

MAI  
WORLD

Child  
AND  
Youth  
VOICES

# What does the Mana Mokopuna lens mean to tamariki and rangatahi Māori?

Engagement at Ngā Manu Kōrero

December 2017

**Mai World Child and Youth Voices**

**#maiworld #kōreromai #beheard**



MANAAKITIA A TĀTOU TAMARIKI

**Children's  
Commissioner**



## About the Office of the Children's Commissioner

The 1.1 million children and young people under 18 make up 23% of New Zealand.

The Children's Commissioner Judge Andrew Becroft and his office advocate for their interests, ensure their rights are upheld, and help them have a say on matters that affect them.

Email: [voices@occ.org.nz](mailto:voices@occ.org.nz)

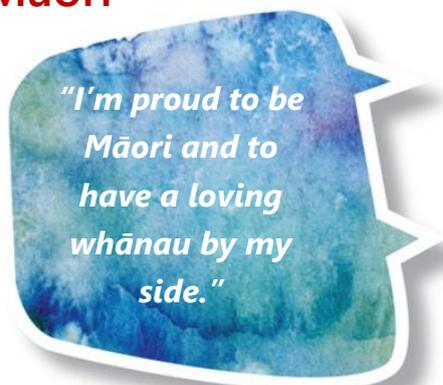
[www.occ.org.nz](http://www.occ.org.nz)

Phone: 04 471 1410

PO Box 5610, Wellington 6145

Level 7, 110 Featherston Street, Wellington.

## We wanted to hear from rangatahi and tamariki Māori

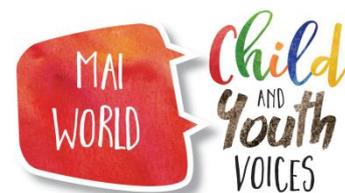


At the Office of the Children's Commissioner we advocate for tamariki and rangatahi Māori to be supported to reach their potential. All rangatahi and tamariki should be supported to participate through genuine opportunities to have a say and to have their voices heard about matters that affect them. It is their right.

We recognise that as tangata whenua, it is important that the voices of tamariki and rangatahi Māori are heard at all levels of decision making and planning. Many decisions are made in the interests of young Māori, and it is imperative their perspectives are heard. We know that improving outcomes for Māori is often stated as a high priority in policy and decision-making across governments, ministries, community groups and NGOs, but rarely are rangatahi and tamariki asked what they think.

There is no one Māori, tamariki Māori or rangatahi Māori voice, perspective or experience. Part of our priority with this engagement was recognising that policy and decision makers often want to engage with those they term 'hard to reach' Māori - those who are not served well and young Māori can be stereotyped by negative statistics. We wanted to engage with tamariki and rangatahi who are excelling and thriving. We spoke with some of the best speakers from secondary schools and kura kaupapa across all of New Zealand. We wanted to hear from them, so that our aspirational hopes for all tamariki and rangatahi can be informed by the views of those who are thriving, as well as those who are not being well served currently.

He mihi nui ki a tatou koutou.



The Children's Commissioner seeks the voices of children and young people through **Mai World: Child and Youth Voices**

"Mai World" takes a child-centred approach to hearing children and young people in order to understand their world.

All quotes included in this report are the views of children and young people we spoke to at Ngā Manu Kōrero.



## **We went to Ngā Manu Kōrero to speak with tamariki and rangatahi**

In September 2017 we attended Ngā Manu Kōrero, a national secondary school speech competition that encourages the development of skills and confidence of Māori students in both te reo Māori and English. This was an opportunity for members of our Mai World team alongside the Children's Commissioner, to engage with, and hear from rangatahi and tamariki Māori. We wanted to engage with Māori children and young people about our Mana Mokopuna monitoring lens.

The Mana Mokopuna lens is a child-centred approach for use in our monitoring of Oranga Tamariki. This lens has been developed from a Māori world view to learn about the experiences of children and young people who have been in contact with the care and youth justice systems. We wanted to understand what the six principles of our Mana Mokopuna monitoring lens mean to children and young people. We spoke to them about whakapapa, whanaungatanga, aroha, kaitiakitanga, and rangatiratanga, mātauranga.

Through our stall at the Ngā Manu Kōrero National speech competition we heard from a range of tamariki and rangatahi. At first tamariki and rangatahi were apprehensive to engage with our stall. However, our facilitators found that once they began to engage with them about their whakapapa and their iwi they became more comfortable and confident. They were able to make connections with one another.

It was a privilege to hear and see the depth of kōrero and thinking of the children and young people who participated as speakers at Ngā Manu Kōrero. Young people are rangatira of their own experiences and we were humbled to hear from so many rangatira at Ngā Manu Kōrero 2017.

## We heard from over 300 tauira Māori (students)

We engaged with over 300 tauira Māori (students), from secondary schools and kura Māori, from all around the motu (land) over the three days at Ngā Manu Kōrero. We had a stall with a range of interactive activities providing an opportunity to connect with rangatahi Māori and hear their whakaaro and thoughts on a number of issues. We spoke with rangatahi in kanohi ki te kanohi interviews, had tablets set up for rangatahi to participate in an anonymous survey and asked different questions through voting polls. A total of 46 students completed the online survey, and over 300 visited our stall to speak with us, and share their views through voting polls, and casual discussions with our facilitators. The Children's Commissioner came along on the final day and it was a chance for rangatahi to ask him the hard questions like "who are you?"



We observed a welcoming, warm and nurturing environment at Ngā Manu Kōrero. Whānau, tamariki, rangatahi, kaiako, and event coordinators interacted in a respectful and playful manner. The atmosphere was fun and interactive, students were supported to explore their identity as rangatahi and tamariki Māori. They appeared visibly proud to be Māori. They were proud to know and be able to speak their reo, and you could often hear waiata and see dancing.

One of our facilitators was speaking with a rangatahi from Invercargill who talked about her experiences of being away from her home of South Taranaki. The facilitator shared their last name with the rangatahi and the rangatahi realised that she knew some of the facilitator's whānau. She had met them in Bluff. This rangatahi got really excited to be making a connection, it helped her to relax and feel more comfortable speaking with our facilitator. She returned to speak at the stall many times throughout the three days.



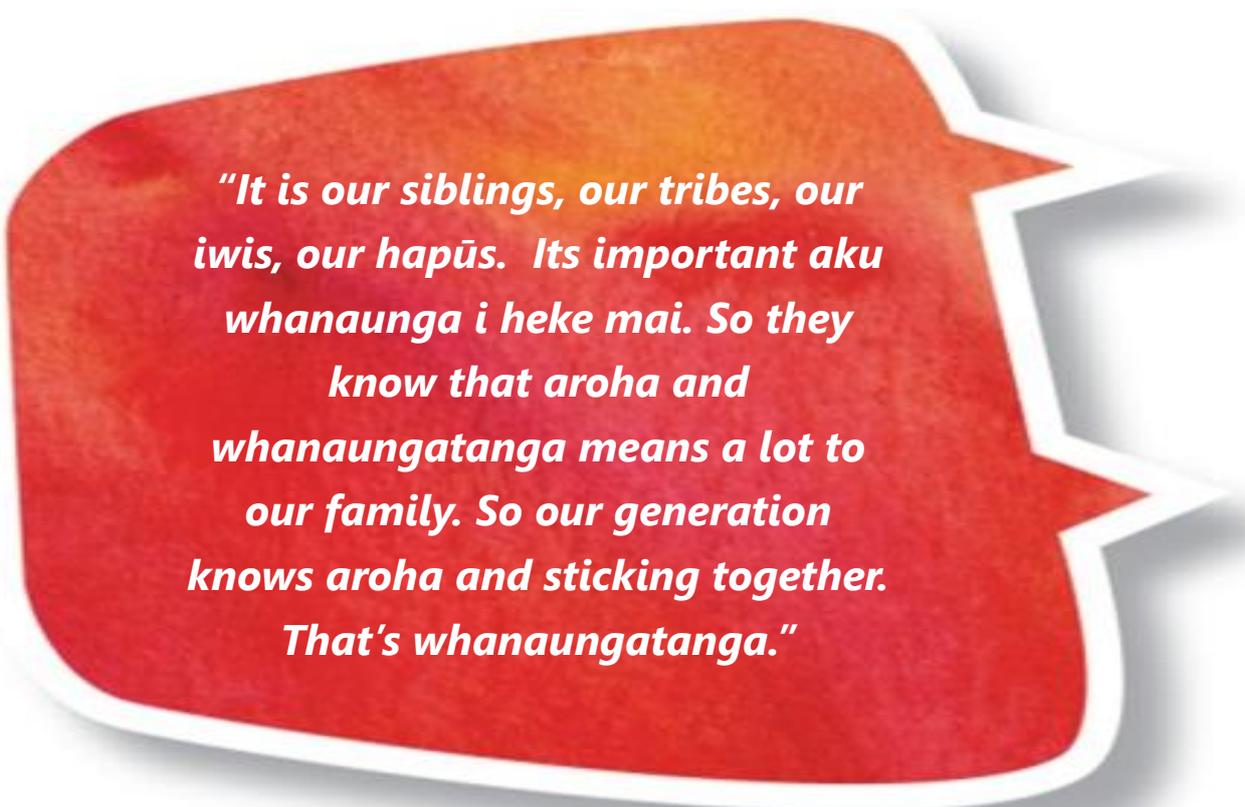
Some rangatahi clearly preferred to engage one on one with the same facilitator, and others preferred to be part of their friend group – discussing an idea together. Our stall was designed to enable tamariki and rangatahi to choose the way they wanted to



engage.

After three days of heavy rain, on the last day, an impromptu dance-off ensued between the stalls in our tent - tamariki and rangatahi came running, splashing through the muddy grass, smiling and singing. Three days of rain and flooding could have dampened people's spirits, but instead attendees wore gumboots and quite literally danced in the rain.

This report will explore the views shared by children and young people at Ngā Manu Kōrero.



***"It is our siblings, our tribes, our iwis, our hapū. Its important aku whanaunga i heke mai. So they know that aroha and whanaungatanga means a lot to our family. So our generation knows aroha and sticking together. That's whanaungatanga."***



## They shared their views on the six principles of Mana Mokopuna

At the Office of the Children's Commissioner we have transformed how we fulfill our legislative mandate<sup>1</sup> in monitoring approved care services.<sup>2</sup> Mana Mokopuna is the lens that our Office is now using to monitor the experiences of children and young people who are in care and protection or youth justice settings. Starting from a Māori world view, the Mana Mokopuna lens supports practice that enhances a child's mana and supports the holistic wellness of the child.

We wanted to explore the principles of our Mana Mokopuna lens with tamariki and rangatahi Māori. We did this through a number of different activities such as polls, face to face conversations, and group discussions.

The Mana Mokopuna lens is constantly being improved as we learn about the lived experiences of children and young people in care. This engagement was designed to seek the input of children and young people outside of the care environment to ensure that our aspirations for children and young people in care align with our aspirations for all children and young people. The working definitions for our desired experiences for children and young people are:

**Whakapapa** - children and young people know of and are able to connect to places, ancestors, events and stories related to their whakapapa or genealogy. They have a strong sense of whakapapa, belonging and identity that enables them to walk confidently in the world.

**Whanaungatanga** – children and young people have meaningful and life changing relationships with their families, whānau, hapu, iwi and family groups. Children and young people experience, and are able to consistently develop, positive and reciprocal relationships with the people around them and those that matter to them.

**Aroha** - Children and young people feel loved and cared about, and are capable of receiving and giving love to others. They know that the people around them believe in their potential.

**Kaitiakitanga** – Children and young people are safe and healthy, holistically, in all aspects of their wellbeing, tinana (body), hinengaro (mind), and wairua (spirit), and are thriving in safe and healthy environments.

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<sup>1</sup> S 13(1)(b)(ii) Children's Commissioner Act 2003

<sup>2</sup> S 396(3) Oranga Tamariki Act 1989



**Rangatiratanga** – Children and young people and their families, whānau, hapu, iwi and family groups have a voice in decisions that impact on them. They know their rights and can exercise them, and are assisted to take the lead in decisions about their lives.

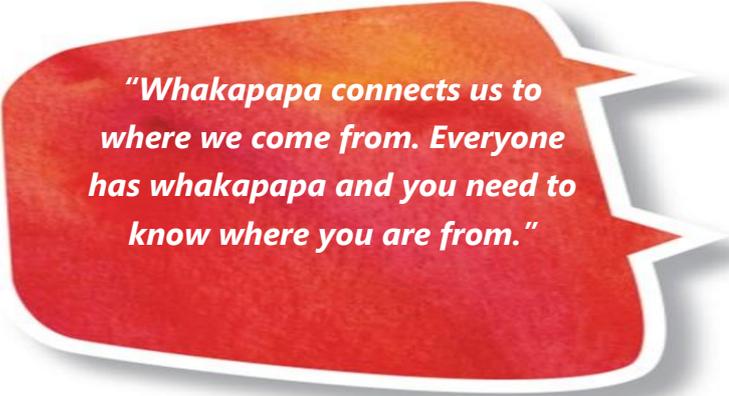
**Mātauranga** - Mokopuna Māori experience learning that enables them to walk confidently in both Te Ao Māori and Te Ao Pākehā. Children from other cultures have meaningful and life changing opportunities to learn about their culture, language and identity, and the culture of tangata whenua. Children and young people are passionate about their learning and thriving in their learning environments.

This report shares the views of tamariki and rangatahi Māori on the six principles of the Mana Mokopuna lens.

## TAMARIKI AND RANGATAHI TOLD US WHAT WHAKAPAPA MEANS TO THEM

In our survey responses 42 (out of 46) respondents listed at least one iwi they whakapapa to and 36 listed at least one hapū they whakapapa to.

Through our anonymous survey we asked children and young people questions along the themes of which iwi and hapū they whakapapa to (if known), whether they felt comfortable at Ngā Manu Kōrero and whether they were named after tipuna or whānau. Over the course of Ngā Manu Kōrero, 46 rangatahi filled in our survey at the stall. Many others took part in face to face activities at the stall (approximately 300).



*"Whakapapa connects us to where we come from. Everyone has whakapapa and you need to know where you are from."*

The Mana Mokopuna lens has six Māori principles through which we can learn about the child or young person's experiences.

**1) Whakapapa** - children and young people know of and are able to connect to places, ancestors, events and stories related to their whakapapa or genealogy. They have a strong sense of whakapapa, belonging and identity that enables them to walk confidently in the world.

Some rangatahi and tamariki told us about the honour they feel to carry their tūpuna names, and how important it is to them.

**"It means a lot to have the honour of carrying the name (of tūpuna)."**

**"It represents my whānau and tipuna."**

**"It's my identity and I should always be proud of it."**

**"It is everything as it is a tūpuna name."**



*"It's about knowing where I'm from and who we are."*

*"Whakapapa is going from generation to generation. It is important to know where you are from. It's who you are."*

*"It is like from the movie Moana "they have stolen the heart inside you, but this does not define you. You know who you are..."*

*"I don't know much about my family and I want to know more."*

*"Whakapapa is important because you need your whānau. They will be there for you."*

## TAMARIKI AND RANGATAHI TOLD US WHAT WHANAUNGATANGA MEANS TO THEM

We wanted to learn about what whanaungatanga meant to the tamariki and rangatahi we spoke with. Many shared their views of whanaungatanga, emphasising their place within their whānau, hapū and iwi, the strength of positive relationships, and how important those relationships are to them.

Most responses from the rangatahi who took our survey reflected that they already felt connected to their whānau. Many tamariki and rangatahi saw connecting with whānau as an ongoing part of their life.

**“I’m the Queen of everybody in my whānau.”**

**“All my whānau I want to be closer to because whānau is a big part of my life.”**

**“My mum, she gave birth to me and is the best.”**

**“My mother has been there for me since day 1.”**

**“I have strong relationships with my whole whānau.”**

**“My whānau are really family orientated and we have close connections.”**

In our survey we asked rangatahi if there were whānau they wanted a stronger relationship with and why. Some wanted to connect more with whānau they were not close with or connected to currently.

**“Extended family as I do not see them much.”**

**“My Dad’s side of the family from Ngāti Porou.”**

**“Taku kuia. Ahakoa he Pākehā ia, he maha ono mahi i roto i te ao Māori.”**

**“My father, he left me and my mother at a younger age. And I feel a need for a father figure.”**

The Mana Mokopuna lens has six Māori principles through which we can learn about the child or young person’s experiences.

**2) Whanaungatanga** – children and young people have meaningful and life changing relationships with their families, whānau, hapū, iwi and family groups. Children and young people experience, and are able to consistently develop, positive and reciprocal relationships with the people around them and those that matter to them.



We heard from rangatahi and tamariki about what they feel supports them most to reach their potential, some of the things that connect them most to whānau, and what it means to have their mana upheld.

**“There is kotahitanga and acknowledgement of all culture in Aotearoa, and their importance is recognised and cared for. When I can feel at home in my own country.”**

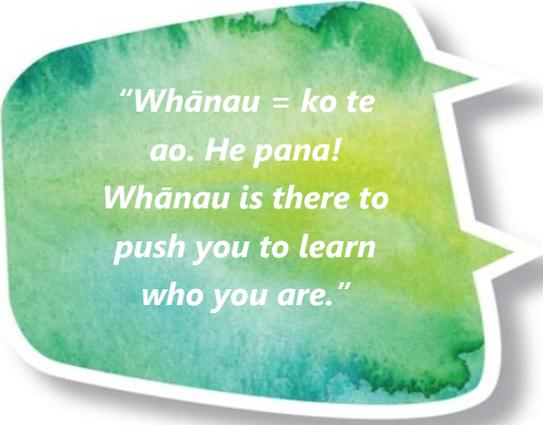
**“When I am respected and through kapa haka.”**

**“We are respected and treasured.”**

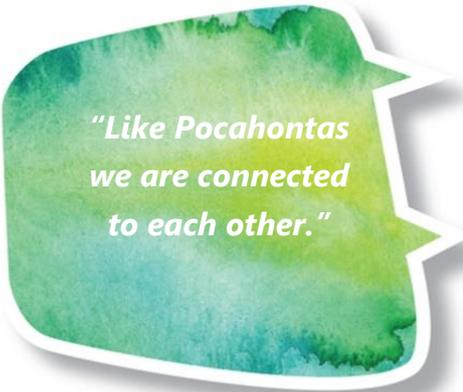
**“That my spirit is upheld and I’m supported.”**

**“Being proud, wairrrruuuua.”**

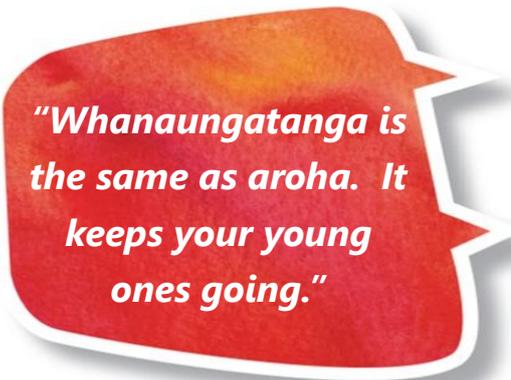
Tamariki and rangatahi often led the conversation about how they would like to see things in the future, with innovative solutions or ideas. They were eager for change.



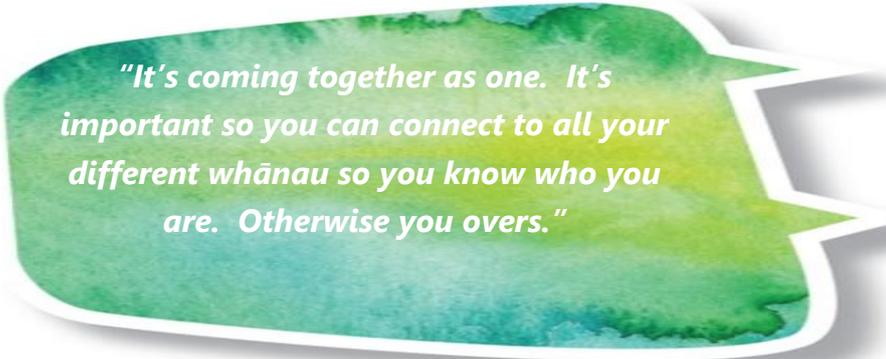
*“Whānau = ko te ao. He pana! Whānau is there to push you to learn who you are.”*



*“Like Pocahontas we are connected to each other.”*



*“Whanaungatanga is the same as aroha. It keeps your young ones going.”*

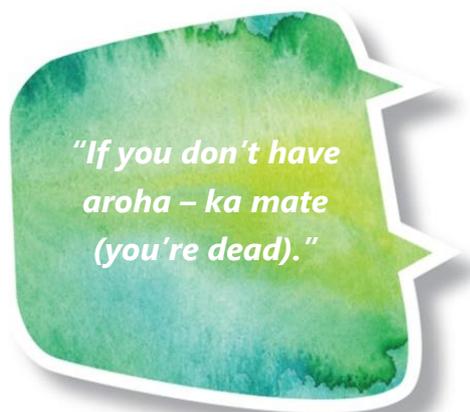


*“It’s coming together as one. It’s important so you can connect to all your different whānau so you know who you are. Otherwise you overs.”*

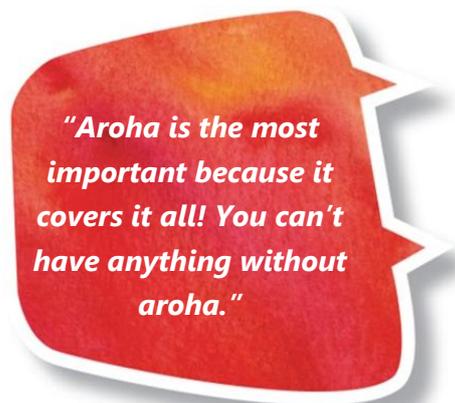
## TAMARIKI AND RANGATAHI TOLD US WHAT AROHA MEANS TO THEM

When talking to tamariki and rangatahi about aroha, they described it as a much broader concept than 'love'. Aroha for many that we spoke to meant being in an environment that they felt supported them.

Being loved was a part of that environment, but they focused more on what being loved then leads to. They talked about being loved and supported meaning that you will be in a happy home, with people encouraging you to achieve.

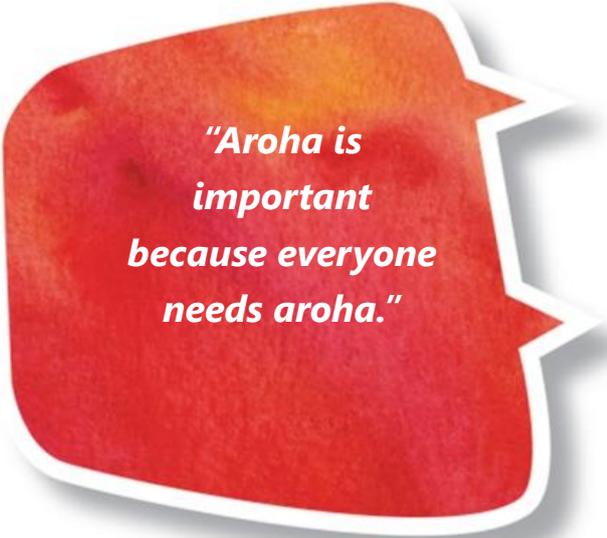


Many children and young people talked about how aroha was essential to life. They talked about the integral part that it played in having a happy and fulfilling life, and feeling as though they are supported to achieve their goals.

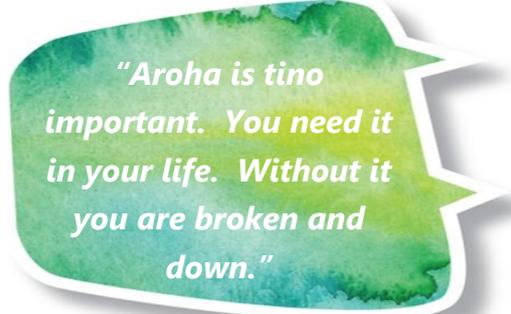


The Mana Mokopuna lens has six Māori principles through which we can learn about the child or young person's experiences.

**3) Aroha** - Children and young people feel loved and cared about, and are capable of receiving and giving love to others. They know that the people around them believe in their potential.



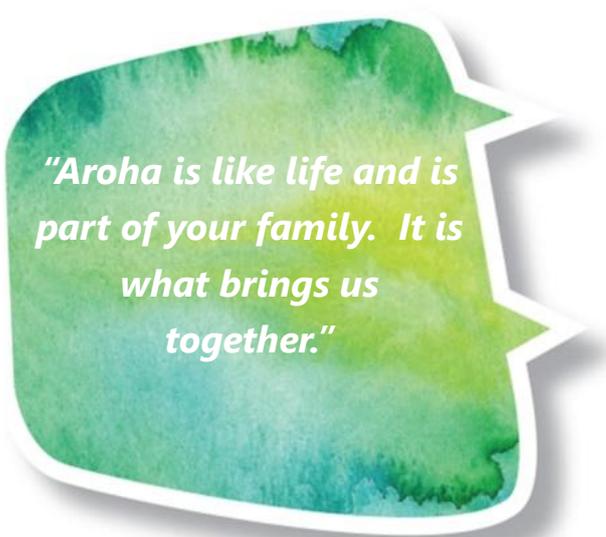
*"Aroha is important because everyone needs aroha."*



*"Aroha is tino important. You need it in your life. Without it you are broken and down."*



*"Aroha is love and we need it."*



*"Aroha is like life and is part of your family. It is what brings us together."*

## TAMARIKI AND RANGATAHI TOLD US WHAT KAITIAKITANGA MEANS TO THEM

When talking about kaitiakitanga and what this means to them, children and young people connected this principle to a strong sense of protection of values, people and land. When tamariki and rangatahi spoke to us, they were speaking about the here and now, but always with a vision for future, and their aspirations going forward.

The Mana Mokopuna lens has six Māori principles through which we can learn about the child or young person's experiences.

**4) Kaitiakitanga –** Children and young people are safe and healthy, holistically, in all aspects of their wellbeing, tinana (body), hinengaro (mind), and wairua (spirit), and are thriving in safe and healthy environments.

*"It is being responsible for our next generations. We are kaitiaki of Papatuanuku and te ao."*

*"You are the guardian of your language and your people."*



*"Kaitiakitanga is our  
old people."*

*"To take care of your  
marae, whānau, hapū,  
iwi and rohe."*

*"Kaitiaki is like the  
taniwha in the rivers.  
They leave the bad  
wairua out of the  
river."*

*"It is our kuia  
and kaumātua."*

## TAMARIKI AND RANGATAHI TOLD US WHAT RANGATIRATANGA MEANS TO THEM

When talking about rangatiratanga, tamariki and rangatahi often referred to key people in their lives. Key people were teachers, church people, and family members that had demonstrated the values that they saw in a rangatira. They were people that they look up to, and see as role models - people that will guide them into their future.

**“It’s not just people speaking, or being seen, being a rangatira means doing the dishes at home and having pride in where you are.”**

One rangatahi talked about the unseen things that for them, make up rangatiratanga. They talked about how it is in the everyday, in the way that a person acts or behaves, or empties the dishwasher.

*“When you are able to be confident and speak about your culture and meeting the values of our tīpuna and whānau.”*

The Mana Mokopuna lens has six Māori principles through which we can learn about the child or young person’s experiences.

**5) Rangatiratanga –** Children and young people and their families, whānau, hapu, iwi and family groups have a voice in decisions that impact on them. They know their rights and can exercise them, and are assisted to take the lead in decisions about their lives.



*"Rangatiratanga means you have to be yourself. Don't be what other people want you to be."*

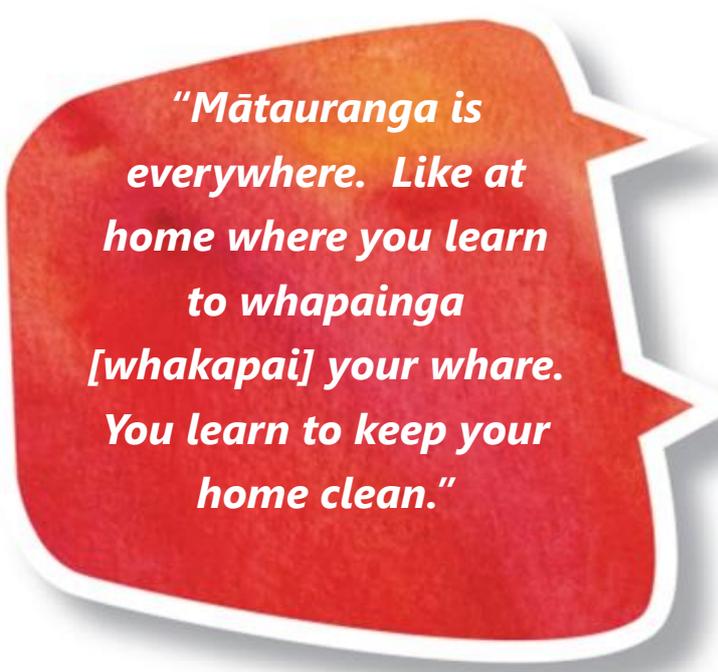
*"When you can weave all the things together that we need in life. Our tupuna values, looking after whānau, knowing where we come from. My nanny is a rangatira."*

*"Rangatiratanga is like leadership so you have guidance."*

*"Being a rangatira, you have to look after your whānau, hapū and marae. You have to be there, you have to listen too."*

## TAMARIKI AND RANGATAHI TOLD US WHAT MĀTAURANGA MEANS TO THEM

Tamariki and rangatahi talked about transferrable knowledge, holistic in nature. They talked about acquiring knowledge such as life skills from a range of places, including wānanga and schooling. It was about learning what is right and wrong from a range of key people in their lives – teachers, parents, grandparents, uncles, aunties, siblings, and their peers.



*"Mātauranga is everywhere. Like at home where you learn to whapainga [whakapai] your whare. You learn to keep your home clean."*

The Mana Mokopuna lens has six Māori principles through which we can learn about the child or young person's experiences.

**6) Mātauranga -** Mokopuna Māori experience learning that enables them to walk confidently in both Te Ao Māori and Te Ao Pākehā. Children from other cultures have meaningful and life changing opportunities to learn about their culture, language and identity, and the culture of tangata whenua. Children and young people are passionate about their learning and thriving in their learning environments.



*"It means up there knowledge  
and all education like maths,  
English and te reo."*

*"Mātauranga is kind of like listening.  
The education system has aspects  
where they don't listen because we  
should help the people go where they  
want to go. Let's help those who  
want to be builders to train to be  
builders. Or if you want to be a  
scientist they can train to be a  
scientist. They (schools) should listen  
to us."*

*"Mātauranga is to  
learn. Not just at  
school but learning  
from your elders."*

*"Spiritual health  
is an important  
part of  
mātauranga and  
our education."*

## Implications of what we heard from tamariki and rangatahi

*The Children's Commissioner and his Office are committed to hearing children and young people's opinions and views, and using what we learn to inform Office work and priorities.*

We wanted to hear the whakaaro (ideas and thoughts) of rangatahi and tamariki on the values used in our Mana Mokopuna approach to monitoring state approved care services. We heard what they said at Ngā Mana Kōrero and their responses have informed our on-going development in this area.

We know that Māori interests are prioritised in policy and decision making often as a response to Māori not being served well in our education, social, economic, justice and health outcomes and being over-represented in negative statistics. In addition, rarely are Māori success stories and achievement stories shared through mainstream media. We wanted to hear from rangatahi and tamariki who are doing well, are connected to their culture, and have good support bases around them, because there are many. Attending Ngā Manu Kōrero is just one of a number of events and opportunities to engage with rangatahi and tamariki and highlight some of the many positive stories of Māori achievement.



*"Māori are not problems to be solved, we are potential to be realised."*

## Conclusion

The majority of the tamariki and rangatahi that we met at Ngā Manu Kōrero had strong connections to their whakapapa and were confident te reo speakers or listeners. Those who were competing in the speech competition were supported by large groups of whānau, teachers, friends, and kaumatua. The event celebrated the talents of tamariki and rangatahi, and was about them standing tall and adding the kinaki (ingredients) to the kōrero.

This provided us an opportunity to hear the aspirations and views of rangatahi who were proud to be Māori, proud to belong, proud to represent not only themselves, but their kura, their whānau, their hapū and their iwi.

the 1990s, the number of people in the UK who are aged 65 and over has increased from 10.5 million to 13.5 million (19.5% of the population).

There is a growing awareness of the need to address the health and social care needs of the ageing population. The Department of Health (2000) has set out a strategy for the 21st century, which includes a commitment to 'improve the health and well-being of older people, and to help them to live longer, healthier lives'. The strategy also includes a commitment to 'improve the quality of life of older people, and to help them to live longer, healthier lives'.

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