present, guide action, and nurture and strengthen Māori culture and knowledge. In this respect Pūrākau centre on “ako” where learning and teaching is a relational and reciprocal process for both teachers and learners. This mutual learning approach leads to “whakamāramatanga” where change and insights are brought into the light of the lived world of Te Ao Mārama (Smith, 2018). In this respect, the learning from exploring the lived experience of Moa Crescent Kaumātua Village are shared as stories for others who have dreams of creating culturally secure, affordable, and healthy housing for kaumātua.

In order to explore the stories of lived experiences of Moa Crescent Kaumātua Village, we interviewed 19 kaumātua residents in 15 interviews and held three focus groups with residents’ whānau (n=4); service provider kaimahi (n=6); and kaumātua not living in the village (n=6): altogether 35 participants. Notes were taken during each of the focus groups and these were given to participants for checking and feedback. The interviews were transcribed to create a data-set comprising 15 interview transcripts and three sets of focus groups notes.

The interviews were analysed using a Māori worldview framework comprising Te Korekore, Te Pō and Te Ao Mārama (Marsden, 1992). Here we noted when kaumātua residents recalled moments of being fulfilled and being less than fulfilled. This approach enabled us to identify

moments of potential, becoming, and being for kaumātua in their experiences of living in Moa Crescent Kaumātua Village. For kaumātua to live mana motuhake (autonomy, identity), they need to lead rich and fulfilling lives within cultural, whānau, social, health, and financial worlds. In this respect we returned to the original vision for the kaumātua village with its roots in the mission of Ngā Rau Tātangi (subsidiary of Te Rūnanga o Kirikiriroa) “Building communities through affordable housing” (Te Rūnanga o Kirikiriroa, n.d.) and the vision of Rauawaawa Kaumātua Charitable Trust, “Hei Manaaki Ngā Kaumātua” (to enhance the quality of life and well-being of kaumātua; Rauawaawa, n.d.).

We used thematic analysis (Braun & Clarke, 2006) to identify themes of lived experience and Māori values expressed by kaumātua, their whānau, and supporters in relation to living the dream. In so doing we firstly, identified the ways in which kaumātua experience (a) the original vision for culturally secure, affordable, and healthy housing for kaumātua and specifically (b) “valuing kaumātua, their right to self-determination, manaakitanga, and community” (Reddy et al. 2019a, p7). Secondly, we examine the ways in which changes related to aging and health may need new responses to maintain the original vision. Within each of these domains a Māori worldview comprising Te Korekore, Te Pō and Te Ao Mārama is brought to bear. Finally, we sought feedback from those who shared their stories, key people from Te Rūnanga o Kirikiriroa and Rauawaawa Kaumātua Charitable Trust, and members of the Expert Advisory Group on the first draft of this paper.

Te whakatinanatanga o te moemoeā: Living the dream

Firstly, Te Rūnanga o Kirikiriroa and Rauawaawa Kaumātua Charitable Trust set out to provide culturally secure, affordable, and healthy housing. Secondly, Think Piece One, identified two dimensions of the original vision for Moa Crescent Kaumātua Village: (1) for the village to be a community of residents who took care of each other; and (2) for there to be the wrap-around supervision, assistance, care, and services from Rauawaawa Kaumātua Charitable Trust. Together these two dimensions of the vision offered a framework from which to assess the extent to which, and in what ways the original vision was achieved. Three themes relating to the framework emerged, each with their own subthemes: Papakāinga; Mana motuhake; and Manaakitanga.

Papakāinga

Papakāinga traditionally, are settlements or villages on whenua Māori—communal Māori ancestral lands—where whānau look to return to. It is housing and community that together embody belonging, sustain culture and cultural knowledge, and promote wellbeing and social connectedness for those living there. The original vision for Moa Crescent Kaumātua Village, was for it to be an urban papakāinga for kaumātua. Nearly all of the kaumātua residents spoke of the living in the village in ways that stressed a sense of *community*. Several residents offered the following examples:

“When it’s like this [place] and close, it’s like being on the marae ... it’s like this is a marae” (KR7)

“It’s community; it’s security you know and if you need help you only have to open your mouth” (KR6)

“I think we’ve made it the concept of a village and caring for each other” (KR1)

“You’ve got a good neighbourhood so you’re feeling really at home” (KR2)

“Oh I love it—I mean I’ve been able to form a family away from family, a home away from home” (KR11)

In their descriptions of the village as “marae,” “community,” “concept of a village,” “good neighbourhood,” and “home away from home,” the kaumātua residents reveal their lived experience of Moa Crescent Kaumātua Village as an urban papakāinga. In using these terms the kaumātua highlight the connections between the built environment, relationships among the residents, and cultural identity in creating a sense of belonging.

Belonging was also evident in the way kaumātua talked about connectedness, companionship, and care of each other in the village. The following comments from kaumātua residents are a sample of the many similar statements shared:

“I love the company here too you know there is a lot of sharing” (KR5)

“we’ve sort of built up such a strong bond between all of us” (KR1)

“we understand each other here and we kōrero [talk] and there’s no raruraru [trouble] you know and the wairua [spirit] starts building up and you can feel it and that’s all we need aye to steer us through life” (KR7)

The reference to “wairua” (KR7) highlights the spiritual dimensions of belonging for both individuals and the group. Many other kaumātua also referred to belonging in ways that show how individuals and the group experienced and maintained belonging. At the individual level, residents talked about company, companionship, and sharing; at the village level they talked about there being a bond, community, and understanding within the group of residents. In this way, belonging engendered feelings of security and safety.

Safety and security were expressed as feelings based on actions by those living in the village. That is, feeling safe and secure was usually mentioned in connection to some aspect of living in the village. For example, safety and security were integral to the village community itself, as in “it’s community; it’s secure” (KM6-above). Safety and security were also sustained in residents’ expectations of village life, and the actions that aligned with those expectations. The following comments from kaumātua articulate this relationship between what they do and feelings of security:

“if you haven’t seen one of your neighbours you ask ‘have you seen so and so’ ‘oh yeah I saw her this ...’you know its peace of mind to know someone that you know someone’s seen you.” (KR12)

“we find that when people are in trouble we just go over and check with them and take a meal over or that sort of thing” (KR1)

“Peace of mind” for kaumātua residents manifested in the interrelationships between the village concept and its associated inherent social expectations, and the village residents themselves. Knowing that others are looking out for them, and checking on other residents in conjunction with village design and proximity of the residents to each other, resulted in kaumātua residents feeling safe and secure.

In summary, residents referred to Moa Crescent Kaumātua Village as a marae-like, wairua infused community, where they have a place of belonging and they feel safe and secure. This would suggest that the original vision of a papakāinga as cultured centred, safe and secure housing for kaumātua has been achieved. This achievement is embedded in how kaumātua residents sustain the community that is papakāinga, in mana motuhake and manaakitanga.

Kaumātua mana motuhake

“Kaumātua mana motuhake” is understood as kaumātua independence and autonomy of self and collective determination (Hokowhitu, 2010). Within Moa Crescent Kaumātua Village kaumātua mana motuhake is evident in the self-determination of individual residents and of the village as a collective. Kaumātua mana motuhake was seen at the individual level in the ways that residents were able to claim their own space and respect others’ needs. The following is a selection of comments that reflected their sense of individual kaumātua mana motuhake:

“what I like about being here is that I will always have my independence” (K11)

“it’s really good we all get our own time out to ourselves aye and then we get together”
(KR7)

“if you need help you only have to ask and somebody can help you . . . you can be on your own or you can have company when they visit or you visit them” (KR6)

Having “independence” and “own time”, and being able to seek out company, or ask for help, were central to residents’ mana motuhake. The connectivity of individual and collective kaumātua mana motuhake became evident in the ways the residents organised themselves to work as a collective. The following is a selection of comments that reflected their sense of collective kaumātua mana motuhake:

“we all put in money each fortnight pay out of our pay... so if we want anything around here like we got a red bin we all pay for it for our complex” (KR12)

“[they] gave us a motor mower and a weed eater for the grounds ... but we decided with our money that we would buy our own because we were sharing [with the other site] . . . so we’re self-sufficient in things like that...” (KR1)

“I’ve got a key to most of the places here and we just leave it hanging up here, cause . . . she’s lost her key otherwise this ones in a hurry to go out and she can’t lock her door . . .” (KR2)

Each of these actions—putting money into a village bank account; buying things for their village; and organising someone to hold spare keys—reflects the interconnectedness between individual and collective autonomy and independence. The residents have found ways of working together to benefit the village and create and maintain collective independence. In this way, individual and collective kaumātua mana motuhake is integral to the Moa Crescent Kaumātua Village becoming a papakāinga.

Manaakitanga

“Manaakitanga” is another important dimension of the village as papakāinga; it is a core value understood as hospitality and care of others. It is in action, when showing respect, kindness, and support towards others. In the village, manaakitanga was manifest in the buildings themselves; in residents’ every-day care of each other; and in services provided by Rauawaawa Kaumātua Charitable Trust.

Most residents were keen to share their experience of “a lovely warm house” (KM12), with several specifically mentioning warmth, or the benefits of insulation, double-glazing, heat-pumps, or solar panels (KR1; KR2; KR3; KR5; KR6; KR7; KR8; KR9; KR11; KR12; KR13). One kaumātua commented; “the place is so warm I don’t even need to use the heat pump in the winter” (KR13); and one whānau member said, “I go there on a daily basis; the units are nice; sometimes feel too warm” (FGW-P2). On the whole, the quality of the construction provided residents with warm homes—which may be described as “built-in” manaakitanga.

In terms of kindness, and support towards each other, residents spoke generously of the care and help on offer, and given freely, within the village. As one resident said, “you know it’s whānau

orientated; even though you're not whānau at all you care and you think about their mamae [hurt] and their māuiuinness [*sīc*; illness] and their difficulties" (KR13). Another acknowledged the impact of lived lives on kaumātua residents: "we help each other too because a lot of people have actually experienced different things in life as you go on" (KR1).

Rauawaawa Kaumātua Charitable Trust's role is to provide wrap-around health, wellbeing and cultural services and activities. Residents who talked about Rauawaawa were positive: "it's security and companionship and you've got Rauawaawa [services]" (KR6) and "Rauawaawa; I love going there on a Friday for the entertainment ... kanikani [dancing]" (KR7). Whānau members were also positive; one said that Rauawaawa was "culturally good for nan" (FGW-P2), and another that said her kuia was "looking forward to [Friday cultural programme] each week" (FGW-P1).

The kaimahi noted that not all residents access Rauawaawa services, but were aware of their services (FGK-P2), and that kaumātua will often phone Rauawaawa to ask what services or support is available (FGK-P1). One kaimahi noted "I can go there for one reason and can pop into others—trying to keep us in the forefront of their minds" (FGK-P2). Rauawaawa sustains the original the vision for wrap-around manaakitanga in three interwoven ways: in service provision, being "he kanoahi i kitea" (a face seen); and in nurturing whanaungatanga (relationships).

The interconnectedness of kaumātua mana motuhake and manaakitanga is central to the kaumātua village being experienced and sustained as papakāinga. The value of Moa Crescent Kaumātua Village for kaumātua was summarised by one kaumātua not living in the village who commented:

"Places like that brings about the Māori within us. I go back to the day when our marae at home was like that. You get awahi [embrace/help] by the kuia. In the city sometimes you lose sight of that. Places like the kaumātua village – those sort of places are quite cool" (FGKa-2)

Comments from three residents summed up the overall feelings about living in Moa Crescent Kaumātua Village. First was appreciation for having a home: "I'm just thankful that I have a roof

Te Ao Mārama: Kua ea te Moemoeā

over my head more than anything” (KR9). Second was appreciation for the nature of the village: “It’s like a holiday and a home at the same time you know that’s how it makes me feel” (KR7). Finally, most residents envisaged living out their lives at the village. “Everyone’s vision is to be here until they go” (KR12), and until that time, “I’m here to stay” (KR11).

Ngā Huarahi Hou Hei Whakahaumarū i te Moemoeā: New Ways to Sustain the Vision

In addition to the above themes, three issues were raised by one to four participants of the 35 who took part. In contrast to themes which are significant due to their prevalence among participants, these topics are significant because they relate directly to the original vision. Using the Māori worldview of the woven universe, we identified these as being seeds of potential opportunities, or seeds of potential problems. The topics were: addressing emerging needs related to culture and ageing; and sustaining the vision for papakāinga.

Ngā hiahia whakaputa: Kia anganui te ahurea me te pēperekōutanga

Emerging needs: Addressing culture and ageing

Two areas of need were identified by some residents. The first was for facilities that better met cultural and social needs of residents, and the second was for facilities that better catered for future needs associated with ageing and potentially greater health issues. Firstly, four residents spoke of the need for communal facilities that catered better for kaumātua cultural and needs (KR1; KR2; KR6; KR7). They wanted a room where residents “could meet each other and have cups of teas and coffee ... where you socialise instead of staying in your house all of the time” (KR1). One suggested that, “the centre of the complex [be] for mix and mingle [and] have a main kitchen ... all under cover” (KR13). One site of the village had a gazebo which “would be better utilised more if it had sides” (KR7), and although “really lovely ... it’s not serviceable for aging people” (KR1).

Secondly, one resident specifically mentioned the issue of ongoing ageing of residents, and the need for the built environment to be able to cater for those needs. She suggested that “whānau plays a big part when you’re left on your own” and the village should be able to cater for whānau who “come and stay to look after kaumātua instead of putting them in a rest-home” (KR11). The

resident raised the “need to adjust your thinking say in five years’ time ... and think five to ten years ahead you know and my mum is going to live for another five to ten years” (KR11).

Together these calls for changes in the facilities at Moa Crescent Kaumātua Village, signal the need for vigilance around achieving the vision. By keeping kaumātua needs in front, and working with and for kaumātua, Te Rūnanga o Kirikiriroa and Rauawaawa Kaumātua Charitable Trust will sustain the vision of culturally secure community housing for kaumātua. It is within this approach that the seeds of opportunity have the potential to come into being.

Papakāinga: Kia toitū te moemoeā/Sustaining the vision

An emerging issue would appear to be how to sustain the vision for papakāinga as kaumātua residents’ both age individually and collectively as a community. Infrastructure and processes need to develop in order to be able to notice and respond to emerging seeds of potential—whether they be potential problems or potential opportunities. Two residents talked about maintenance work and the need for working differently to support ageing residents. In relation to gardens, grounds, and building maintenance, one said, “My main big fear is how long it takes for maintenance here to get anything done” (KR6) and another suggested “getting in a [outside] cleaner and getting the residents to put in for the costs” (K13). Even though the kaumātua have organised themselves in some ways, it would seem that the seeds of potential for working in new ways are emerging.

In the beginning of Moa Crescent Kaumātua Village, kaumātua were involved in the design, planning, and finishing of the village. During their time of living in the village, kaumātua have developed a community—a papakāinga. After four and six years since village construction finished, the time seems ripe for kaumātua residents, Te Rūnanga o Kirikiriroa and Rauawaawa Kaumātua Charitable Trust to re-envisage kaumātua involvement in the village. The seeds of potential for new partnerships are making their presence felt.

Whakamāramatanga

Te Ao Mārama: Kua ea te Moemoeā

This third paper in the triptych, started with the question: *What may we learn from the stories of kaumātua, their whānau and supporters, about their experiences of Mōa Crescent Kaumātua Village?*

The experiences of kaumātua living in Mōa Crescent Kaumātua Village resonate with previous findings where regardless of the location, kaumātua experience common needs (Ministry of Social Policy, 2001). These include community and marae involvement; cultural identity; being connected; and living in a “compatible community” (Cram, 2016). It has been suggested that this need for connectivity in familial relationships and social networks is more important than location alone. In this respect Mōa Crescent Kaumātua Village has become an urban papakāinga, located on non-traditional land, offering culturally secure kaumātua housing that enhances social and cultural wellbeing.

The original vision for a by-kaumātua-for-kaumātua designed and culturally secure village has infused and shaped the actions, decisions and processes of both kaimahi and kaumātua in creating Mōa Crescent a place, housing and community. In the beginning, the collective vision of he kāinga pai rawa, emerged within Te Korekore. This dreaming followed with the journey of becoming across the many phases of Te Pō. Then in lived world of light—Te Ao Mārama—the experiences of kaumātua, their whānau, and supporters reveal the ongoing story of maintaining the vision. The process of ongoing development and seeds of potential for re-visioning of Mōa Crescent Kaumātua Village in practice, brings us full-circle to where everyday life is woven with the worlds of Te Korekore (potential), Te Pō (becoming) and Te Ao Mārama (the world of light). Now that kaumātua are living the dream, new seeds of potential collaboration are emerging. With support from Te Rūnanga o Kirikiriroa, Rauawaawa Kaumātua Charitable Trust, and kaumātua residents, these seeds will start becoming over the many phases of Te Pō, before coming into being (again) in Te Ao Mārama.

Finally to continue our reflections on, and work with, kaumātua wellbeing in the context of culturally secure, affordable and health housing, we end our triptych of think pieces with a whakatauākī. The longer version of the whakatauākī was discussed in Think Piece One; the following version opened this think piece:

Māku anō e hanga tōku whare. Ko tōna, he hīnau. Ōna pou he māhoe, he patatē.

I will build my house. The ridge pole will be hīnau. Its posts will be māhoe, and patatē.

Spoken by Kingi Tāwhiao in the 1800s, these words speak to all working with kaumātua housing and hauora. The core message of the whakatauaākī centres on wellbeing; self-determination; and innovation and creativity in building one's own house. Moa Crescent Kaumātua Village is living evidence of having achieved Te Moemoeā—the Dream—of culture centred, secure, affordable, and healthy kaumātua housing.

Acknowledgements

We thank those who made this study possible: The funder of “He kāinga pai rawa,” Building Better Homes Towns and Cities National Science Challenge (2017-2018); Rauawaawa Kaumātua Charitable Trust; Te Rūnanga o Kirikiriroa and Ngā Rau Tātangi; Moa Crescent Kaumātua Village kaumātua; The University of Waikato; and especially those who agreed to take part in interviews and who gifted their time and whakaaro.

References

- Braun, V. and Clarke, V. (2006). Using thematic analysis in psychology. *Qualitative Research in Psychology*, 3, 77-101.
- Cram, F., & Pitama, S. (1998). Ko tōku whānau, ko tōku mana. In V. Adair, & R. Dixon (Eds.), *The family in Aotearoa New Zealand* (pp. 130-157). Auckland: Addison Wesley Longman.
- Hokowhitu, B. 2010. Indigenous studies: Research, identity, resistance. In Hokowhitu, B., Kermoal, N., Andersen, C., Reilly, M., Rewi, P. and Petersen, A. (Eds.), *Indigenous Identity and Resistance: Researching the Diversity of Knowledge*. University of Otago Press, Dunedin.
- Marsden, M. (1992). God, man and universe: A Māori view. In M. King (Ed.), *Te Ao Hurihuri* (pp. 117-137). Auckland: Reed.
- Ministry of Social Policy. (2001). *Factors affecting the ability of older people to live independently*. Wellington: Ministry of Social Policy.
- Rauawaawa Kaumātua Charitable Trust. (n.d.). *The History of Rauawaawa Kaumātua Charitable Trust and Te Puna o Te Ora*. Retrieved 9 May 2016 from <http://www.rauawaawa.co.nz/our-history.html>
- Reddy, R., Simpson, M., Wilson, Y., Nock, S., & Johnston, K. (2019a). *Think Piece One: Te Moemoeā: The Dream*. Building Better Homes Towns and Cities National Science Challenge. [web]
- Reddy, R., Simpson, M., Wilson, Y., Nock, S., & Johnston, K. (2019b). *Think Piece Two: Kia Tūtuki te Moemoeā: The Road to Making the Dream/Vision a Reality*. Wellington: Building Better Homes Towns and Cities National Science Challenge (BBHTC NSC).
- Smith, J. (2018). *Towards a Kaupapa Māori Ako Knowledge Transfer System: Kāinga Tahi, Kāinga Rua*. BBHTC NSC. Retrieved 14 Mar 2018 from http://www.buildingbetter.nz/publications/SRA5/Kaupapa_Maori_Knowledge_Transfer_System_Think_Piece.pdf
- Te Rūnanga o Kirikiriroa (n.d.) *Ngā Rau Tātangi - Maori Housing Foundation*. Retrieved 1 July 2017 from <http://www.terunanga.org.nz/nga-rau-tatangi---maori-housing-foundation.html>

Publisher: Building Better Homes Towns and Cities National Science Challenge, C/- BRANZ, Moonshine Road, R.D. 1, Porirua City 5240, New Zealand. <http://www.buildingbetter.nz/>
ISBN 978-0-473-48264-0

Title: *Think Piece Three: Te Ao Mārama: Kua ea te Moemoeā*

Author: Rangimahora REDDY, et al.

Publication Date: 05/2019

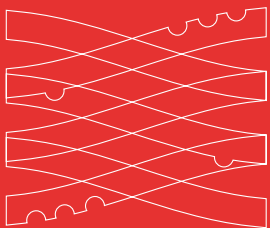
Correspondence may be addressed to: Rangimahora Reddy, CEO Rauawaawa Kaumātua Charitable Trust; ceo@rauawaawa.co.nz and Mary Simpson, University of Waikato; mary.simpson@waikato.ac.nz

Citation for this article: Reddy, R., Simpson, M., Wilson, Y., Nock, S., & Johnston, K. (2019). *Think Piece Three: Te Ao Mārama: Kua ea te Moemoeā: Achieving the Dream/Vision*. Wellington: Building Better Homes Towns and Cities National Science Challenge (BBHTC NSC).



WEAVING A KETE OF KAUPAPA MĀORI KNOWLEDGE TO SUPPORT SELF-DETERMINED SPACES FOR GENERATIONS

AS KĀINGA TAHI, KĀINGA RUA, WE WANT TO HELP MORE MĀORI INTO HOMES AND TO BECOME SELF-DETERMINING BY SUPPORTING COMMUNITIES TO IMPLEMENT THE VERY BEST BUILT ENVIRONMENT SOLUTIONS FOR THEM.



KAINGA TAHI, KAINGA RUA
WWW.KAINGATAHIKAINGARUA.NZ