

CHAPTER 6

WĀNANGA WHAKAMANA

AN INTENSIVE MARAE-BASED, SEMI-RESIDENTIAL PROGRAMME FOR HIGH-RISK OFFENDERS AND THEIR WHĀNAU

Melanie Atkinson

‘Where there is darkness, now there is light’

An increasing number of professionals who work with high-risk offenders acknowledge that programmes which target the individual offender are limited in their effectiveness. Instead, the value of providing programmes in a culturally validating environment that is conducive to learning and which engages the offender and his or her immediate whānau, is being recognised.

In the 1990s such a programme was yet to be developed in New Zealand and the dominant ideology surrounding the rehabilitation of high-risk offenders was individualistic and largely based on American and British research. However, as the rates of Māori offending and re-offending continued to rise, alternative ways of working with Māori offenders began to receive greater support and attention. In addition to addressing the structure and content of programmes, there was a growing belief that programmes for Māori should be developed and delivered by Māori providers.

The inclusion and recognition of culture in counselling and other psychological therapies has been increasing over the last twenty years. Offender rehabilitation programmes have slowly begun to reflect this trend. Research highlighted the need to train non-Māori staff to be culturally competent to a level which would enable them insight into the issues facing Māori, to identify these in their clinical formulations and then involve Māori healers in the interventions (McFarlane-Nathan 1994). However, it is worth noting that it is debatable whether such recognition of culture has resulted in significant or real change in practices.

The Bicultural Therapy Model was piloted by Corrections in 1996. Central to this model is the identification of the extent to which an individual has been acculturated into mainstream society, and/or deculturated from Māori society. Where on this continuum a client identifies himself as belonging or choosing to belong dictates the extent of the involvement from non-Māori psychologists and the extent of the involvement from Māori healers (Kaumātua, therapists, tohunga, or even teachers of te reo Māori and tikanga).

Specific programmes for Māori, and in some cases by Māori, were also developed. In 1995 the Department of Corrections introduced a three-year pilot rehabilitation programme called the Habilitation Centres Programme. Two of the four operating centres were specifically set up for Māori offenders. Marae-based programmes were also developed to deliver a service that met both cultural and criminogenic needs. However, there was a severe lack of programmes that took a truly holistic approach to the rehabilitation of Māori offenders.

In 1998, Mātua Whāngai o Kirikiriroa designed and ran a programme for high-risk offenders: Wānanga Whakamana. The development reflected dissatisfaction with rehabilitation practice for Māori offenders. It also reflected a desire to use community, and particularly iwi, knowledge and understandings to create an innovative and effective programme. The programme targeted specific anti-social/destructive behaviours of Māori offenders and aimed to strengthen protective factors, but also targeted the whānau. The guiding kaupapa was to strengthen families through restoring balance and healing to emotions, social relationships, spirituality, and the physical body.

This chapter explores the marae and whānau-based approach for dealing with high-risk offenders developed by Mātua Whāngai. It outlines the development of Wānanga Whakamana, describes its structure, and discusses key elements. A brief evaluation of the strengths of the programme and the barriers faced is followed by a consideration of the future of Wānanga Whakamana.

Background

Mātua Whāngai o Kirikiriroa is a community-based Māori social service provider in Hamilton. Established in 1984 by the then Department of Māori Affairs, Department of Social Welfare and the Department of Justice, it was envisioned that Mātua Whāngai would provide a bicultural perspective and an appropriate response to Māori families engaged with

these three government departments.

In 1993 Mātua Whāngai o Kirikiriroa became a Charitable Trust, assuming responsibility for its own governance and development. The numbers of services, alternative programmes and projects have grown significantly and currently Mātua Whāngai operates as three inter-connected units: Health, Youth and Justice.

The Justice Unit was set up primarily as a means to provide assistance to Māori involved in the judicial system. Initially the primary focus was on providing the appropriate services for the Community Programmes Sentence. This provided the Court with an integrative and/or rehabilitative sentence, predominantly for medium-risk clients, that placed the client in a positive, beneficial and supportive environment to contribute to the reduction in re-offending. In 1998 the establishment of a secondment from the Community Probation Service strengthened the relationship Mātua Whāngai had with the Department of Corrections. The secondment brought about the provision of Intensive Supervision Programmes by Mātua Whāngai. Such a programme enabled Mātua Whāngai to provide another alternative to the Justice System.

Development of Wānanga Whakamana

The Community Programmes Manager and the seconded Probation Officer began providing intensive supervision and community programmes to tauira (learners/clients) who were referred to the Mātua Whāngai Justice Unit through Probation, the Courts, or by whānau. Tauira receive intensive supervision or a community programmes sentence for about a twelve-month period. However, after a few months of delivering supervision it became apparent that the clients required a more intensive intervention, an approach that would address issues in a more comprehensive and engaging way.

They had a vision for providing a kaupapa Māori programme that included rather than excluded whānau. Together with the staff at Mātua Whāngai they began to develop a programme that would better match the needs of high-risk Māori offenders. At the time there was nothing else being offered in the local community with a whānau and marae-based approach. While it is possible that programmes operating from a similar kaupapa were being used in other regions, the dissemination of information about such programmes was non-existent.

The design of Wānanga Whakamana was based on the staff's collective

experience of being Māori, working with Māori and working for Māori. The mission of Mātua Whāngai is to strengthen families and they hold six core values: aroha ki te tangata, Tikanga Māori, holistic wellbeing, high quality service, tino rangatiratanga and mana motuhake, and te Tiriti o Waitangi. Just as hoe (paddles) provide the strength and direction to guide the path of the waka, so the core values of Mātua Whāngai guided the development of Wānanga Whakamana.

Earlier in the year the Mātua Whāngai Youth Unit had piloted a one-week intensive marae-based block course for high-risk rangatahi: Te Puna a Rona. Drawing on this experience and focusing on the needs of the taura, Wānanga Whakamana began to develop. In the planning, consultation and resource-gathering stages Mātua Whāngai was often told that the programme would not work, that it would be too cumbersome, too expensive and unable to address all the different needs. However, in November 1998 Wānanga Whakamana was piloted as a week-long residential at Marokopa Marae, two hours south of Hamilton city. Thirty-three adults and fourteen children attended. Follow-up workshops for the adults were held the following week at the Mātua Whāngai premises.

Critical to the development and provision of Wānanga Whakamana was the involvement of the local community. Mātua Whāngai saw themselves as the drivers, but they also facilitated a sense of community ownership of the programme. In the planning and development stages of Wānanga Whakamana, consultation hui were held with possible community stakeholders. The key to ongoing community involvement in the programme has been using experienced and qualified practitioners from agencies and community groups to facilitate workshops. Volunteers also make a vital contribution to Wānanga Whakamana and a significant volunteer resource is the local iwi from the marae Wānanga Whakamana is using.

Target group

Wānanga Whakamana targets up to ten high-risk Māori offenders (predominantly male) and their whānau. Participants identified for the programme by case managers need to have shown some motivation and willingness to change. Case managers conduct risk and needs assessments with their clients to identify criminogenic needs. Common characteristics and needs of participants are identified, and the content of the programme and the workshops are designed to target these.

One condition for attending Wānanga Whakamana is that the partner, if there is one, must attend. Other whānau members: children, aunts, uncles, brothers, sisters and cousins ... frequently attend, but the number of participants for each wānanga (including children) has been limited to forty-five.

Structure

Since the pilot, through participant evaluations, observations, and feedback from facilitators and case managers, Wānanga Whakamana has continued to evolve. The practise of improving, reworking and remodelling has been driven by a strong belief that each Wānanga Whakamana programme should be designed particularly for the needs of its client group.

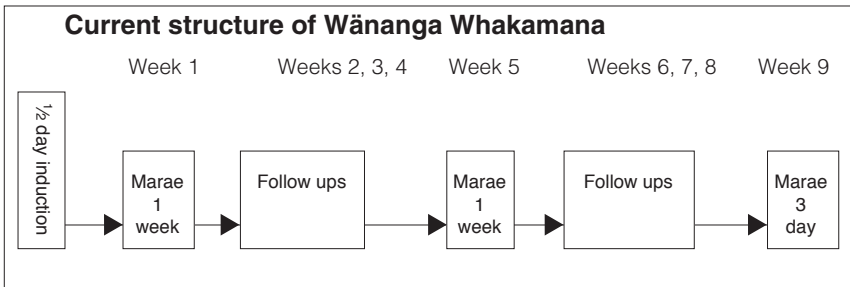
Once clients have been identified for the programme they are referred to a Mātua Whāngai health advocate. The health advocate visits the home to inform the whānau of the health advocacy service they provide and to conduct a health assessment to identify health needs. This allows for health and safety in the residential programme and, through the development of health care plans and appropriate links with other service providers, allows for important health issues to be addressed.

The current structure is a nine-week programme made up of three week-long blocks on the marae, with each residential block separated by a three-week follow-up period. The non-residential component consists of day workshops which are attended by the offender and their partner. The focus is on following up the themes of the residential component, and exploring ways to implement associated learning in their day-to-day lives. It also serves as a supportive transition from the residential component to the home environment. During the residential blocks, tamariki and rangatahi participate in their own programme.

The workshops

The content of the Wānanga workshops progressively advances. The workshops differ for each programme, depending on the needs of the participants, however the following list outlines the various workshops that have been run in the past:

- Anger and violence prevention
- Drug, alcohol and substance use
- Parenting and relationship skills and whānau dynamics
- Cultural identity
- Whanaungatanga



- Whakapapa
- Problem solving and communication skills
- Colonisation and Te Tiriti o Waitangi
- Relapse prevention
- Drivers' education programme
- Mau rākau (Māori weaponry)

It is recognised that Māori live in two worlds, and the society we live in is strongly reflective of the dominant Pākehā culture. Tauria are familiar with Pākehā institutions and beliefs and many have whānau members who are Pākehā. The Western-derived programmes that are reported to be effective with offenders in North America, Britain and Australia use strategies and concepts which can also produce positive outcomes for Māori. Mātua Whāngai has aimed to combine the best of both worlds in the programme design of Wānanga Whakamana. Tikanga, te reo Māori and Māori approaches to healing and therapy are complemented and supported by programmes such as Straight Thinking and AVP. The facilitators who use these programmes adapt them for the needs of Wānanga Whakamana.

An important feature of Wānanga Whakamana is the ability of the co-ordinators and the working party to access and provide the best services available in the community. Well-trained, qualified specialists have been accessed to support and complement the skills and experience of Mātua Whāngai staff, who are also used to facilitate various workshops.

Mātua Whāngai believes community participation and ownership of Wānanga Whakamana has produced positive outcomes beyond that of the immediate client group. Running programmes in this way helps to address the fragmentation and lack of collaboration in the justice sector. It also brings together Māori providers and Māori workers in statutory agencies, creating strong and supportive bonds. For those who work in an

environment with a culture that is strongly Pākehā, the opportunity to be involved in Wānanga Whakamana is a deeply refreshing and rejuvenating experience.

Ngā Taonga

Holistic

Wānanga Whakamana delivers a holistic programme that builds on strengths and addresses the needs of the whole person. For example, health needs are met through the health check and the development of a health plan. The drug and alcohol workshops also address this area. Whānau needs are addressed through workshops and activities that examine whānau dynamics, relationships and parenting. Counselling, both individual and whānau, is provided for taura by the Mātua Whāngai counsellor to help target psychological needs. However, through the traditional Māori therapies used by the counsellor, spiritual needs are also met. Wairuatanga is a significant part of Wānanga Whakamana. Through karakia, waiata and the rituals and symbolism associated with the marae, taura gain greater understanding and a strengthening of their spiritual identity.

Woven through all the workshops are Māori values and beliefs. A Māori perspective on any individual behaviour is holistic and, while particular workshops may operate from a cognitive/behavioural base to target specific offending behaviours, these workshops sit within a programme which is strongly holistic and focused on Māori culture, knowledge and contemporary realities.

Throughout the programme there is a very strong emphasis on taura implementing the skills and information acquired in their own homes. Having the whānau attend the programme makes it less alienated from their real lives and there is a greater sense of accountability for what is discussed in sessions. The structure of Wānanga Whakamana is built around the principles of skills learning: learn, practise, transfer and maintain. The follow-up sessions between the marae visits focus on what is happening in the home environment and allow for issues to be addressed that are continuing to be problematic.

Wānanga Whakamana is often a very significant part of the journey for taura and often facilitates, and is followed by, important changes. However, the reality is that achieving effective and ongoing change with high-risk offenders is no easy task. A nine-week course, while of very high intensity, is unlikely to address all the needs and solve all the issues

that impact on offending and wellbeing for that individual and their whānau.

Therefore it is important that Wānanga Whakamana sits in the broader context of the case management provided through the intensive supervision and community programmes. Broader issues such as employment skills, education, finances, and housing needs can be addressed. There is a strong emphasis on connecting taura and their whānau into other services provided by Mātua Whāngai and other service providers in the community.

Cultural strength

In the past, offender-specific analyses, research and treatments have tended to ignore the interconnected nature of the relationships between the individual, social forces and the external factors which predispose individuals to commit crime. Jackson (1987) contrasts this with the Māori perspective that all of these factors are interrelated and need to be considered as contributors to offending. He also highlights the significance of cultural deprivation and emphasises the role that government policies have played in weakening the culture and ideals that held Māori communities together.

A belief central to Wānanga Whakamana is the importance of working with taura to strengthen and develop a cultural identity that contributes positively to their life and restores balance to their relationships with whānau and society. Much of this occurs in a very natural and non-prescribed way. The fact that Wānanga Whakamana is held on local marae, with the support and involvement of the tangata whenua of that marae, and that the programme itself is designed and delivered by Māori, means taura are immersed in Tikanga Māori. Pōwhiri, whakapapa, whanaungatanga, karakia and waiata are concrete examples of experiences with implications for cultural healing.

Mason Durie (2001), among others, has discussed the significance of the pōwhiri. In a general sense this process is about creating a sense of accord between groups and providing the opportunity to affirm the various identities of those present. However, as Durie explains, it extends well beyond a reception for visitors: “The rituals themselves transform a simple ceremony of welcome into an encounter of a spiritual nature. For a visitor whose life has been one of exclusion, or whose identity has never been valued, the pōwhiri can be a profoundly healing encounter” (p175).

The environment provided by the marae and wharenuī also contributes

to Wānanga Whakamana in a very significant way. The whareniui is more than a building, it is believed to embody the wairua (life force) and mauri of the ancestors themselves. The sense of reconnection and restoration such an environment brings can be a meaningful point in one's journey of change. It also creates a safe space that enhances the ability of tauira to engage in critical self-reflection and bring about change in their lives.

“It touched their ‘Māori-ness’. They were able to journey back in to connect with things Māori, then knowing who they were, they were able to address issues.”

(Staff member)

Wānanga Whakamana also provides workshops that specifically bring about discussion and learning in Te Ao Māori and explore the issues surrounding cultural alienation and colonisation. These workshops aim to strengthen Māori identity by reinforcing connections between whānau, Hapū and iwi, increase awareness about how these connections have been damaged by colonisation, and identify ways to rebuild strong identity.

Tino Rangatiratanga

Tino rangatiratanga is commonly understood as self-determination and is a provision of the Treaty of Waitangi. The Waitangi Tribunal (1998) describes the principle of rangatiratanga as Māori controlling their own tikanga and taonga, including their social and political organisation. It also includes, to the extent practicable and reasonable, fixing their own policy and managing their own programmes. Nikora (2001) has provided a framework for rangatiratanga, identifying four dimensions: solidarity, cultural dynamism, strategic positioning and active protection. She conceptualises rangatiratanga as a medium through which “Māori, as a diverse and dynamic people, live our lives.”

Tino rangatiratanga is an aspiration which permeates all elements of the Wānanga Whakamana programme. For Mātua Whāngai staff, rangatiratanga was expressed through coming together (with support and consultation from the community) to design, implement and manage Wānanga Whakamana.

Growing a sense of self-determination or empowerment in tauira is viewed as a critical outcome for Wānanga Whakamana, and this occurs in several ways. The Māori-based therapies that are used for counselling and healing reinforce the inner strength and mana of the tauira. However this is done with full consideration of the wider context of relationships that impinge on maintaining balance across “the four fields of experience:

spiritual, mental, physical and social” (Durie 2001). In this way tino rangatiratanga is achieved. The use of Māori staff to organise, manage and deliver Wānanga Whakamana is powerful role modelling for taura. This is particularly significant when staff are able to share stories of struggle and change which reflect many of the realities taura are currently facing.

Whānau

A strong belief that supports current Western psychological theory is that for individuals the ideal is to be self-directed, self-sufficient and independent. In Māori culture, such a concept does not contribute positively to the wellbeing of communities and individuals. Dysfunctional and broken relationships are a common characteristic of the lives of the taura that attend Wānanga Whakamana. A critical part of the programme is to examine the dynamics that operate in the whānau environment and provide tools and skills to improve communication, address violence and abuse and begin a process of restoration and healing.

A whānau approach also acknowledges the importance of two key issues. First is that much of the offending behaviour being targeted is related to anger and violence, and drugs and alcohol. A lot of this behaviour occurs in the home, with the whānau present, either as observers, participants or victims. In the case of drug and alcohol use, involving the partner in the workshops gives them an understanding of the tools used and thus increases the support and maintenance of any positive changes that are made. Furthermore, there are many times when an offender returns home to a using partner. Such an environment is not conducive to maintaining positive change. Targeting the offender and their partner together attempts to combat this issue.

The second key issue is to consider the immense impact that the offender’s behaviour has had on the family. A significant outcome of Wānanga Whakamana has been what it achieves for the women who attend with their partner. For many women, being in an environment where they are safe, supported, shown aroha, and do not feel abnormal, is the beginning of a life-changing experience.

“It is very empowering for the partner, it is often the first time their needs have been considered. It plants seeds of hope for change.”

(Staff member).

Staff have identified that, following the programme, many women have gone on to make changes such as gaining employment, beginning further

education and setting goals.

When Wānanga Whakamana was first developed, a reason to involve tamariki and rangatahi was so parents could participate in the programme without worrying about care for their children. Initially the programme that was delivered to tamariki and rangatahi provided 'holiday camp' type activities. However, it became apparent that there were other needs that could be addressed to better support the tamariki and the whānau healing process. The programmes for tamariki and rangatahi are run separately, with the following workshops:

- Personal safety
- Problem solving and communication skills
- Study sessions and educational trips
- Physical education
- Arts and crafts

Domestic violence was identified as an area of particular importance. Personal safety workshops were designed, drawing from the Keeping Ourselves Safe programme, a police resource used in primary schools. Using art therapy and other activities the following issues are addressed: feelings, emotions, accessing support and identifying contact people. A critical aspect of this workshop is sharing the mahi that is done with the parents and other whānau. Depending on the make-up of the various whānau, programmes for peepi (under fives) are also provided.

Manaakitanga

At the core of Wānanga Whakamana is a very real and strong sense of aroha for the whānau who take part in the programme. Mātua Whāngai staff and the facilitators involved in delivering Wānanga Whakamana believed that significant impacts were made because staff go beyond simply conveying the material. The whole kaupapa values people and the closeness of marae living enhances the intensity of relationships. The marae environment creates common ground and serves as an equaliser for staff and tauira. There is often shared whakapapa between tauira and staff. During downtime games of touch rugby, waiata, fishing and just sitting around all contribute to building meaningful relationships.

“It’s outside, after the sessions, sitting round having a laugh, that’s where the therapy happens. That’s where they continue their whaka-whanaungatanga and work through what they are learning means for their lives. It’s when they talk about it they get clarity.”

(Staff member)

An environment that nurtures, while imparting knowledge and skills, meets critical needs and contributes significantly to the healing process for many taurira.

Case study

The story of this whānau clearly illustrates the impact Wānanga Whakamana can have on people's lives.

A thirty-nine year old woman, who I will call Hana, and her partner Frank, came on Wānanga Whakamana. They both had a history of offending and had spent time in prison. When they arrived at Mātua Whāngai neither Hana or her partner had any family in Hamilton. They were bereft of any cultural experiences or identity. Urbanisation had dislocated their own whānau and they in turn had no knowledge of their iwi affiliations or Taha Māori. Hana was extremely depressed and suicidal. She was a victim of domestic violence and her own family background was one of sexual abuse, poverty, ill health and serious neglect.

Before attending Wānanga Whakamana Hana had been having regular therapy with the Mātua Whāngai Counsellor. The key for Hana was aroha. Māori healing methodologies such as Whakamomori (letting out the pain) and Ko au (looking at self and true identity) began the healing process. But the significant part of her journey was Wānanga Whakamana. It was the icing on the cake. It was there that she began to grow in strength. The impact of the pōwhiri and of being surrounded by a culture she had felt completely alienated from was powerful. Something deep within her had been relit. Frank experienced the same sense of reconnection and healing. They both wished to find out more about their whakapapa and visit their marae.

Following Wānanga Whakamana Hana asked if Mātua Whāngai could organise a whānau hui at her own marae. Both Hana and Frank returned to their respective homes and reconnected with whānau, which allowed for a process of letting go of bitterness and hatred.

Slowly but surely their lives began to be restored. Committed to making changes that would make their relationship safe and nurturing for them and their tamariki, they continued to work with the counsellor. They are now both drug-free and have not re-offended. Hana has become a marae-based whānau health worker and Frank works on a construction site.

Evaluation

Since its inception Wānanga Whakamana has effectively implemented evaluation and assessment processes to achieve continual improvements

in service provision. An external evaluation was conducted in August 2002, but the findings were not available while this chapter was being written.

Following each wānanga all staff participate in a debrief, using critical reflection to identify areas for change. The outcomes of these debriefs have led to modifications in the way Wānanga Whakamana has been delivered. Programme evaluations are completed by all adults who take part in Wānanga Whakamana. Analysis of this feedback indicates that participants rate Wānanga Whakamana very highly. Eighty-four percent of the participants gave Wānanga Whakamana an overall rating of excellent and thirteen percent rated it as very good. Seventy-six percent of participants believed Wānanga Whakamana was excellent or very good at meeting their needs.

Anecdotal records and observations from the staff at Mātua Whāngai Justice Unit strongly support the success of Wānanga Whakamana. The case managers identify Wānanga Whakamana to be a critical instigator of change in many of the tauira they work with. It is estimated that the goal-setting carried out during Wānanga Whakamana leads to significant lifestyle changes for approximately 85% of the tauira. Gaining employment, using the coping skills they acquired, entering further education, maintaining a balance in their life, taking responsibility for whānau, budgeting, clearing debts, staying drug and alcohol-free and not re-offending are all examples of such change.

In terms of facilitating positive outcomes for the community, discussions with those involved in Wānanga Whakamana indicated that staff, facilitators or volunteers, gained significant personal insight into their own lives and the mahi they carry out.

“It is a programme that can’t help but have an impact on anyone who is involved with it.”

(Facilitator)

The perceived effectiveness of Wānanga Whakamana was strongly affirmed in interviews with staff from other organisations who have been involved in the programme.

“I believe in it totally, I’ve seen it work. I’ve seen people’s lives changed.”

(Facilitator)

One of the key difficulties faced in running Wānanga Whakamana effectively is the necessity for huge amounts of human resources. Mātua

Whāngai has a staff of around fifteen, and for each Wānanga that runs everyone is required to attach themselves to one marae stay. The Mātua Whāngai counsellor and the staff from the Mātua Whāngai Justice Unit stay on the marae for each of the three residential components. Such a commitment is very demanding, both at an organisational and at an individual level. Not only do staff have other work to do, but they also have family commitments of their own.

Future challenges and directions

The Wānanga Whakamana programmes were designed to target up to ten families at a time. However, in 2000 a wānanga was run specifically to address the needs of one whānau. In collaboration with Taiohi Toa (a police project for high risk youth), Mātua Whāngai ran a week-long Wānanga Whakamana programme which was attended by about twenty whānau members. This particular whānau was regarded as extremely high risk, described by the Hamilton press as “Hamilton’s notorious family of burglars and thieves” (23/1/02). The wānanga was supposed to be the first of four but unfortunately the police funding was withdrawn.

It is acknowledged that such an intense intervention is a considerable commitment of resources, however, even from one wānanga there were positive changes made in a whānau that had been placed in the too hard basket. Wānanga Whakamana has the potential to be adapted and used in different ways to meet the needs of the particular client group. Mātua Whāngai can see there are opportunities to broaden the target group of Wānanga Whakamana and hope that, in partnership with community and statutory organisations, this will occur.

A challenge for the future direction of Wānanga Whakamana is remaining true to its kaupapa. Government departments, including Corrections, have striven to become more responsive to the needs of Māori. While this has been a necessary and positive move, problematic issues result. One is the potential for something sacred or spiritual to be reduced to a clinical process delivered without its vital ingredients, which vary according to the needs of the tauira, their whānau and the wider community. Mātua Whāngai have thus far been given considerable freedom to develop a holistic programme that they believe strongly impacts the lives of their whānau, hapū and iwi. Remaining true to the kaupapa of Wānanga Whakamana and ensuring it retains its taonga will be critical to the ongoing success of the programme.

In the four years of providing the Whakamana programme, some core

understandings about best practice for working with high-risk offenders and their whānau have developed. Mātua Whāngai believe that the next step is to enable other Iwi Social Service providers to deliver Wānanga Whakamana in their own locality. A critical success factor is that local iwi are working with their own people and with their own community. To simply transplant the programme into another locality would minimise its effectiveness. Mātua Whāngai see great value in providing assistance, training and frameworks to enable local Iwi to develop a Wānanga Whakamana that is appropriate for themselves and their community.

Glossary of terms

Aroha: love, sympathy, charity

Aroha ki te tangata: love of people

Hapū: a sub-division of a tribe

Iwi: a tribe, the largest political unit in Māori society. One iwi is comprised of many hapū.

Karakia: prayers and incantations

Kaumātua: respected elder, male tribal leader who acts as a spokesperson on the marae. Kaumātua are keepers of the knowledge and traditions of the family, sub-tribe or tribe.

Kaupapa: the policy or way of doing things

Kirikiri-roa: Hamilton

Mana: can have various meanings; the power of the gods, the power of the ancestors, the power of the land, and the power of the individual

Mana motuhake: separate identity and authority

Manaakitanga: the expression of caring and hospitality to another person

Mahi: work

Marae: all the buildings associated with a Māori community facility are collectively known as a marae, although the marae ātea is the open area of land in front of the meeting house

Mauri: the life force in everything

Pākehā: a New Zealander of European descent

Pōwhiri: the custom associated with welcoming and hosting visitors onto the marae

Rangatahi: young people

Tamariki: children

Taonga: treasure

Tauira: learner; in this context, client

Te Reo: language

Tikanga: correct procedure, custom

Tino Rangatiratanga: self-determination

Tohunga: priest, skilled person

Wānanga: learning programme/institution

Waiata: song

Wairua: spirit

Whānau: family/extended family

Whakapapa: genealogy

Whanaungatanga: the bond or feeling of family that influences the way Māori people live and react to one another in their kinship group. It is based on ancestral, historical, traditional, and spiritual ties.

Whareniui: the meeting house on the marae