

# "WITHOUT RACISM AOTEAROA WOULD BE BETTER"

MOKOPUNA SHARE THEIR EXPERIENCES OF RACISM AND SOLUTIONS TO END IT



## About this report

This report is the outcome of a collaboration between Mana Mokopuna – Children and Young People’s Commission (Mana Mokopuna), the Ministry of Justice (the Ministry) and National Iwi Chairs Forum (NICF). The Ministry and NICF asked the Office of the Children’s Commissioner (predecessor to Mana Mokopuna) to engage with children and young people to ensure their voices were heard in the development of the Nation Action Plan Against Racism. These engagements aimed to ensure that children and young people had their views heard on matters that affect them. This project was led by the Mana Mokopuna Participation and Engagement team - Mai World.

Our engagements were held between September 2022 and June 2023. This report shares the voices of mokopuna from engagements in their community, with mokopuna in state care and at a nationwide engagement with mokopuna present at the Race Unity Speech Awards.

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# Acknowledgements

Mana Mokopuna wishes to acknowledge those within the National Iwi Chairs Forum (NICF), the Ministry of Justice (the Ministry) and the Joint Steering Committee for upholding the right of mokopuna to have a say in important discussions such as the National Action Plan Against Racism. Our thinking and engagement design was guided by the work of the NICF, the Ministry and the Joint Steering Committee and we are grateful they provided us with the opportunity to hear from mokopuna about their views and experiences of racism.

Most of all we are grateful to the mokopuna who participated in this project for their time, wisdom and insights, as well as the community connectors and partners who went above and beyond to support us to deliver these engagements. Ngā mihi nui ki a koutou, thank you to everyone who was involved.

## About us

Mana Mokopuna – Children and Young People’s Commission is an Independent Crown Entity, established under the Children and Young People’s Commission Act 2022. Mana Mokopuna is governed by a Board and led by the Chief Children’s Commissioner. We advocate for the full participation, rights, interests, and well-being of all children and young people (mokopuna) under 18 years of age, and young people under 25 years old who are, or have been, in state care or custody in Aotearoa New Zealand. We view mokopuna within the context of their families, whānau, hapū, iwi and communities.

We aim to listen to, engage with, and reflect the voices of mokopuna and share them with decision-makers. We work with mokopuna from all around Aotearoa to understand what they think about a range of topics. We then share their thoughts so they can guide government and community decision-making, as well as the work we do. Learn more about our organisation on page 4 of this report.

To connect with the Mai World team, contact us at [voices@manamokopuna.org.nz](mailto:voices@manamokopuna.org.nz)



# Contents

<b>Foreword</b>	<b>3</b>
<b>Mana Mokopuna - Children and Young People's Commission</b>	<b>4</b>
<b>At a Glance</b>	<b>5</b>
<b>Mokopuna shared the following insights about racism in Aotearoa</b>	<b>7</b>
<b>About this report</b>	<b>9</b>
<b>Our approach</b>	<b>10</b>
<b>What we heard from mokopuna</b>	<b>13</b>
<b>1. We experience racism in lots of different ways</b>	<b>16</b>
<b>2. Racism is everywhere</b>	<b>21</b>
<b>3. Connection to my culture helps me feel that I belong</b>	<b>28</b>
<b>4. Mokopuna have aspirations for an Aotearoa that is free from racism</b>	<b>33</b>
<b>5. We have lots of solutions to end racism, but action is essential</b>	<b>37</b>
<b>Concluding remarks</b>	<b>55</b>
<b>Appendix 1: The Engagement Approach</b>	<b>58</b>
<b>Appendix 2: Analysis of the engagements</b>	<b>60</b>
<b>Appendix 3: Demographics Data</b>	<b>62</b>
<b>Appendix 4: Glossary and key terms</b>	<b>63</b>

# Foreword

***As Chief Children's Commissioner, I listen to the voices of the mokopuna - children and young people - of Aotearoa New Zealand, and I invite you to listen, too.***



For theirs are voices that speak with clarity and vision on the issues that matter to them, and which affect their childhoods and young lives. After all, it is mokopuna themselves who know their own experiences and lives best.

Racism is one of the big issues affecting the lives of mokopuna in Aotearoa New Zealand, and which they want to see action on to create positive change. They want to be part of making this change.

This comes through strongly from the mokopuna who participated in the sharing of experiences, insights and life stories relating to racism, and the ideas for change which have led to this Voices Report.

A key part of our role at Mana Mokopuna - Children and Young People's Commission is to listen to and encourage the participation and sharing of views by children and young people, including on the big and difficult issues affecting them. We had the privilege of hearing from a diverse range of mokopuna around the country between September 2022 - June 2023, through our role working with the Ministry of Justice and the National Iwi Chairs Forum to create opportunities for mokopuna to help shape the National Action Plan on Racism. We are now proud to bring forward their voices, in their own words, in this report.

To each and every mokopuna who participated, thank you. I know it took courage to gather with others around our kāuta or campfire to speak up and share how racism has affected your lives. What you have shared is both deeply saddening, but also full of aspiration for a better today and a better future – one that is built on care, love and unity, and which upholds Te Tiriti o Waitangi and the full range of rights for all children under the UN Convention on the Rights of the Child. I encourage you, and every mokopuna in Aotearoa New Zealand to continue being the change you want to see in our world, and continuing to model the anti-racist future you want to see for our country, every day.

I believe this future is possible, and that our country's mokopuna hold the keys to this generational change. Let us walk together on a pathway to change that creates kinder, more inclusive and collective communities and systems, and a society that chooses to celebrate and value difference, honours Te Tiriti o Waitangi, fosters belonging for all, and builds on the deep promise that our bicultural foundations create for our multicultural nation.

The message from the mokopuna in this report is clear: every action to eradicate racism is important and can make a difference, every action counts, and we can all play our part.

Let us listen deeply to the voices of the children and young people of our nation, for their childhoods are in progress today, and every day of childhood and youth is precious. Let us listen to their experiences, their pain, their aspirations, and to their powerful calls for change for a more hopeful future - one that is for all of us in Aotearoa New Zealand.

Dr Claire Achmad  
Te Kaikōmihana Matua | Chief Children's Commissioner

# Mana Mokopuna - Children and Young People's Commission

Mana Mokopuna - Children and Young People's Commission (Mana Mokopuna) is an Independent Crown Entity, established under the Children and Young People's Commission Act 2022. Mana Mokopuna (formerly the Office of the Children's Commissioner) is governed by a Board, led by the Chief Children's Commissioner. Our role is to promote and advance the rights, interests, full participation, rights, interests, and well-being of all children and young people (mokopuna) under 18 years of age, within the context of their families, whānau, hapū, iwi and communities. Our mandate extends to advocacy for and with young people under 25 years old who are, or have been, in state care or custody in Aotearoa New Zealand.

## **We are committed to:**

- giving effect to our obligations under Te Tiriti o Waitangi (Te Tiriti) and the Treaty of Waitangi (the Treaty), recognising and respecting Māori participation, leadership and te ao Māori approaches in the performance of our functions
- advancing and monitoring the implementation of the United Nations Convention on the Rights of the Child (the Children's Convention) in Aotearoa New Zealand, especially by Government.

## **The work of Mana Mokopuna is underpinned by:**

- the Children's Convention and Te Tiriti
- the child or young person within (without limitation) the context of their family, whānau, hapū, iwi, and communities
- the diversity of children and young people in all its forms
- high aspirations for the well-being of all children and young people, including responsive systems and structures that support them
- the need to give priority children and young people who are disadvantaged, and the issues affecting them
- children and young people's rights to participate in matters affecting them, and the need to hear from, and be informed by, children and young people
- other international human rights instruments relevant to, and that affect, children and young people.

## **Note on the use of the word 'mokopuna'**

At Mana Mokopuna, we have adopted the term 'mokopuna' to describe all children and young people we advocate for. 'Mokopuna' brings together 'moko' (imprint or tattoo) and 'puna' (spring of water). Mokopuna describes that we are descendants, and or grandchildren, and how we need to think across generations for a better present and future. We acknowledge the special status held by mokopuna in their families, whānau, hapū and iwi and reflect that in all we do. Referring to children and young people we advocate for as mokopuna draws them closer to us, and reminds us that who they are, and where they come from, matters for their identity, belonging and well-being at every stage of their lives.

# At a Glance

## An overview of the project

In 2022, the Ministry of Justice (the Ministry) and National Iwi Chairs Forum (NICF) commissioned the Office of the Children’s Commissioner<sup>1</sup> (predecessor to Mana Mokopuna) to engage with mokopuna about their experiences of culture and racism, as well as their aspirations and ideas for addressing racism in Aotearoa New Zealand. This voices report provides the key themes and insights gathered through face-to-face engagements with 161 mokopuna across Aotearoa New Zealand, these engagements were completed throughout September 2022 to June 2023.

While the mokopuna who participated in this project are not a representative sample, their insights come from authentic, powerful, and profound real-life stories which illustrate the experiences of a diverse range of mokopuna across the motu.

Most of our engagements with mokopuna focused on three areas of inquiry<sup>2</sup>:

- 1) What are your positive experiences of culture, tradition, and language?
- 2) What is racism and how have you experienced it?
- 3) What should happen to address and eliminate racism?

The engagements were between 2-4 hours long, and combined activities and conversations in a focus group style interview. The aim for each session was to cultivate the feeling of sitting around a kāuta (cooking area) or campfire, where deep, genuine and intimate conversations are known to be held in a safe and comfortable environment. Mokopuna spoke to the campfire and their insights were directly recorded by Mana Mokopuna kaimahi (staff). Mokopuna could also record their own voices and experiences on post-it notes. The voices, experiences and stories shared by mokopuna were then analysed to identify the key themes.

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<sup>1</sup> As of July 1, 2023, the Office of the Children’s Commissioner was disestablished and a new Independent Crown Entity, Mana Mokopuna – Children and Young People’s Commission was established. Mana Mokopuna is governed by a Board, chaired by Chief Children’s Commissioner Dr Claire Achmad who is the active, visible advocate for all mokopuna in Aotearoa New Zealand. Throughout the report we will be referred to as Mana Mokopuna, noting that at the time of engagement we facilitated engagements as our predecessor – Office of the Children’s Commissioner.

<sup>2</sup> These questions were the areas of inquiry for the first and second phase of engagements for this project. The final phase of engagements solely focused on question three and asked mokopuna to share their ideas and solutions to eliminate racism in Aotearoa New Zealand. This was due to a limited timeframe to hold engagements with these mokopuna.

This report shares these insights as a light to drive out the darkness of racism as informed by and for the mokopuna of Aotearoa New Zealand. Based on what we have heard from them, Mana Mokopuna calls for action to end racism in Aotearoa New Zealand, and advocates for a rights-based approach to ending racism. We urge the government, decision-makers, school leadership and those with influence in the lives of mokopuna to listen to them and play their part to end racism.

Based on what we have heard from the mokopuna who shared their experiences and aspirations, we have developed a Mana Mokopuna 'Call to Action' focusing on ending racism in Aotearoa New Zealand on page 55.

Prior to this project, Mana Mokopuna had not facilitated any engagements with mokopuna to hear specifically about racism or discrimination. However, racism was a common thread throughout separate, previous engagements on education, well-being, experiences with Oranga Tamariki, and the lived experiences of tamariki and rangatahi Māori, Pacific young peoples, mokopuna whaikaha, and mokopuna of ethnic communities. This project provided an opportunity to respond to these earlier voices through a project that focuses on understanding and addressing the issue of racism from a mokopuna perspective.

Mana Mokopuna acknowledges with deep appreciation the mokopuna who have shared their experiences of racism and discrimination in other engagements we have previously facilitated across the motu. For example, in the 2018 report series, Education Matters to Me, we heard from many mokopuna that people at school are racist towards tamariki and rangatahi Māori.<sup>3</sup>

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<sup>3</sup>Office of the Children's Commissioner, Education Matters to Me: Key Insights. (2018).

# Mokopuna shared the following insights about racism in Aotearoa

## 01

### We experience racism in lots of different ways

Mokopuna told us that they experience racism explicitly and in more subtle ways, such as people judging them or making assumptions about them and their culture. They also shared that racist treatment is when people treat them differently, stereotype or bully them, and that other mokopuna sometimes engage in racist behaviour because they have learnt it from others.

“One day, I was in my science class. Me and my two other friends, we were just playing around my teacher got mad then she called another teacher and all of the sudden she only pointed on me not my friends because they weren't black and that really broke my heart and I started crying.

*(Mokopuna, aged 11-13, Rural Waikato)*

## 02

### Racism is everywhere

Mokopuna identified that there is a culture in Aotearoa New Zealand that favours Western/Pākehā norms. They shared that this racism is embedded in the community, at school and in government systems. Some mokopuna also noted that when people are raised amongst these cultural norms, they often do not see anything wrong with it.

“Living the hard life, the struggle, and you cant change it because you Māori.

*(Mokopuna Māori, aged 14-16, Remand Home)*

“I didn't experience racism until I got to school.

*(Rainbow Mokopuna, aged 14-18, Te Whanganui ā Tara)*

## 03

### Connection to my culture helps me feel that I belong

Mokopuna shared how important their culture is for feeling a sense of belonging and pride. They shared the many different elements which provide them with a community, support system and examples of how their cultural identity can be seen, valued and respected.

“Having a 2nd second language gives you a sense of belonging to your culture.

*(Mokopuna, Secondary School age, Ōtautahi)*

# 04

## We have aspirations for an Aotearoa that is free from racism

When we asked mokopuna to come up with solutions to eliminate racism across the motu, many shared their aspirations with us – including that future generations would not have to grow up experiencing racism.

“Without racism Aotearoa would be better.”

*(Mokopuna, aged 11-13, Rural Waikato)*

# 05

## We have lots of solutions to end racism, but action is essential

Mokopuna offered ideas spanning across education, civics, community and other solutions to end racism in Aotearoa New Zealand. Most importantly, mokopuna wanted to see action.

“For people in government: Actually listen + know what it [racism] means. Don't just take ideas, act upon it.”

*(Mokopuna, aged 12-16, Ōtepoti)*

### Solutions grounded in te ao Māori

“Teach every culture about the Māori traditions and life style.”

*(Mokopuna Māori, aged 14-18, Te Moana a Toi)*

### Solutions to empower mokopuna

“Workshops – run by young people for young people – talk about different cultures, experiences in new country and belonging.”

*(Mokopuna, aged 12-14, Ōtepoti)*

### Solutions which support whānau and families

“We need more money to live.”

*(Mokopuna Māori, aged 14-16, Remand Home)*

### Education-focused solutions

“Educating all generations on racism and its effects.”

*(Mokopuna, Secondary School age, Ōtautahi)*

### Solutions targeted at the system

“Include more people of colour and religions into parliament.”

*(Mokopuna, aged 12-14, Ōtepoti)*

# About this report

This report brings together the voices of the mokopuna we engaged with on this kaupapa, and we thank the Ministry and NICF for enabling these discussions to occur with mokopuna. We also acknowledge and thank all the mokopuna who we engaged with. Their voices and experiences are what have shaped this report, and we are proud to bring them forward.

It is clear from what we have heard from mokopuna that racism is prevalent in Aotearoa New Zealand. We acknowledge the pain, hurt and harassment that minority cultures continue to face. The Christchurch mosque attacks, xenophobia against Asian communities throughout COVID-19, lobbying against co-governance and instances of Dawn Raid-style tactics have impacted mokopuna, who continue to experience racism at a systemic, community, whānau and individual level.

Our engagements had three distinct phases:

- The first phase of engagements was held with mokopuna in their communities throughout Aotearoa New Zealand.
- The second phase of engagements was held with mokopuna in Oranga Tamariki Care and Protection residences, Youth Justice residences and remand homes.
- The third and final phase of engagements was held with mokopuna who attended the Race Unity Awards, and focused solely on workshopping solutions to eliminate racism.

After the first and second phases of engagement, Mana Mokopuna presented its findings in two reports to the Ministry and NICF. These reports helped to inform the government's draft National Action Plan Against Racism (NAPAR) and therefore have not been released publicly. It is important to note that the official NAPAR has not been finalised or adopted by the Government, but we welcome the continued work and efforts to do so. Mana Mokopuna advocated for young voices to be included in the development of NAPAR. We believe the voices of those who have experienced racism, particularly mokopuna, should be at the heart of action plans or strategies designed to tackle racism. Mokopuna have the right to have a say on things that impact them, and to influence the approaches taken to addressing these issues. The third phase of engagements was undertaken independently of the Ministry and therefore, no summary report was provided to them.

Mana Mokopuna presents these mokopuna voices in the hope that collectively, working as communities and a nation, we can spark change and improve outcomes for the mokopuna of today and for future generations. In our solutions workshop, mokopuna emphasised that every action counts – even the smallest ones. Mokopuna take close notice of racism in their lives, no matter how obvious or subtle. We ask readers of this report to likewise reflect and take action to address racism in all its forms.

# Our approach

## Our methodology

### **Ensuring mokopuna were safe and supported**

Due to the sensitivity of this topic, the key focus in designing engagements was to ensure mokopuna had high quality holistic support before, during, and after the engagement. This required a robust ethics process, where we gathered advice from mokopuna, community connectors and an ethics panel to design the engagements. For more information, please refer to Appendix 1.

In the first phase of engagements, the Mai World team used a village/community connector model to engage with mokopuna in their communities where they are safe and supported to share their voice the way they want to. For phase two, we utilised connections with the Site Managers of care and protection residences, youth justice residences and remand homes to engage with mokopuna in state care. Phase three of the engagements focused on solutions to eliminate racism. Mana Mokopuna kaimahi were able to build connections with these mokopuna as they spent time with them over a two-day event dedicated to the Race Unity Speech Awards.

The Ministry and NICF held engagements to ensure that diverse communities were heard in the creation of NAPAR. Mana Mokopuna later joined the wider NAPAR project team to ensure that mokopuna were included in the development of the action plan. Our engagements were based around three areas of inquiry used throughout the adult engagements, which were designed by NICF and the Ministry. By modelling the engagement areas of inquiry, Mana Mokopuna could ensure that our approaches were in alignment, while also prioritising mokopuna-friendly questions and engagement methods. This project has resulted in strong collaboration between Mana Mokopuna, the Ministry and NICF. Please refer to Appendix 1 for more information about the engagement approach.

### **Analysis of voices**

For this report, we wanted to understand mokopuna voices without the lens of the areas of inquiry.<sup>4</sup> To achieve this, we formed a group of six Mana Mokopuna kaimahi to analyse all the voices gathered. This included four kaimahi who were previously involved in the project from initial design through to engaging with mokopuna and analysis; and two kaimahi who were brand new to the project. This meant that we could ensure the mokopuna voices stayed true to the context in which they were shared, whilst also ensuring that kaimahi new to the project could be unbiased and provide fresh perspectives.

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<sup>4</sup> Our areas of inquiry were based on the questions used for the NAPAR adult engagements and re-developed to be mokopuna-friendly. The areas of inquiry framed what we asked mokopuna in engagements. Please refer to page 5 to read more about the areas of inquiry.

The stages of analysis involved:

1. All six kaimahi used scissors to cut out every quote from the printed recording template.
2. We then started to theme and loosely group the quotes (mokopuna voices) and developed codes as we completed the initial analysis. We refer to this method as an inductive approach, which refers to theming insights rather than fitting insights into pre-determined themes.
3. Once the initial themes were developed, three kaimahi cross-checked these and distilled the themes into sub-themes.
4. During this process, key quotes that helped summarise the sub-themes were identified.
5. Three kaimahi then went through each sub-theme and wrote a short summary of what the voices told us. This formed the beginning of the report writing stage.

For further information about our methodology, including our ethics process, the engagement and analysis approach, please refer to Appendix 1 and Appendix 2.

### **Limitations of this report**

- As these engagements were undertaken to inform the development of NAPAR – a government project – we were required to shape the engagements to meet the areas of inquiry identified by the government for NAPAR. As Mana Mokopuna is an Independent Crown Entity, we are independent, but often work with the government to further our legislative duties and functions relating to mokopuna. We have prioritised the voices of mokopuna by releasing this report without the lens of the areas of inquiry which shaped the earlier reports we provided to the Ministry/NICF.
- Although we intended to analyse the voices without the lens of the areas of inquiry, it was sometimes difficult to separate these because of the way the questions were asked and answered during the engagements.
- Mokopuna shared many of their ideas to end racism in Aotearoa New Zealand, however for some there was not enough time for them to think up solutions in the two – four-hour sessions. This emphasises the importance of ongoing engagement with mokopuna in the development of government decisions, actions, and initiatives.
- This report captures findings of engagements which ran from September 2022 until June 2023. Unfortunately, there was a delay in preparing this report which is not ideal. However, a thorough analysis was undertaken, and this report was built on earlier reports provided to the Ministry/NICF, which were written soon after our engagements.

- To the best of our efforts, we have kept mokopuna voice true to the context in which it was delivered. However, the project team that delivered the final report was not part of the original project team who facilitated engagements in 2022. As kaimahi who facilitated engagements in 2022 are still employed at Mana Mokopuna, the project team have checked context, meaning and direction with those kaimahi.
- We would have liked to have sense-checked a draft of this report with all mokopuna who were involved in the engagements, however this was not possible due to the time delay since the engagements took place. The nature of some of the engagements also meant that mokopuna were not able to be contacted because they had relocated. It is important to note that after each of the engagements, a summary was provided to mokopuna to approve that what we heard from them was true and correct.
- This project did not involve a representative sample of mokopuna in Aotearoa New Zealand. The voices and themes presented in this report represent those who participated. These insights come from authentic, powerful, and profound real-life stories which illustrate the experiences of a diverse range of mokopuna across the motu.
- We collected demographic data through our consent forms and not all mokopuna disclosed their ethnicity (this may have been by choice as we asked mokopuna to self-identify their ethnicity). This has resulted in limited demographic data available for all participants and therefore, not all quotes are identifiable by ethnicity. See Appendix 3 for more details about the demographic data.
- As noted, voices of mokopuna were recorded within their community, rather than individually. The demographics for quotes will be presented in the format of applicable demographics such as age, ethnicity, community and location.

## What we heard from mokopuna

This section provides insights into what we learnt from mokopuna – children and young people – about their experiences of racism in Aotearoa New Zealand through the three different phases of engagement. It also shares their aspirations for a sense of belonging and a future where the next generation of mokopuna can grow up in a country that embraces diversity, where people can walk down the street and be in the places and spaces that are important to them in their communities without fear of judgement, stereotyping or racist treatment.

“

**It [racism] happens so often we don't even notice.**

*(Mokopuna, aged 11-13, Rural Waikato)*

”



WE EXPERIENCE RACISM  
IN LOTS OF DIFFERENT WAYS



# 01 We experience racism in lots of different ways

“**Getting treated different and people think its ok cause they already decided you don’t deserve anything else.”** (Mokopuna Māori, aged 14-16, Remand Home)

Racism is prevalent in Aotearoa New Zealand, so much so that primary school-aged mokopuna understand and recognise it. We heard from mokopuna that racism is most often experienced at an individual and family level. Some mokopuna shared that their parents must put up with racist behaviour so they can provide for their family.

“**My Mum has to put on a costume, white clothes and a white voice for her office job.** (Mokopuna Māori, Secondary School age, Te Matau a Māui)

Mokopuna emphasised that many different experiences shape our understanding of racism. A common theme across the engagements that mokopuna shared was that racism is learnt behaviour and no one is born racist.

It was evident from our engagements with mokopuna that they experienced racism in many ways; this varied from the feeling of being judged, stereotyping, bullying, and racist treatment such as name calling or even acts of violence. Some mokopuna felt racism had been normalised and made acceptable towards specific groups, especially Māori.

## Racism against mokopuna Māori is very common

Throughout our engagements, there was a recurring theme about the distinct experiences of mokopuna Māori, who shared that racism is intergenerational in nature. Mokopuna Māori shared experiences of being judged for speaking te reo Māori and the harmful assumptions people had about mokopuna and whānau Māori.

“**The Māori battalion...Man we fought the war for the racist and we got nothing, but our Māori showed the world.** (Mokopuna Māori, aged 14-16, Remand Home)

“**Keep bringing up how we fail or all the bad things we do not the bad that they do to us or did to our people.** (Mokopuna Māori, aged 14-16, Remand Home)

“**Talk different, walk different, act different, you ok but if you are Māori than you get treated different.** (Mokopuna Māori, aged 14-16, Remand Home)

“**Getting weird looks for speaking Māori in public.** (Mokopuna Māori, Secondary School age, Ōtautahi)

“**People think all Māori are thieves.** (Mokopuna Māori, Youth Justice Residence)

“ **Assumptions about Māori being involved in gang life.** ”

*(Mokopuna Māori, aged 14-18, Te Moana a Toi)*

“ **They try make us ashamed – but we are actually proud of being Māori.** ”

*(Mokopuna, Youth Justice Residence)*

Mokopuna Māori spoke about the use of te reo, tikanga and mātauranga Māori in tokenistic ways which made them feel personally objectified and used. Some of them shared that it seems like people only want Māori culture to make them look inclusive and it is always the role of the ‘Māori person’ to lead this, with no support or compensation. In our discussions with mokopuna, they discussed the tokenistic use of haka, waiata or pōwhiri as a promotional tool which businesses or organisations often use for advertising or financial gain.

“ **It’s not a performance it is our culture.** ”

*(Mokopuna Māori, Secondary School age, Te Matau a Māui)*

“ **Laughing during karakia, disrespecting waiata.** ”

*(Mokopuna Māori, Secondary School age, Ōtautahi)*

## **We feel judged about our culture and how we look**

Mokopuna, especially mokopuna Māori, feel like they are judged and looked at differently. They told us they are often judged about how they look, for having different names, or for being Māori. Across a number of engagements, mokopuna and mokopuna Māori shared they felt the need to fit in due to being judged. One mokopuna shared they felt so judged that they had to assimilate in order to fit in.

“ **Looked at differently, weird looks – just at the shops.** ”

*(Mokopuna, aged 11-13, Rural Waikato)*

“ **Kids judged due to food i.e. dumplings or names that are uncommon.** ”

*(Mokopuna, aged 14-17, Tāmaki Makaurau)*

“ **Boys at school saying they are scared of me cause of [being] Māori.** ”

*(Mokopuna, Youth Justice Residence)*

“ **Pākehā look at Māori like we are maggots.** ” *(Mokopuna, Youth Justice Residence)*

“ **Some people don’t want to be mates cause of my culture.** ”

*(Mokopuna, Youth Justice Residence)*

“ **People judge so you white-wash to fit in more.** ”

*(Mokopuna, aged 14-18, Waikato)*

## People stereotype and make assumptions about our cultures

Mokopuna told us about harmful assumptions people make about their culture, including that stereotypical comments hurt their feelings. Mokopuna recognised that stereotyping is a form of racism which stops people from being open to and understanding other cultures.

“ **Stop the stereotyping, open themselves to other cultures, to understand others culture. Show don't tell.** ”

*(Mokopuna Māori, Secondary School age, Te Matau a Māui)*

Many mokopuna, especially mokopuna Māori, shared the stereotypical assumptions people had made about them as examples of racism. These assumptions are harmful as they perpetuate stereotypes and create an enabling environment for ongoing racism, which can affect generations of families and whānau.

“ **Assumptions [that] after school Māori will go on the benefit.** ”

*(Mokopuna Māori, aged 14-18, Te Moana a Toi)*

“ **People say 'you can't be Māori or Samoan you're too white' or 'stop trying to speak Māori, you're just doing it for attention'.** ”

*(Mokopuna, Secondary School age, Ōtautahi)*

“ **Black person - hide your stuff.** ”

*(Mokopuna Māori, aged 14-16, Remand Home)*

“ **Being told I don't deserve things & can't achieve my goals because I'm Māori.** ”

*(Mokopuna, Secondary School age, Ōtautahi)*

## Racism is bullying

Mokopuna also described bullying as a common form of racism they experienced, which was aimed at their ethnicity and/or religion. Bullying came through in the engagements as a significant issue for many mokopuna and they shared that it can prevent them from being their true and authentic selves. For some, it also meant hiding instances of bullying from their parents. Many of the instances of bullying that mokopuna talked about happened in their schools.

“ **End school first, racism is coming from school, I don't get bullied anywhere but school.** ” *(Mokopuna, aged 12-14, Ōtepoti)*

“ **It's not just racism it's bullying.** ”

*(Resettled Mokopuna, aged 12-18, Te Whanganui ā Tara)*

“ **They bullied me for wearing a hijab so I stopped wearing it to school.** ” *(Resettled Mokopuna, Te Whanganui ā Tara)*

**“ When I was in Mosgiel, every time I go with my friends to the park, some kids who vape always tell us go back to your country and starteding [started] to be mean, sometimes they try to hurt us. And when I go back home Mum tell me how was the park, I tell her it was good.**

*(Mokopuna, aged 12-14, Ōtepoti)*

”

**“ Yr9 in math, only black girl. Teacher told to join group. Girls talked about me. ”  
Made me feel uncomfortable and not welcome. Go back to my country where I belong.** *(Mokopuna, aged 14-18, Waikato)*

Although bullying was often the main form of racism mokopuna experienced, some shared that people who bully cannot always help it, as it is often learnt behaviour or because they might be going through something stressful at home.

**“ We can’t control bullying, maybe there is something happening at home. ”  
They need support.** *(Mokopuna, aged 12-14, Ōtepoti)*

## Racism comes from many different people and groups

Mokopuna shared that racism comes from many different people and groups within the community. Mokopuna described racist treatment by others, which made them feel inferior or ‘different’. Some resettled mokopuna shared that they wanted to return home or felt they had to return home because other mokopuna had made them and their families feel unwelcome in Aotearoa New Zealand.

**“ I feel like I don’t belong [here], they treat me different.** *(Mokopuna, aged 9-12, Rural Te Matau a Māui)*

**“ Treated different because you’re from a different country.** *(Mokopuna, aged 12-14, Ōtepoti)*

In some engagements mokopuna shared that their experiences of racism were from other minority groups or even from within their own culture. They told us they were treated differently because they were not born here. One mokopuna gave an example of being called “plastic” – which implies that they were not Māori or Pacific enough.

**“ Full islanders calling us/treating non-full islanders different.** *(Mokopuna, aged 14-17, Tāmaki Makaurau)*

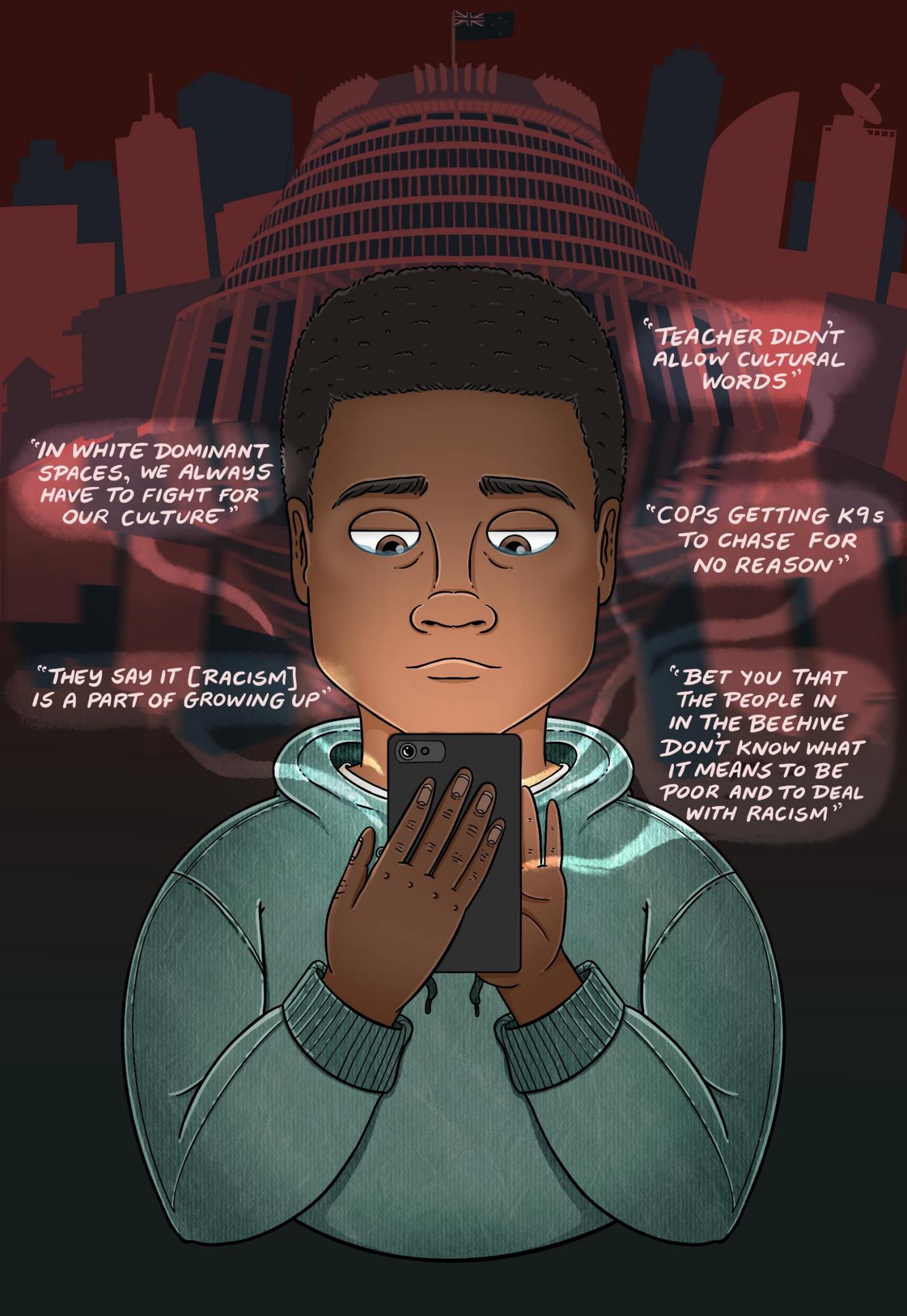
**“ Pacific people calling me plastic.** *(Mokopuna, aged 14-17, Tāmaki Makaurau)*

**“ Some pacific people mock the Māori ‘what a hori’.** *(Mokopuna, aged 14-17, Tāmaki Makaurau)*

**“ Brown people are mean to brown people.** *(Mokopuna, aged 9-12, Rural Te Matau a Māui)*

**“ Māori people don’t know I’m Māori and they treat me different – learn others whakapapa.** *(Mokopuna, aged 11-13, Rural Waikato)*

**“ We say we are victims of racism but that doesn’t stop us from being perpetrators of racism.** *(Mokopuna, aged 14-17, Tāmaki Makaurau)*



"IN WHITE DOMINANT SPACES, WE ALWAYS HAVE TO FIGHT FOR OUR CULTURE"

"TEACHER DIDN'T ALLOW CULTURAL WORDS"

"COPS GETTING K9S TO CHASE FOR NO REASON"

"THEY SAY IT [RACISM] IS A PART OF GROWING UP"

"BET YOU THAT THE PEOPLE IN IN THE BEEHIVE DONT KNOW WHAT IT MEANS TO BE POOR AND TO DEAL WITH RACISM"

# 02 Racism is everywhere

**“Yeah it [racism] happens everywhere, at school, in the community, its everywhere because we [Māori are] at the bottom.”**

*(Mokopuna Māori, aged 14-16, Remand Home)*

Many mokopuna shared that racism starts with those in power or from the older generations. A key reflection was that racism was most often experienced in school or education. We were also told by some mokopuna that because of systemic racism, they did not have the basics, and for a few mokopuna this meant they needed to resort to crime. Mokopuna shared that they experienced racism through the abuse of authority.

## Racism systematically targets Māori

It was evident when we talked to mokopuna Māori that the issue of racism often runs deeper than bullying or judgement. One mokopuna Māori emphasised that because of systemic racism, they and their family struggle to survive.

**“My family trying to survive but it’s the benefit or crime because the system is racist.”** *(Mokopuna Māori, aged 14-16, Remand Home)*

Mokopuna Māori stressed that what they face is the outcome of systemic racism due to colonial and racially-biased power imbalances. The historical injustice which stemmed from laws and policies targeting Māori have failed mokopuna, their whānau and tīpuna. Mokopuna Māori shared that because of colonisation, Māori have suffered most including the loss of their land, poverty, a lack of opportunity and an unfair justice system.

**“I nga rā o mua tena te hunga Pākehā nā I haere mai ki te whenua o ngā Māori ko ngā Pakeha tēna I pū, I whawhai mā ta ratou whēnui te whenua Māori.”**

*[In the old days the Pākehā came to the lands of the Māori with their guns, and they fought with Māori over their land.]*

*(Rainbow Mokopuna, aged 14-18, Te Whanganui ā Tara)*

**“Racism only became a problem because rich people got affected, when the other races get hurt then everything becomes a problem but when it’s about Māori people then its ok cause they Māori.”**

*(Mokopuna Māori, Youth Justice Residence)*

Many of the experiences mokopuna Māori shared were linked to the oppression of Māori culture and language. They also highlighted that the perception of Māori as poor or criminals has been structurally built into systems, whilst also emphasising that poverty is inescapable due to the cycle of intergenerational poverty and racism.

“**Māori go through a struggle because our mum and dad can't – and the judge and lawyers don't see it.** (Mokopuna, Youth Justice Residence)

“**Living the hard life, the struggle, and you can't change it because you Māori.** (Mokopuna Māori, aged 14-16, Remand Home)

“**Māori struggling to put clothes on our backs.** (Mokopuna, Youth Justice Residence)

“**Assumptions about Māori people.**” (Mokopuna Māori, aged 14-18, Te Moana a Toi)

Many mokopuna Māori also talked about the enduring nature of racism in the education and schooling system. They shared examples where teachers targeted them, treated them differently or told us about teachers not respecting tikanga and te ao Māori.

“**There was this one time when my teacher was trying to get me to drop out and he was rude about it for years me and him never had a good relo I always thought it was because I was the only Māori in his class.** (Rainbow Mokopuna, aged 14-18, Te Whanganui ā Tara)

“**Teachers would treat me like I'm a little child because they think I'm dumb because I'm Māori and Samoan.** (Mokopuna Māori and Pacific, Secondary School age, Ōtautahi)

“**Teachers not respecting Māori tikanga.** (Mokopuna Māori, Secondary School age, Ōtautahi)

## **Racism comes from those in power, older people and the government**

Many mokopuna shared that the spaces and systems they exist in are dominated by Pākehā and Western worldviews, and this includes their experiences with government services. Mokopuna talked about not being treated with respect and dignity by government agencies and not feeling represented by people in power. They shared a view that there should be more diversity in positions of power, such as more Māori, people of colour, and people of different religions within Parliament.

“**Bet you that the people in the beehive don't know what it means to be poor and to deal with racism.** (Mokopuna Māori, aged 14-16, Remand Home)

“**You can fix the system but if the people don't change then nothing changes.** (Mokopuna Māori, aged 14-16, Remand Home)

“**Govt agencies not treating whānau with respect and dignity e.g. WINZ.** (Mokopuna, Secondary School age, Ōtautahi)

**“ How many Māori vs Pakeha are there in parliament?**

*(Mokopuna Māori, Secondary School age, Te Matau a Māui)* ”

**“ Change peoples attitudes, especially people at the top.**

*(Mokopuna Māori, aged 14-16, Remand Home)* ”

Some mokopuna shared that they do not feel understood by the older generation or in spaces dominated by Pākehā.

**“ Racism comes from the older generation, waiting for them to die off.** ”

*(Mokopuna Māori, Secondary School age, Te Matau a Māui)*

**“ In white dominant spaces we always have to fight for our culture.** ”

*(Mokopuna, aged 14-17, Tāmaki Makaurau)*

## Racism in schools

Throughout our engagements, mokopuna identified school and the education system as the main place they had experienced racism.

Mana Mokopuna heard about the barriers, stereotyping and exclusion that mokopuna have experienced in schools. This included a sense of being treated differently because of their culture, and that their teachers often had low expectations of their ability. They also talked about how their culture had been disrespected.

**“ Primary and Intermediate ‘white school’ in a rich area = a better education.**

*(Rainbow Mokopuna, aged 14-18, Te Whanganui ā Tara)* ”

**“ Being kicked out of school because other people are scared, but no one wants to know your story or help you after that and then you get judged forever.**

*(Mokopuna Māori, aged 14-16, Remand Home)* ”

Mokopuna shared that teachers often made assumptions and judgements about their abilities based on the way they looked or their cultural background. Many of the examples they shared included direct interactions where teachers made disrespectful comments about their cultures or religions. They also talked about indirect racism, where mokopuna reported racist acts but teachers failed to act to address the racist behaviour of others. Mokopuna asserted that if they are happy to teach, they should also be open to learning from their students about different cultures.

**“ The teachers don’t really care to be honest. They say it [racism] is part of growing up.** *(Mokopuna, aged 9-12, Rural Te Matau a Māui)* ”

**“ My teacher thought me and my tongan friends were related. I’m Samoan.**

*(Mokopuna, Secondary School age, Ōtautahi)* ”

“ **My teacher said: ‘Oh your work is really good for English as a Second Language’. It is my first language!** *(Resettled Mokopuna, Te Whanganui ā Tara)* ”

“ **Teachers constantly pronouncing my name wrong after I told them how to pronounce it.** *(Mokopuna, Secondary School age, Ōtautahi)* ”

## We need our basic needs met

Mokopuna hoped that all people across Aotearoa, regardless of their ethnicity, would have their basic needs met. When referring to their basic needs, they talked about health, education, living costs and more opportunities – for example being able to open cultural shops which would support families to celebrate and share their culture, whilst also supporting them financially.

“ **Being able to have opportunities.** *(Mokopuna, aged 9-12, Rural Te Matau a Māui)* ”

“ **Help people open more places of caultures [cultures], shops (e.g. halal).** *(Mokopuna, aged 12-14, Ōtepoti)* ”

While many mokopuna in community spaces shared that their whānau lacked access to the basics, all mokopuna we spoke to in the state care system told us their basic needs were rarely met, and their whānau constantly struggled to survive.

“ **Give money to people to deal with the problems, our family struggle and we do what we need to do to survive. Then people judge us and say we do things because we Māori.** *(Mokopuna Māori, aged 14-16, Remand Home)* ”

“ **Getting judged for being hungry not our fault we are poor.** *(Mokopuna, Youth Justice Residence)* ”

“ **Getting judged for no shoes no food.** *(Mokopuna, Youth Justice Residence)* ”

“ **Assumptions of Māori being poor.** *(Mokopuna Māori, aged 14-18, Te Moana a Toi)* ”

Many mokopuna shared with us the relationship between racism and poverty, emphasising that a lot of the racism they face is through harmful assumptions about being poor because they belong to a certain culture. For some mokopuna, the answer to ending racism is about ending poverty.

“ **If I had 1 billion I wouldn't spend it on racism I'd spend it on the poverty.** *(Mokopuna, Youth Justice Residence)* ”

## Abuse of authority

Throughout our engagements, mokopuna highlighted that adults are most often the people in positions of power who influence how mokopuna might experience or perpetuate racism. Mokopuna recognised that adults with authority such as teachers, principals and police officers have a responsibility to do right by all people, no matter their ethnicity, background, upbringing or religion. However, mokopuna shared that it was common for people in these positions of authority to abuse their power and be racist towards them.

**“ I went to a trusted adult at school about something unrelated to my school work and they assumed my parents were pressuring me to study & get excellences. (Mokopuna, Secondary School age, Ōtautahi) ”**

The racism that mokopuna experienced in schools is extremely prevalent and highlighted in many themes throughout this report. Many mokopuna were hurt that teachers, principals and authoritative figures would be racist toward them, especially when they were supposed to be the people keeping them safe and helping them learn. Mokopuna said that racism in schools is often experienced through microaggressions (every-day, common instances of racism, which are often repeated over time), which may be more subtle and less obvious. However, mokopuna shared that it was obvious to them when teachers and principals singled them out and treated them differently from other students.

**“ The principal treats groups unfairly. For some groups – get suspended others, Palagi, a second chance. (Rainbow Mokopuna, aged 14-18, Te Whanganui ā Tara) ”**

**“ Teachers have singled me out like when we are talking about Māori history they would look at me and say - your culture should not be complaining about losing your land. (Mokopuna, Secondary School age, Ōtautahi) ”**

**“ Getting sent to the school office for no reason. (Mokopuna, aged 11-15, Care and Protection Secure Residence) ”**

**“ Teacher didn't allow cultural words – uncomfortable in space. Stopped from using words. (Resettled Mokopuna, aged 14-18, Waikato) ”**

**“ I have maths + our maths teacher is known for being super racist. I will have my hand up for the entire class + she ignores me. Other students will disrespect her + she listens to them. We are trying to be respectful + she treats us badly. She slams her hands down on the desk + says 'Why are you talking'. (Mokopuna, aged 12-14, Ōtepoti) ”**

Some mokopuna shared that if there was no racism, Aotearoa New Zealand would be more equal, and everyone would be treated fairly by adults in positions of authority. One mokopuna shared that assumptions are often made by the police about people's looks, especially in lower socio-economic places. Mokopuna have the right to safety, and they should be able to feel safe in their community without fear of the police.

**“ Parents don't have to worry about their kid getting pulled up by the cops. ”**  
*(Rainbow Mokopuna, aged 14-18, Te Whanganui ā Tara)*

**“ No overpolicing in lower socio-economic places. Not basing assumptions on looks. ”**  
*(Rainbow Mokopuna, aged 14-18, Te Whanganui ā Tara)*

In our engagements with care-experienced mokopuna, police harassment and brutality were a commonly-expressed theme. Mokopuna in care often used their experiences with police to define what racism is.

**“ Police dragging you out of a car and try smash you cause you black, and people think that's ok. ”**  
*(Mokopuna Māori, aged 14-16, Remand Home)*

**“ Get arrested and police beat you up. ”**  
*(Mokopuna, Youth Justice Residence)*

**“ Cops gettings k9s [canines] to chase for no reason. ”**  
*(Mokopuna, aged 11-15, Care and Protection Secure Residence)*

Across the engagements with mokopuna in care, they spoke to their experiences of police harassment and often the intersectional impact of being both a young person and person of colour, meaning they were more vulnerable to police harassment and accusations.

**“ Police harassing youths to try make youths admit to things you haven't done. ”**  
*(Mokopuna Māori, aged 14-16, Remand Home)*

**“ Police pull you up and ask you questions just cause you there, it makes me want to give them a reason. ”**  
*(Mokopuna Māori, aged 14-16, Remand Home)*



CONNECTION TO MY CULTURE HELPS ME FEELS THAT I BELONG

# 03 Connection to my culture helps me feel that I belong

**I mostly feel safe when somebody understands me like my family and friends.**

*(Mokopuna, aged 12-14, Ōtepoti)*

We asked mokopuna about their culture and what made them proud to be who they are. By asking mokopuna about their positive cultural experiences, it helped them to establish what racism might disrupt. It was important for us to ensure that our engagements with mokopuna were not merely focused on their negative experiences and understandings of racism.

The insights shared by mokopuna in this section emphasise the sense of belonging that comes from being part of a community, family, whānau, friend group, religion and the many other elements fostering positive connections for mokopuna. These insights are closely linked to the solutions mokopuna shared to end racism, drawing from their positive life experiences and sense of belonging.

Mokopuna also emphasised the importance of being understood and feeling comfortable to express who they are. Having the opportunity to learn their culture, worship and practice cultural traditions was also important.

## Māoritanga

Māoritanga and te ao Māori were recognised as a key aspect of culture for mokopuna Māori. This was a recurring theme throughout the engagements, and many mokopuna shared insights about a range of tikanga, taonga and Māori values which made them feel proud to be Māori.

**Māori are strong they have mana, our people are strong as like the Māori battalion are.**

*(Mokopuna Māori, aged 14-16, Remand Home)*

**Seeing our pēpi enjoy reo māori and our culture.**

*(Mokopuna Māori, aged 14-18, Te Moana a Toi)*

**Tangihanga- sad but how Māori do it.**

*(Mokopuna, Secondary School age, Ōtautahi)*

**The things that makes me proud to be Māori is the culture and my whānau.**

*(Mokopuna Māori, Secondary School age, Te Matau a Māui)*

**Things I am proud of from my culture kapa haka, knowing where you come from and moko kauae.**

*(Mokopuna, aged 11-15, Care and Protection Secure Residence)*

**Tēnei au e Tautoko ana I tōku māoritanga ki te waiata, Haka me āku iwi Tewhakatohea. [For me this is supporting my Māori culture through waiata and haka from my iwi Te Whakatohea.]**

*(Rainbow Mokopuna, aged 14-18, Te Whanganui ā Tara)*

Mokopuna Māori also shared that being connected to their language and culture is a vital part of their identity, and that this enhanced their sense of pride and well-being. The absence of this meant feeling lost or confused, and some mokopuna shared that support should be available to help them feel proud of their culture.

**Support Māori to be Māori and proud of being Māori.**

*(Mokopuna Māori, aged 14-16, Remand Home)*

**I don't know... I don't know my culture... I think I'm Māori... but I don't know where... I wish I did.** *(Mokopuna Māori, aged 14-16, Remand Home)*

Mokopuna Māori indicated the link between their culture and kai, and the sense of pride and belonging that kai brings. This is significant as kai and kaimoana are often a celebration amongst whānau Māori and represents the collective well-being and uniting of people. When mokopuna Māori referred to kai, it was often linked to the celebration and collective nourishment they attributed to the interconnectedness of kai and tikanga.

**Hāngī – food connects us to the ground.** *(Mokopuna, Secondary School age, Ōtautahi)*

**Native access to kaimoana, being taught everything from our elders.** *(Mokopuna Māori, aged 14-18, Te Moana a Toi)*

**Kai moana, you can't get seafood like ours in other places, and we go out get it ourselves.** *(Mokopuna Māori, aged 14-16, Remand Home)*

**Hāngī / boil up / kaimoana / family loyalty / my Koro is a big part of me even in the afterlife he still flames and inspires all of us in our family.** *(Mokopuna Māori, Secondary School age, Te Matau a Māui)*

**I'm proud to be Māori because of the beautiful kai Māori have. How it connects us as Māori. Kai plays a big part in our culture.** *(Mokopuna Māori, Secondary School age, Te Matau a Māui)*

Mokopuna Māori identified a strong connection between the whenua/land, moana/ocean, and nature within their culture and identity. The interaction between mokopuna and the natural world was highlighted as an important part of their well-being.

**Having our moana and ngahere right by us.** *(Mokopuna Māori, aged 14-18, Te Moana a Toi)*

**Everywhere you go theres something to see, the land is beautiful, and the moana, all of it is beautiful.** *(Mokopuna Māori, aged 14-16, Remand Home)*

**Our connection to our whenua, awa, and moana.** *(Mokopuna Māori, aged 14-18, Te Moana a Toi)*

## Being a part of a community

Mokopuna expressed that a connection to their family and whānau, and participating and being valued in their community, provides them with a sense of belonging. When mokopuna are part of a community they often feel more confident, comfortable and supported.

“ **That you could go up an older lady on a marae and be able to call them aunty even if you don't know them and have a full on convo.** ”  
*(Mokopuna, Secondary School age, Ōtautahi)*

“ **Noho marae - big in te ao Māori - we eat lots of fry bread.** ”  
*(Mokopuna, Secondary School age, Ōtautahi)*

“ **I don't feel left out with my Tongan family. It's the little things.** ”  
*(Mokopuna, aged 14-17, Tāmaki Makaurau)*

## Expressing culture through clothing, traditions and cultural activities

For mokopuna, being able to express their culture through clothing or cultural events was important to who they are. They also shared that they felt affirmed when cultural events were held, especially if people from other cultures attended.

“ **Clothing, puletasi, puletaha, taovala, kiekie.** ”  
*(Mokopuna, Secondary School age, Ōtautahi)*

“ **Culture: The different dances that we perform that shows who we are as people and sometimes portrays our story.** ”  
*(Mokopuna, aged 14-17, Tāmaki Makaurau)*

“ **Clothes – how we represent ourselves – where we are from, shows who I am.** ”  
*(Mokopuna, aged 14-18, Waikato)*

“ **The way Auckland involves or appreciates all the cultures for example cultural weeks, or the way polyfest is mostly funded by the government and heavily advertised.** ”  
*(Mokopuna, aged 14-17, Tāmaki Makaurau)*

## Language is a way for us to connect to our culture and others

Mokopuna shared that knowing their native language helps strengthen their relationships with their families, their culture, ethnic communities, and others who speak the language. They shared that their language was something they were proud of and enjoyed connecting with others by speaking with them.

“ **Being able to speak our mother tongue.** ”  
*(Mokopuna, aged 9-12, Rural Te Matau a Māui)*

**Using te reo Māori on the daily - The people - Samoan people are so nice and just connecting with others and learning about their upbringing compared to mine.** (Mokopuna, Secondary School age, Ōtautahi)

**Being able to speak the language with people around me.**

(Mokopuna, Secondary School age, Ōtautahi)

## My faith and religion are a part of my culture which connects me to friends and family

Many mokopuna talked about how they felt safe and supported within their faith and belief systems. Although we did not directly ask about it, religion was raised by mokopuna as part of their individual, family, community and cultural identity.

**Mousque [Mosque] go pray with friends, pray.**

(Mokopuna, aged 12-14, Ōtepoti)

**Family we all have our trust in Jesus.**

(Mokopuna, Secondary School age, Ōtautahi)

**Going to Loku/church.**

(Rainbow Mokopuna, aged 14-18, Te Whanganui ā Tara)

**Not scared to embrace it - taking turn to do prayer and stuff.**

(Mokopuna, Secondary School age, Ōtautahi)

**Being able to give back to god.** (Mokopuna, Secondary School age, Ōtautahi)

## Food brings people together

Mokopuna described their relationship with food, culture, and family, and how food brings people together. They also talked about the need to respect others food, and that people should not make fun of food from cultures different of their own. Some mokopuna told us about their favourite dishes, often part of traditions and celebrations, which have been passed down through generations.

**Respecting other foods.** (Mokopuna, aged 9-12, Rural Te Matau a Māui)

**Food like traditional meals and cooking.** (Mokopuna, aged 11-13, Rural Waikato)

**I love everything [about my culture], family, food, people, everything, Eid [drawing of mosque].** (Mokopuna, aged 12-14, Ōtepoti)

**People feel closer to a culture through food.** (Mokopuna, aged 12-14, Ōtepoti)

**Inclusiveness – Food like curry etc & Christmas bringing people together.**

(Mokopuna, Secondary School age, Ōtautahi)



# 04

## We have aspirations for an Aotearoa that is free from racism

**“ Make sure our children don’t grow up experiencing racism. ”**  
*(Mokopuna Māori, aged 14-18, Te Moana a Toi)*

Alongside asking mokopuna to define racism based on their worldviews, stories and experiences, Mana Mokopuna also asked participants about their ideas to end racism in Aotearoa New Zealand. The participants were asked to come up with solutions and recommendations to help eliminate racism in our country.

To come up with solutions, some mokopuna shared their aspirations and views on what their world would be like without racism. Mana Mokopuna is proud to share the aspirations of these mokopuna below, and in the spirit of these aspirations, we extend a challenge to the government, communities and individuals to be a part of the change when it comes to addressing and eliminating racism. Achieving these aspirations will improve the future for the mokopuna of today and tomorrow.

**“ Everyone would be confident [without racism] and want to speak there [their] culture. ”**  
*(Mokopuna, aged 11-13, Rural Waikato)*

**“ Without racism people will be able to show their culture freely. ”**  
*(Mokopuna, aged 11-13, Rural Waikato)*

**“ Having confidence in yourself & who you are then it’s doesn’t matter what people see. ”**  
*(Mokopuna, aged 14-18, Waikato)*

Mokopuna voiced different perspectives, fresh ideas and genuine concern about the state of racism in Aotearoa. No child or young person should have to worry about having the basics or being judged, stereotyped or bullied at school and mokopuna shared that without racism they would have what they need.

**“ Getting stuff you want/need without being judged. ”**  
*(Mokopuna, aged 9-12, Rural Te Matau a Māui)*

**“ Give people the support they need not what you think they want. ”**  
*(Mokopuna Māori, aged 14-16, Remand Home)*

**“ More loving, caring, help, sharing. ”**  
*(Mokopuna, aged 9-12, Rural Te Matau a Māui)*

Mana Mokopuna shares the aspirations of these mokopuna and asks the government to create systemic change so that they can walk freely down the street with no worries, see themselves in the people in power, and have the opportunity to learn about their culture.

“ **Help us learn about our culture, about our language, give our land back, support our family.** *(Mokopuna Māori, aged 14-16, Remand Home)* ”

“ **No overpolicing in lower socio-economic places. Not basing assumptions on looks.** *(Rainbow Mokopuna, aged 14-18, Te Whanganui ā Tara)* ”

“ **1 person is not enough to represent a city.** *(Mokopuna, aged 12-14, Ōtepoti)* ”

“ **Walk down the street with no worries.** *(Rainbow Mokopuna, aged 14-18, Te Whanganui ā Tara)* ”

In one engagement, a group of mokopuna shared the following insights about their vision for an Aotearoa New Zealand that is free from racism:

- Peaceful country
- Unbiased media
- Having confidence in yourself & who you are then it's doesn't matter what people see.
- More diverse
- The best place in the world
- Making NZ more diverse & more people would like to come
- Less like a country more like a brotherhood/sister hood
- No worries (peaceful)
- Safer (physically & mentally)
- Feel like you belong
- Māori would be spoken more

*(Group of Resettled Mokopuna, aged 14-18, Waikato)*

## However, some mokopuna shared a sense of hopelessness

The voices shared below show the feeling of hopelessness that some mokopuna expressed. We heard from some mokopuna that racism was impossible to eradicate and would never be fully stamped out. They recognised that it would take a major commitment to make changes to racism in Aotearoa New Zealand, and there are likely some people who do not want things to change. It was evident that there is a lack of hope in some individuals as mokopuna shared that they believe many people do not have a willingness to change.

**There will always be racism.**  
*(Mokopuna Māori, aged 14-16, Remand Home)*

**A fully racism free country is unrealistic it is more possible to minimise it.**  
*(Mokopuna, aged 14-17, Tāmaki Makaurau)*

**I think it will change?... A little. Maybe. Cause there is too many racist people.**  
*(Resettled Mokopuna, Te Whanganui ā Tara)*

**They need to have a willingness to change.**  
*(Rainbow Mokopuna, aged 14-18, Te Whanganui ā Tara)*

**You can't fix racism because people don't really want to fix it, they talk about it and they pretend to care but they actually don't care.**  
*(Mokopuna Māori, aged 14-16, Remand Home)*



**WE HAVE LOTS OF SOLUTIONS TO END RACISM,  
BUT ACTION IS ESSENTIAL**

# 05

## We have lots of solutions to end racism, but action is essential

When we asked mokopuna to talk about eliminating racism in Aotearoa New Zealand, most were incredibly eager to share their ideas, be creative and wanted assurance from the Prime Minister that action would be taken.

Some mokopuna needed more time to come up with ideas to end racism and wanted opportunities to contribute more ideas at a later date. One mokopuna asked Mana Mokopuna to return so they could have more time to think about solutions. To ensure active participation, it is important that the government ensures ongoing engagement with mokopuna to allow more time for them to understand, reflect and contribute to these important discussions, and prioritises mokopuna engagement in relation to national plans to take action against racism in Aotearoa New Zealand.

“**Every action helps to eradicate racism.**”

*(Mokopuna, Secondary School age, Nationwide Engagement)*

“**We don't care because we don't understand, but if we understand we would help to fix things.... Give me some time, I'll keep thinking about ways to fix racism, when are you coming back?**” *(Mokopuna Māori, aged 14-16, Remand Home)*

The solutions mokopuna shared are informed by their lived experiences, and these ideas span across education, civics, community and more. Mokopuna emphasised that the key to eliminating racism is education. Most importantly, they identified that children and young people of all ages should be included in creating solutions to address and eliminate racism and that future generations are a significant part of breaking the systemic nature of racism in Aotearoa New Zealand.

We also heard from many mokopuna that solutions which uphold and advance te ao Māori are extremely important. This was commonly shared by both mokopuna Māori and mokopuna tauwi who were eager for more people to embrace te ao Māori and increase the use of te reo Māori through compulsory schooling and education.

“**Talanoa that leads to action!**”

*(Mokopuna, Secondary School age, Ōtautahi)*

This section highlights the importance of solutions grounded in te ao Māori, solutions which empower mokopuna and education-focused solutions. This section is also divided into the different levels at which the solutions are targeted, for example at a whānau, community, societal and systemic level. It is also important to note that mokopuna recognised racism stems from many different factors, but they really emphasised that intervention at the community and systemic level was an essential part of ending racism. For more information about these levels, please refer to the link below on the Child and Youth Wellbeing site.

<sup>5</sup> <https://www.chilyouthwellbeing.govt.nz/community>

# Solutions grounded in te ao Māori

We heard from both mokopuna Māori and mokopuna tauwiwi that te ao Māori and te reo Māori are very important in their lives and for their education. This included making te reo Māori compulsory in all schools and early childhood education.

“**Teach every culture about the Māori traditions and life style.**”

*(Mokopuna Māori, aged 14-18, Te Moana a Toi)*

“**More te reo Māori teachers. More local Kohunga/kura Kaupapa and more Māori boarding schools as well as more students for those schools.**”

*(Mokopuna Māori, Secondary School age, Te Matau a Māui)*

“**Compulsory kohanga reo.**”

*(Mokopuna, Secondary School age, Nationwide Engagement)*

“**Make te reo Māori compulsory in schools not just Māori schools.**”

*(Mokopuna Māori, Secondary School age, Te Matau a Māui)*

Mokopuna Māori also supported compulsory education on Te Tiriti o Waitangi and te reo Māori. They identified that teaching about Māori traditions and lifestyle could benefit all cultures in Aotearoa New Zealand. Mokopuna would also like to see more education around tikanga, whakapapa, pūrakau, hītori and other common elements of te ao Māori.

“**Learn about Te Tiriti o Waitangi.**”

*(Mokopuna Māori, aged 14-18, Te Moana a Toi)*

“**More kapa haka in all schools in New Zealand learning tikanga learning new cultures in class rooms.**”

*(Mokopuna Māori, Secondary School age, Te Matau a Māui)*

“**Making te reo more than a subject.**”

*(Mokopuna Māori, Secondary School age, Te Matau a Māui)*

“**Compulsory Māori language learning all through schooling.**”

*(Mokopuna, Secondary School age, Ōtautahi)*

# Opportunities for mokopuna Māori, their whānau and everyone to embrace te ao Māori

Mokopuna tauwiwi and mokopuna Māori made the connection between colonisation, losing land and resources, and being worse off due to systemic racism. They also identified the importance of justice in the returning of Māori land. They shared the importance of Māori values and asked for more opportunities to learn about te ao Māori as well as opportunities to set them up for a good future.

**Help us learn about our culture, about our language, give our land back, support our family.** *(Mokopuna Māori, aged 14-16, Remand Home)*

**More opportunities for young Māori people to do great things in life.**

*(Mokopuna Māori, Secondary School age, Te Matau a Māui)*

**More whānau, mana and growth.**

*(Mokopuna, Secondary School age, Ōtautahi)*

Mokopuna Māori also advocated for more resources so that other people could learn about te ao Māori and celebrate te reo Māori beyond Te Wiki o Te Reo Māori (Māori Language Week) and within schools.

**More support from the community, parliament and more Māori to feel confident in their own culture.**

*(Mokopuna Māori, Secondary School age, Te Matau a Māui)*

**Not just te wiki o te reo Māori extending these initiatives beyond the week.**

*(Mokopuna, Secondary School age, Ōtautahi)*

**Allow people to learn and experience Marae, kitchen.**

*(Mokopuna Māori, Secondary School age, Te Matau a Māui)*

**Introducing more Māori culture, not just the subject.**

*(Mokopuna Māori, Secondary School age, Te Matau a Māui)*

**More physical resources to support kaupapa Māori in kura -> money for kapa haka stuff, poi, -> expanding kiorahi.**

*(Mokopuna Māori, Secondary School age, Ōtautahi)*

# Solutions to empower mokopuna

The following section highlights solutions targeted at empowering mokopuna. These will require systems change, to both disrupt feelings of hopelessness and injustice, and enable youth-led solutions.

## Youth-led solutions

**“We could speak up! We are not just ‘children’.**  
*(Resettled Mokopuna, Te Whanganui ā Tara)*”

Mokopuna want opportunities to engage and participate in important decisions through youth-led initiatives. They were clear that they have important views and perspectives that must be heard for positive change to occur. Many participants emphasised that change must be intergenerational, but often it is mokopuna who are missing from the discussion and action.

**“Help youth learn from each other and that’s it ok mix.**”  
*(Mokopuna Māori, aged 14-16, Remand Home)*

**“Youth workshops and seminars on breaking racism.**  
*(Mokopuna, aged 14-17, Tāmaki Makaurau)*”

**“Workshops – run by young people for young people – talk about different cultures, experiences in new country and belonging.”**  
*(Mokopuna, aged 12-14, Ōtepoti)*

Mokopuna suggested having more opportunities to provide information to adults in power. One group spoke about having a forum within their school where students would have the opportunity to share their experiences in schools with their teachers.

**“Forum within school with teachers who label us for them to listen to the kids and their story.”**  
*(Rainbow Mokopuna, aged 14-18, Te Whanganui ā Tara)*

**“Rangatahi led, matua to support.”**  
*(Mokopuna Māori, aged 14-18, Te Moana a Toi)*

**“Have live a mini government, where there is like 5 teenage representatives from each culture to discuss about racism they’ve experienced themselves.”**  
*(Mokopuna, aged 14-17, Tāmaki Makaurau)*

Mana Mokopuna is grateful to those who shared that they sometimes feel left out and do not get the opportunity to be heard. Some mokopuna shared that there are specific youth that will have their voice heard and they are often older young people.

**“Let the young youth have more to say. Sometimes the older youth have more say and more opportunities.”**  
*(Mokopuna, aged 14-17, Tāmaki Makaurau)*

**“People only want to talk to the youth that they think deserve to be included, but they should talk to youth like us.”**  
*(Mokopuna Māori, aged 14-16, Remand Home)*

# Solutions which support whānau and families

Mokopuna supported solutions which provided their families with opportunities, resources and financial support as they recognised that racism was ingrained in systemic issues which have left people, particularly Māori, with very little. As this has impacted whānau and families for generations, mokopuna provided solutions which would enable positive changes for their whānau as well as opportunities for others to learn more about and embrace te ao Māori.

“ **Give money to people to deal with the problems, our family struggle and we do what we need to do to survive. Then people judge us and say we do things because we Māori.** *(Mokopuna Māori, aged 14-16, Remand Home)* ”

## Mokopuna, whānau and communities need financial support

As a solution, mokopuna emphasised that giving young people, their whānau and communities financial support was an important solution to end racism. Mokopuna shared that if whānau, families and communities have financial support they will be better supported to have what they need, whilst also addressing racial assumptions that have grown from systemic racism.

“ **We need more money to live.** *(Mokopuna Māori, aged 14-16, Remand Home)* ”

“ **Make sure parents get a job so they can provide for their children.** *(Mokopuna, Youth Justice Residence)* ”

Mokopuna also identified that providing financial support to businesses or existing organisations could help end racism. By funding businesses which amplify different cultures or work with others to educate them about racism, mokopuna shared that this would have a great impact for individuals, families and communities.

“ **Financial support to help people start businesses (e.g. halal butchers, cultural clothes).** *(Mokopuna, aged 12-16, Ōtepoti)* ”

“ **Fund existing workshops/organisations in this space.** *(Mokopuna, Secondary School age, Nationwide Engagement)* ”

# Solutions need to focus on the community

Mokopuna want more opportunities to participate in their community and want opportunities to learn about other cultures. They spoke of the importance of community and having a safe place to talk and share their culture with others in their own community. Mokopuna spoke about the power of sharing stories, beliefs, and cultures. As referred to earlier, mokopuna advocated for more funding and resources for communities to connect in ways that go beyond the surface level.

**“ Access to educate people abt culters [about cultures], religions, races ect. – Letting more cultures, religions into the community, exposer [exposure].**

*(Mokopuna, Secondary School age, Ōtautahi)*

**“ Needs to be driven by community. *(Rainbow Mokopuna, aged 14-18, Porirua)* ”**

**“ Cultural celebrations within the community. Can be school student lead, council lead, facilitator lead. *(Mokopuna, Secondary School age, Nationwide Engagement)* ”**

**“ Make an effort to intro communities to others e.g. Muslim to KKK.**

*(Mokopuna Māori, Secondary School age, Te Matau a Māui)*

## We want more places and spaces to learn about different cultures

Mokopuna shared that there is an opportunity for more youth spaces for casual interaction and different cultural activities. It is important that mokopuna are involved in the design of such spaces so they can be active participants and help build a community which embraces their different cultures and religions.

**“ Build community centres for young people to learn about different cultures.**

*(Mokopuna Māori, Secondary School age, Te Matau a Māui)*

**“ More buildings and places that are mainly bases on Māori or Poly culture.**

*(Mokopuna Māori, Secondary School age, Te Matau a Māui)*

**“ Help build more places to practice religions. *(Mokopuna, aged 12-16, Ōtepoti)* ”**

## We should host lots of cultural events

As a priority in addressing racism, mokopuna suggested holding more events such as festivals, concerts and markets which would provide a space for groups to showcase their culture. At these events mokopuna envisaged sharing of kai, music, and performances. They believed this would help to build understanding and connection between different cultures. By hosting cultural events, mokopuna shared that this would bring great validation where they could see others enjoying and celebrating their culture. Mokopuna recognised that it would create exposure and allow others to understand and know more about their culture.

“ **Having more nation-wide festivals like; Diwali etc. with this also increase education & knowledge.** (Mokopuna, Secondary School age, Ōtautahi) ”

“ **Night markets with different foods from other countries.** (Mokopuna Māori, aged 14-18, Te Moana a Toi) ”

“ **Pacific targeted events – SPACPAC, Polyfest.** ”  
(Mokopuna, Secondary School age, Ōtautahi)

“ **Engaging with free youth events around this city [Ōtautahi | Christchurch].** ”  
(Mokopuna, Secondary School age, Ōtautahi)

“ **National cultural celebrations equivalent to Te Matatini (if they don't already).** ”  
(Mokopuna, Secondary School Age, Nationwide Engagement)

Mokopuna often drew from examples of things already happening in their community such as Polyfest and Auckland's Diwali celebration. However, they noted these are typically based in main cities, which are not accessible to everyone. Mokopuna suggested that communities should be able to design their own festivals and would encourage attendance by proactively inviting different groups.

“ **Bring more cultural things to [all] places.** (Mokopuna Māori, aged 14-18, Te Moana a Toi) ”

## Speakers who have experienced racism should share their story

Listening to others speak about their experiences of racism was a common idea that mokopuna shared across engagements to help create change; this included speakers that might visit schools. Mokopuna suggested that it could help educate people about racism and hoped that audiences could connect and understand the impacts of racism by hearing about someone's lived experience. One young person asked the Prime Minister of the time, Jacinda Ardern, to give people of colour a platform to speak about racism.

“ **To Aunty Cindy [the then Prime Minister]: Let the people of colour (POC) speak about there [their] racist experience.** (Mokopuna, aged 14-17, Tāmaki Makaurau) ”

**“ Shared by people who have experienced racism, could be young people ”**  
*(Rainbow Mokopuna, aged 14-18, Porirua)*

**“ Encouraging people that have seen or been threw [through] racism to come and talk about it. ”**  
*(Mokopuna Māori, Secondary School age, Te Matau a Māui)*

## Different cultures should come together

Mokopuna said they would like the opportunity to learn from each other through bonding and sharing stories to understand more about different cultures. In sharing these ideas with us, mokopuna emphasised that cultural divides were not entrenched, especially for younger generations. They were incredibly eager and curious to learn about different cultures and excited to share their cultures with others and embrace diversity.

**“ Have more bonding activities with different cultures. Like mingle with palagi people. ”**  
*(Mokopuna, aged 14-17, Tāmaki Makaurau)*

**“ If we learn about different cultures we won't bully people about wearing or being different. ”**  
*(Mokopuna, aged 11-13, Rural Waikato)*

**“ Embrace the different cultures at a young age & more normalisation. ”**  
*(Mokopuna, aged 12-14, Ōtepoti)*

**“ Stop the separation between Pākehā and Polynesian. ”**  
*(Mokopuna, aged 14-17, Tāmaki Makaurau)*

By creating comfortable, open and inclusive spaces to bring people together, mokopuna hoped that there would be less separation between cultures.

**“ Sports tournaments – brings people together – basketball. ”**  
*(Mokopuna, aged 14-17, Tāmaki Makaurau)*

**“ Have Workshops of people who come from different backgrounds and share their stories this way everyone can learn from each others cultures. ”**  
*(Mokopuna, aged 14-17, Tāmaki Makaurau)*

**“ Do activities that bring people together, especially youth that wouldn't usually be around each other... ”**

*Mana Mokopuna: what if they don't get along?*

**They just need support from people to try understand each other. ”**  
*(Mokopuna Māori, aged 14-16, Remand Home)*

# Solutions to create societal change

It is evident that the racism mokopuna have experienced and shared as part of their stories to inform this report is often rooted in deeper societal norms and behaviours. In Aotearoa New Zealand, there is a dominant culture which stems from colonisation and globalisation which is apparent in the language we speak and the clothes we wear. Although social media is a tool that often contributes to promoting such norms, mokopuna also recognised that it could be a tool to shift mindsets.

“ **Integration/diversity – people need contact / exposure with different cultures when people grow up in a world surrounded by people who look like them.**

*(Mokopuna, aged 14-17, Tāmaki Makaurau)* ”

Mokopuna shared that they think racism exists where society is not accepting of differences. When this happens expressions of culture or religion, such as language, types of clothing, religious practices, and ways of celebrating, are seen as being outside the ‘norm’. The following solutions that mokopuna shared look to disrupt the norm and encourage people to speak their language and dress in traditional clothing. Mokopuna also advocated for the utilisation of social media to help normalise diversity and support people to understand the negative impacts of racism.

## Communication and language are important to eliminate racism

Mokopuna highlighted the power of voice and language to create change. It was important for many that people who have experienced racism should be supported to talk about it and have access to mental health support such as counselling. They mentioned that because it is rare to talk about this issue openly, it can lead to people feeling it is better to just keep it to themselves. However, mokopuna were adamant that people should be supported to speak up and that action must be taken if against racism.

“ **Kōrero. Open space with those that have gone through it [racism].** ”

*(Mokopuna Māori, Secondary School age, Te Matau a Māui)*

“ **That people can communicate their concerns in a way that ensures that they are heard and safe if action is taken.** ”

*(Mokopuna, aged 14-17, Tāmaki Makaurau)*

“ **Counselling free – can talk about feelings and experiences.** ”

*(Mokopuna, aged 11-13, Rural Waikato)*

“ **Being able to understand that you can speak up and encourage groups of people to speak up.** ”

*(Mokopuna, Secondary School age, Nationwide Engagement)*

Some mokopuna also emphasised that if people can speak their own language, they should do so – but there may be barriers such as not being fluent or feeling judged. Mokopuna told us that being able to understand and/or speak their language made them feel proud of their culture. They shared that it was also a way to connect with others of the same culture.

**Speaking the language makes me proud.** (Mokopuna, aged 14-17, Tāmaki Makaurau)

**Having a 2nd second language gives you a sense of belonging to your culture.**

(Mokopuna, Secondary School age, Ōtautahi)

**Speak own language – sometimes. Not all can.**

(Mokopuna, aged 11-13, Rural Waikato)

Some mokopuna asked that people stop joking about other people's race and looked to individuals to ask for more kindness and communication.

**No more jokes about other's races.** (Mokopuna, aged 14-17, Tāmaki Makaurau)

**More communication, saying nice words.**

(Mokopuna, aged 9-12, Rural Te Matau a Māui)

## Traditional and cultural clothes should be valued

By making traditional clothing more accessible, some mokopuna shared that culture can be celebrated and valued through clothing. They shared that clothing and taonga from their culture should be normalised to support mokopuna to wear these clothes with pride.

**Wearing traditional clothes i.e. hijab.** (Mokopuna, aged 11-13, Rural Waikato)

**Make cultural clothing more accessible.** (Mokopuna, aged 12-16, Ōtepoti)

**The way values and clothing has evolved throughout centuries.**

(Mokopuna, aged 14-17, Tāmaki Makaurau)

# Campaigning and using social media to share that racism is not ok

Mokopuna also suggested having a campaign where people share informative videos of their cultures and experiences to expose racism as an issue to help people see the real impacts racism has. Mokopuna also identified that this would provide an opportunity for all people to learn more about different cultures, whilst also prompting people to reflect on whether they contribute to the problem or solution of racism. Mokopuna shared that utilising social media platforms could help educate others and share a message of unity.

**“ Collaboration with different cultures on social media. ”**  
*(Mokopuna, aged 11-13, Rural Waikato)*

**“ We need to have more Māori influencers to help rangatahi realise how special being Māori is. ”**  
*(Mokopuna Māori, Secondary School age, Te Matau a Māui)*

**“ Marketing the negative impacts of racism. ”**  
*(Mokopuna, aged 14-17, Tāmaki Makaurau)*

**“ Having a campaign with the older generation to teach/role model to the young. ”**  
*(Mokopuna, aged 14-17, Tāmaki Makaurau)*

**“ Hire people to talk about racism on social media. Need to have experience. Share – similarities and building unity. ”**  
*(Mokopuna, aged 12-14, Ōtepoti)*

**“ Share on social media – Facebook, Instagram, YouTube. Must be entertaining and informative. Young people listen to other young people. Tell [them] not to be racist. ”**  
*(Mokopuna, aged 12-16, Ōtepoti)*

## Solutions targeted at the system

There were many solutions shared that provided practical actions for the government to take and improve government services which would help make improvements to the system and end systemic racism. Mokopuna shared ideas that ranged from suggesting that the government should invest in communities, to having translators at essential services.

“**Train people who have power to understand what youth need, to understand youth from other cultures.** (Mokopuna Māori, aged 14-16, Remand Home)”

## There are lots of things the government can do to change the system

Mokopuna shared that the government should support community focused interventions against racism. As mentioned above, mokopuna have suggested that community-led solutions are key to improve outcomes for mokopuna and their whānau. Therefore, many of the solutions shared demonstrate that the system needs to support community-led action.

“**Govt not looking at just stats of things, go in and do your job in the community.** (Rainbow Mokopuna, aged 14-18, Porirua)”

“**The government being honest and truthful about where they are going wrong & seeking help outside the beehive.** (Mokopuna, Secondary School age, Ōtautahi)”

Across the majority of engagements, mokopuna spoke about the importance of community and having a safe place to talk with people of both their own and other cultures. Mokopuna spoke about the power of sharing stories, beliefs, and cultures, and said the government should support community focused interventions against racism. Some mokopuna shared examples of things that are already working well in their community.

“**Ōtautahi City Council engagement w ch/YP in climate change planning + decision making.** (Mokopuna, Secondary School age, Ōtautahi)”

“**Success of short term strength based wellbeing interventions – mana ake.** (Mokopuna, Secondary School age, Ōtautahi)”

There were many tangible ideas shared by mokopuna that would support systemic change and that mokopuna believed would make a difference if the government were to implement them. These ideas were often informed by their experiences of racism highlighted throughout the report. It is evident that mokopuna want to be heard and understood in all the places and spaces they interact with – whether it be speaking their own language, in their interactions with the police or when seeking help if they have experienced racism.

“**Having translators at essential services.** (Mokopuna, aged 12-14, Ōtepoti)”

“ **Having a phone line that people can report racism and get the right support (for casual racism).** *(Mokopuna, Secondary School age, Ōtautahi)* ”

“ **The treaty of Waitangi holiday [should] not be a day to make sales, it is lowkey disrespectful.** *(Mokopuna, Secondary School age, Nationwide Engagement)* ”

“ **Understanding kids in the system & not judging [judging] when done bad things.** *(Mokopuna, aged 11-15, Care and Protection Secure Residence)* ”

“ **Counselling and therapy for victims of racism.** *(Mokopuna, aged 14-17, Tāmaki Makaurau)* ”

## Increasing representation is important

The visibility and representation of culture was highlighted as an important solution to help normalise and increase representation of all cultures. Mokopuna spoke about the importance of meaningful representation of different cultures in workplaces, in media (TV, music, social media) and in positions of political power. Mokopuna put emphasis on having actual diversity, they wanted Aotearoa New Zealand to be a balance of different cultures instead of one dominant culture.

“ **Representation and diversity in media.** *(Mokopuna, aged 14-17, Tāmaki Makaurau)* ”

“ **The prominence of global representation of culture and tradition.** *(Mokopuna, aged 14-17, Tāmaki Makaurau)* ”

“ **Having more representation and have culture become normalised (eradicate stereotypes).** *(Mokopuna, aged 14-17, Tāmaki Makaurau)* ”

“ **More visibility of different cultures, ethnicities, religions so rangatahi can see themselves represented.** *(Mokopuna, Secondary School age, Ōtautahi)* ”

“ **Instead of having 1 person represent an area/city, have a person of colour, different religious backgrounds.** *(Mokopuna, aged 12-14, Ōtepoti)* ”

“ **Include more people of colour and religions into parliament.** *(Mokopuna, aged 12-14, Ōtepoti)* ”

“ **Actual diversity is needed. Show more of the cultural differences.** *(Mokopuna, aged 14-17, Tāmaki Makaurau)* ”

Māori representation was an important solution to enable systemic change, particularly in positions of power such as in Parliament, but also in places where mokopuna Māori may be more vulnerable, such as in education or health.

**“ More Māori in parliament. ”**  
*(Mokopuna, aged 14-18, Waikato)*

**“ No respect in the health workforce. Māori aren’t represented. They are seen as a number, not as a people. ”**  
*(Mokopuna Māori, Secondary School age, Te Matau a Māui)*

## Consequences for people who are racist

Mokopuna want to see action when there are acts of racism. Most mokopuna spoke about needing strong consequences for people who are racist. A majority of these responses were from mokopuna in state care and reflected their experiences and feelings of injustice by the care and protection system. For others, it was evident they were fed up and tired of experiencing racism and that there was never any action taken to prevent further racism or bullying. They suggested a ticket or a fine, volunteer service at a marae or mosque, or writing an essay to learn about another culture.

**“ Harsher punishment for those who get caught being racist. ”**  
*(Mokopuna, Secondary School age, Ōtautahi)*

**“ Having consequences [for racism] – working, helping, volunteering at Mosque. ”**  
*(Mokopuna, aged 12-14, Ōtepoti)*

**“ Arrest them if they are racist. ”**  
*(Mokopuna, aged 11-15, Care and Protection Secure Residence)*

**“ Changing mindsets, putting people who are racist in our shoes/show them the POV. ”**  
*(Mokopuna, aged 14-17, Tāmaki Makaurau)*

**“ Schools & teachers should act when there is racist bullying. ”**  
*(Mokopuna, aged 12-14, Ōtepoti)*

# Education-focused solutions within schools and communities

Mokopuna in all groups identified the need for education around racism. They told us solutions to end racism should be embedded within the school and education system. Some mokopuna urged that action should focus on young children and the next generation, so that they learn acceptance rather than racism. Schools must provide both space and time for students to share and teach each other and their teachers about their cultures.

**“ The change needs to start in schools. ”**

*(Mokopuna Māori, Secondary School age, Te Matau a Māui)*

**“ Racism isn’t something you can wipe out. It’s generational. Starts at school around how to treat humans. ”** *(Mokopuna, aged 14-17, Tāmaki Makaurau)*

We heard from mokopuna the need for comprehensive and early education on cultural diversity, inclusion and understanding. They wanted diverse voices in school staff and on school boards and they advocated for youth-led workshops to ensure that school leadership could hear from mokopuna and learn from their experiences.

**“ When we are all educated about each other cultures, religions, sexuality then we can all live more peacefully. ”** *(Mokopuna, aged 12-14, Ōtepoti)*

## It is important to educate people of all generations and those in power

Mokopuna emphasised the importance of education about racism for all ages, including adults as role models for future generations. Some mokopuna felt education only within school was not enough. They suggested that workshops held in community spaces, which compliment anti-racism learning at school, should be offered to adults, especially those with authority. They also recommended that these workshops should be available in person, in workplaces and online. They acknowledged it would take time and effort for adults to change their mindset.

**“ Educating all generations on racism and its effects. ”**

*(Mokopuna, Secondary School age, Ōtautahi)*

**“ Educate all people/citizens, not just young/students. ”**

*(Mokopuna, aged 12-14, Ōtepoti)*

**“ Start with teachers and then move onto students – educate about other cultures. ”** *(Mokopuna, aged 12-14, Ōtepoti)*

**“ Training the police with better education for racism. ”**

*(Mokopuna, aged 11-15, Care and Protection Secure Residence)*

A priority that mokopuna raised was educating teachers about different cultures, how to show respect and what might be offensive to different cultures. Mokopuna told us about the importance of teacher education and accountability. They wanted to ensure that their teachers have an understanding and respect for different cultures.

**“ If I had a budget I would invest in having teachers who teach and guide them to be nice. (Mokopuna, aged 14-17, Tāmaki Makaurau) ”**

**“ Teaching students/staff about cultural awareness like Ramadan! Celebrate and integrate culture in all ways – artwork through schools - School architecture – speakers invited to school. ”**

*(Mokopuna, Secondary School age, Ōtautahi)*

**“ When teachers are educated about different cultures + choose not to respect them, there should be consequences. (Mokopuna, aged 12-14, Ōtepoti) ”**

## **Racism can be stopped if we break the chain for young mokopuna**

Many mokopuna emphasised the importance of supporting people to create a positive environment of learning and acceptance, in order for young mokopuna to grow up without discriminatory bias or harmful beliefs. Mokopuna recognised the many different groups influence young mokopuna to engage in racist behaviour, they shared that parents, family, whānau, teachers and community role models are often key influences. However, mokopuna also emphasised that this is due to the impact of systemic racism and the outcome of many generations of this behaviour. They recognised that racism is deeply ingrained, and they set a challenge for individuals in schools and communities to stand up for themselves and others in the face of adversity.

**“ Children are not born racist they are influenced by the people. So, in order to break this chain, it is about being active in schools, community. It’s also about standing strong and standing up not only for yourself but for everyone in times of adversity. (Mokopuna, Secondary School age, Nationwide Engagement) ”**

**“ Racism starts in our homes so we should help the kids realise what they were brought up [with] may be wrong and racist. ”**

*(Mokopuna, aged 14-17, Tāmaki Makaurau)*

**“ Make sure all kids have inclusive parents because sometimes kids just follow their parents. (Mokopuna, aged 12-16, Ōtepoti) ”**

**“ Racism isn’t something you can wipe out. It’s generational. Starts at school around how to treat humans. ”**

*(Mokopuna, aged 14-17, Tāmaki Makaurau)*

As noted earlier, many mokopuna emphasised it was important for all people to be educated, not just mokopuna. However, they also urged that education is needed early as possible to combat racism and cultivate a more inclusive society.

**“ People get more stubborn as they grow older – teach young. ”**

*(Mokopuna, Secondary School age, Ōtautahi)*

**“ Teaching & educating youth – that’s when it gets to them. ”**

*(Rainbow Mokopuna, aged 14-18, Te Whanganui ā Tara)*

**“ Get them to do a unit at school on racism at a younger age. ”**

*(Mokopuna, Secondary School age, Ōtautahi)*

**“ Starting young and educating them about racism. ”** *(Mokopuna, aged 12-14, Ōtepoti)*

**“ Teach younger people it isn’t okay to use racist comments. ”**

*(Mokopuna, Secondary School age, Ōtautahi)*

## Representation amongst teachers and school leadership

Mokopuna felt it was critical to have more diversity in schools and education. They wanted to see themselves reflected in those who were responsible for making decisions. Linking to the previous section where mokopuna suggested increasing meaningful representation of different cultures in different places and spaces, emphasis was put on having actual diversity. They shared that schools are an important place for cultural diversity, and they want to see more teachers that look like them and more diversity in their school boards.

**“ More cultures & diversity represented in kura -> staff, cultural narrative, buildings, slt, boards etc. ”**

*(Mokopuna, Secondary School age, Ōtautahi)*

**“ More Māori and Pasifika parents on the [school] board. ”**

*(Mokopuna, Secondary School age, Ōtautahi)*

**“ Hiring more teachers that are diverse e.g I’m Japanese & I don’t see my culture reflected at my kura. ”**

*(Mokopuna, Secondary School age, Ōtautahi)*

**“ Hire teachers from other cultures, religions + backgrounds. ”**

*(Mokopuna, aged 12-14, Ōtepoti)*

## Some ideas and examples to enable learning

Mokopuna had a range of ideas for addressing racism in their schools. They wanted an education that enables learning about different cultures through kura and school exchanges or having tuakana, mentors or role models. The qualities mokopuna wanted in role models include being respectful, open, supportive, whilst having the courage to listen, share truth and aroha. There was an expectation that all cultures should be respected in schools and mokopuna suggested offering more language classes that spanned across Pacific, Asian, African, Middle Eastern, Latin languages and more.

“ **Culture day in schools to showcase all diversity in the school.** ”

*(Mokopuna, aged 12-14, Ōtepoti)*

“ **Jump jam – bring back in te reo Māori.** ”

*(Mokopuna Māori, Secondary School age, Te Matau a Māui)*

“ **More cultural exchanges/opportunities between wharekura and English speaking schools.** ”

*(Mokopuna, Secondary School age, Nationwide Engagement)*

“ **Getting to learn others cultures – learn to pronounce others name.** ”

*(Mokopuna, Secondary School age, Ōtautahi)*

“ **Have mentors like tupuanga in every school.** ”

*(Mokopuna, aged 14-17, Tāmaki Makaurau)*

“ **Cultural diversity facilitator in schools, actively working to promote diversity.** ”

*(Mokopuna, Secondary School age, Nationwide Engagement)*

“ **Continuing initiatives present in primary schools e.g. waiata, karakia, love for kapa haka so it becomes more normalised & kids can continue to grow at high school.** ”

*(Mokopuna, Secondary School age, Ōtautahi)*

# Concluding remarks

Mana Mokopuna has repeatedly heard from mokopuna across many different engagements that racism is a barrier to them to enjoying a good life. Their experiences of racism are most prevalent in the education system as evidenced in this report, and previous reports such as the Education Matters to Me series.<sup>6</sup> Mokopuna also shared that community-led solutions are key to improving outcomes for them and their whānau. Therefore, the government and its systems must support community-led action in ways that are accessible, mokopuna-friendly and focused on outcomes that are in the best interests of young people, their whānau, hapū and iwi, as defined by them.

It is evident that when it comes to racism, many of our current systems are failing mokopuna in Aotearoa New Zealand. They are allowing the intergenerational harm and the normalisation of racist behaviour in schools, and the sense that mokopuna must hide their culture or assimilate to Western culture to fit in. Mokopuna emphasised that it is not one dominant culture they desire, but an Aotearoa New Zealand which is multicultural and accepting and celebratory of all diverse cultures, ethnicities and religions.

Mokopuna from all backgrounds reflected on the importance of Te Tiriti, the Treaty and te ao Māori, highlighting Māori culture as an important pillar of Aotearoa New Zealand. The findings presented in this report provide insights into the racism that mokopuna Māori endure in all areas of their lives, as well as the direct and indirect racism they have witnessed against their whānau. Mokopuna made it clear that racism is ingrained in the history, systems and laws of Aotearoa New Zealand, and this was especially evident for Māori who have suffered at the hand of colonisation and racism for generations. Across all of our engagements, mokopuna emphasised that education was a key solution to help eliminate racism in Aotearoa New Zealand.

Mokopuna have aspirations for an Aotearoa that is free from racism, and we extend a challenge to the government, communities and individuals to be a part of the change and start implementing the solutions mokopuna shared in this report. All mokopuna have the right to learn about their culture and feel safe and proud in who they are. One mokopuna being denied this right is one too many.

## Our call to action

We call for an Aotearoa New Zealand which honours and upholds Te Tiriti o Waitangi, so that all mokopuna can enjoy equitable outcomes. We amplify the positive solutions brought forward by mokopuna to end racism in Aotearoa New Zealand, and we advocate for the government to play its part in creating the change needed to end racism. We call for children's rights under the United Nations Convention on the Rights of the Child (Children's Convention) to be upheld and promoted for all mokopuna in all circumstances, as we work to end racism in Aotearoa New Zealand.

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<sup>6</sup>Office of the Children's Commissioner, *Education Matters to Me: Key Insights*. (2018).

## **The Government must be a good Treaty partner**

Under Article One of Te Tiriti the Government has a responsibility to practice good governance and ensure ethical practices when making decisions, policies and laws which might impact the well-being, rights and interests of tangata whenua. This can be done by partnering with whānau, hapū and iwi and by fulfilling its financial responsibilities to manage resources to equitably support Māori. Mokopuna shared with us that they want more opportunities to learn more about Māori culture, te reo Maori and Te Tiriti o Waitangi and for this to occur, the Government must ensure that the mechanisms are in place so that everyone can embrace te ao Māori.

## **Ensure tino rangatiratanga for Māori**

Under Article Two of Te Tiriti, Māori are guaranteed tino rangatiratanga over their whenua, tikanga and taonga. As many mokopuna Māori highlighted, colonisation has led to the loss of land and taonga such as te reo Māori. Mokopuna are calling out for the compulsory education of te reo Māori and a history curriculum which reflects the true narrative of colonisation and the loss of Māori culture in Aotearoa New Zealand. The government must respect the right of Māori to exercise self-determination over their cultural, economic, and social affairs and ensure the active protection of Māori taonga. This means that there must be action to address disparities and inequities to ensure that Māori can exercise self-determination and enjoy the same opportunities as all New Zealanders.

## **Ensure equity and equal outcomes**

Article Three of Te Tiriti asserts ngā tikanga katoa rite tahi – which guarantees Māori all the rights and privileges as other citizens. From what mokopuna shared with us during the engagements from September 2022 - June 2023, it was evident that mokopuna Māori often bear the brunt of racism, particularly systemic racism in Aotearoa New Zealand. To ensure equity and equal outcomes for tangata whenua, the Government must ensure equitable access to services, resources and opportunities and engage Māori communities in all levels of decision-making. For example, many mokopuna Māori shared that poverty was an issue interlinked with racism in Aotearoa - for some mokopuna ending poverty was a way to end racism. Therefore, the Government must uphold this right under Article 3 and work with Māori to end intergenerational issues like poverty, which often stems from colonisation.

## **Uphold religious freedom**

A common theme throughout the report was the need for religious freedom, which mokopuna shared was an important part of their culture and helped them foster a sense of belonging. This is highly related to Article 4 of Te Tiriti which guarantees wairuatanga – the honouring of Māori spiritual practices and religious freedom. Mokopuna have emphasised that spirituality is important for their well-being, and it is essential that we uphold this right.

## **Act in the best interests of mokopuna**

Mana Mokopuna has a responsibility to advocate for the advancement of the Children's Convention. By listening to mokopuna in the development of this report, we call on the Government to uphold and promote children's rights in all circumstances to end racism in

Aotearoa New Zealand. The Government has a duty to uphold all rights under the Children's Convention for all children. Article 2 of the Children's Convention sets out the right to non-discrimination, meaning mokopuna must not experience discrimination of any kind, no matter their ethnicity, sex, sexual orientation, culture, religion or if they have a disability. Article 30 of the Children's Convention also ensures indigenous and minority groups the right to enjoy their own culture and religion and speak their own language.

Under the Children's Convention, mokopuna have rights which ensure their protection and well-being. The Government has a duty to give effect to all the rights outlined in the Children's Convention, including under Article 3 which is to act in the best interests of children. This report has shared the importance of culture to mokopuna and makes it clear what mokopuna need to feel a sense of belonging to enhance their well-being.

### **Ensure participation of mokopuna**

We place emphasis on the right of mokopuna, under Article 12 of the Children's Convention, to participate and engage in decisions that impact them. As we act to end racism in Aotearoa New Zealand, it is important to hear from mokopuna from all walks of life. This must be done in a continuous and on-going way which also upholds their right under Articles 13 and 14 of the Children's Convention to freedom of thought, expression and religion. For example, a solution we heard from mokopuna was to build more youth and community spaces, and we recommend that mokopuna are involved in the design of these spaces. This will ensure that they are active participants, that the spaces are fit for purpose and will also support the community to embrace different cultures and religions.

### **Support cultural expression**

All mokopuna have rights - no matter who they are, what they look like, what their culture or religion is, how they identify, or if they have a disability. Article 30 of the Children's Convention ensures the cultural rights of mokopuna, and this is especially important for those mokopuna from minority or indigenous cultures. This encompasses their right to cultural expression, which emphasises that mokopuna should be supported to participate in things that help them to be and express who they are.

## **Conclusion**

Racism is a systemic issue which affects all aspects of mokopuna lives. It is time to end racism in Aotearoa New Zealand, but this will take collective action from individuals, communities, organisations and the government. Mokopuna have shared that the government is too often the driver of the racism that affects them, and we urge decision-makers, authoritative figures and those in power to act on the suggestions and solutions that mokopuna have shared. These solutions are informed by their vast experiences including the times where they feel safe to voice their opinions and be their true authentic selves, and the bitter moments where they have faced racism and adversity. It is time for action. Mokopuna have endured enough racism, and we must achieve their aspirations for a racism-free Aotearoa.

# Appendix 1: The Engagement Approach

Mana Mokopuna engages with mokopuna using a rights-based lens and a mokopuna centred perspective, upholding that all mokopuna have the right to be heard on things that impact them, their whānau and communities. We advocate that mokopuna are the experts of their lives and should be considered as decision-makers along with their whānau and community and should be heard from within their own communities.

Mai World utilises a village/community connector approach to engagements with mokopuna. These engagements nurture and sustain meaningful relationships with trusted community organisations, adults and whānau who hold authentic and existing relationships with mokopuna. This ensures that the mokopuna engaged, remain connected to their existing support networks and that Mana Mokopuna is guided and supervised by these trusted adults.

## The ethics process

For our 2022 engagements with mokopuna, it was important to ensure the engagements were culturally competent and robust. To do this, we engaged two ethics panels:

- an adult ethics panel made up of 13 people from diverse cultural, professional and geographic backgrounds who have experience working with mokopuna. This group met twice.
- a rangatahi ethics panel made up of 10 mokopuna who are actively involved in this space and connected to organisations.

The ethics panels provided oversight for the development of the information sheet, consent processes, and plans for engagement, well-being, logistics and communications. They also had input into the detailed engagement plan, the questions and the activities and their meaning.

## Ensuring diversity

In the engagement phase of the project, the ethics panels identified a need to involve mokopuna with diverse cultural and religious experiences, specifying some of the key groups who should be included. They also highlighted the importance of intersectionality.

Community connectors were selected based on their relationships with mokopuna, as well as their diverse experiences and perspectives. The project team engaged with diverse mokopuna from Māori, Pacific, Refugee, Migrant, Asian, Whaikaha (disabled) and Rainbow communities.<sup>6</sup> Community Connectors were asked to identify a group of 6-10 mokopuna who would participate in a focus group style engagement.

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<sup>6</sup>We did not use a sample representative to the New Zealand population when gathering these voices. The voices and themes collected can not necessarily be transferred to a wider audience.

# Engagement approach

The engagement approach was developed from the methodology and areas of inquiry used for the adult engagements already in progress by the Ministry and NICF. A workshop hosted by NICF and the Ministry aided in the creation of the engagement approach. We hosted workshops with these parties to develop an approach for mokopuna and adapted the adult engagement approach by integrating an evidence-based practise for child and youth development.

The following three areas of inquiry were identified:

- 1) What are the elements of a positive experience, inclusive environment that helps you practise/express your culture and language safely in your community? (Including enablers and barriers).
- 2) What gets in the way of this? Share some of your negative experiences and how did that make you feel?
- 3) What are ways that your whānau, community and the government can help live and share your culture? Would these address racism and discrimination?

We then developed an engagement approach which combined activities and discussion. With input from the community connectors, these engagements were tailored to each group of mokopuna to fit their developmental, religious and cultural needs. Each engagement had four parts:

**Part one** - establish a foundation for the engagement based on whānaungatanga and informed consent.

**Part two** - explore areas of inquiry using facilitated activities and conversation. Voices were recorded using post it notes written by mokopuna or adult facilitators/community connectors who recorded observations, perspectives and voices that were not written down by mokopuna.

**Part three** - to acknowledge and value the voices of mokopuna, the group shared kai, sang waiata and presented each mokopuna with a koha for their contribution to the engagement. We shared back with the mokopuna about what was heard from them so that they could correct or add to this. The project team informed them of the process moving forward and kept them connected to the kaupapa.

**Part four** – open space for mokopuna and community leaders to reflect on the session, to provide feedback and reflect on possibilities for local level changes. We reiterated to mokopuna that real and powerful change will take place because of them.

## Appendix 2: Analysis of the engagements

For each engagement, the voices and recordings from post-it notes were transferred into a digital recording template. The stages of analysis were as follows:

- For each engagement, a recording template was completed. One to three team members grouped the voices and recordings into themes that emerged from that engagement. A section was completed separately for each of the three questions.
- The initial groupings were cross-checked by a member of the team who attended the engagement for sense checking and any additional observations.
- To present the overall themes, each engagement was reviewed, and the common themes were collated. This worked well for questions one and three where there was significant crossover between themes across engagements.
- To analyse question two, a group of six to eight team members workshopped how to best format the themes. The project team chose to use an approach which best represented how mokopuna shared their understandings and experiences of racism.
- To ensure that voices from all of the engagements were represented, we completed a final thematic analysis to add or adapt the themes to best reflect what was heard.

### Limitations of the engagements

There were some limitations in the way that the project was completed:

- Information sheets and consent forms for adults and mokopuna were only produced in English. In future these should be made more accessible by having them translated into different languages.
- Demographic data was only collected through the consent form. Not all of the consent forms had the demographic section completed fully (this may have been by choice as mokopuna completed this themselves and were asked to self-identify) which means there is not full demographic data available for all participants.
- While the village/community connector model was chosen to ensure mokopuna who engaged had adequate support it limited the project team's ability to engage with groups that do not have existing relationships with our office.
- The engagements were initially designed to be held over two separate two-hour sessions to allow more time for mokopuna to consider the topic. However, some community partners preferred to do one four-hour session as this worked better for mokopuna and their whānau.

- Initially, the aim was for some sessions to be led and facilitated by community members. However, due to time and resources the engagement team did not complete sessions run solely by community members. Community partners contributed throughout most of the engagements such as giving examples relevant to their community, translating to different languages and providing support to mokopuna.
- The analysis process was only completed by adults. If there was additional time in our engagements with mokopuna, they would have been included in the analysis process.

## **Feedback from participants**

At the end of each session, we provided space for mokopuna to share their experiences of the engagement and suggest any improvements that should be made. Overall mokopuna spoke positively about the engagements. The main feedback was appreciation for having a safe space to talk about racism and their experiences as well as feeling heard by adults. Mokopuna shared that the facilitation was skilful and genuine, and led them to wanting to do it more often or for their peers to have the same opportunity.

Mokopuna told us that having a combination of activities which related back to the topic as well as focused time made it enjoyable and kept them engaged.

The community connectors provided positive feedback on the sessions. A common theme was being surprised at how open and willing their mokopuna were to share their experiences and ideas, and that their mokopuna wanted to participate in more of these discussions to make positive change.

## Appendix 3: Demographics Data

We heard from a diverse range of mokopuna across Aotearoa. Demographic information was collected through the consent forms each mokopuna completed for the engagement. Mokopuna had the opportunity to provide their age and ethnicity/ethnicities. Not all mokopuna chose to provide this information.

### Demographics Data for Phase 1 Engagements

In total 125 mokopuna from 11 communities spoke to Mana Mokopuna throughout the first phase of engagements across Aotearoa. The engagements comprised of:

- 13 mokopuna, 12-18 years old, Pacific community, Tāmaki Makaurau, Auckland
- 11 mokopuna, 14-17 years old, Asian community, Tāmaki Makaurau, Auckland
- 11 mokopuna, 11-13 years old, migrant and refugee background, Waikato
- 10 mokopuna, 10-13 years old, mixed ethnicity, Rural Waikato
- 12 mokopuna, 14-18 years old, Māori community, Te Moana a Toi, Bay of Plenty
- 11 mokopuna, 12-18 years old, Māori community, Te Matau a Māui, Hawke's Bay
- 12 mokopuna, 9-12 years old, Pacific and Māori community, rural Te Matau a Māui, Hawke's Bay
- 6 mokopuna, Pacific and Māori rainbow community, Te Whanganui ā Tara
- 7 mokopuna, 12-18 years old, Refugee and Migrant community, Te Whanganui ā Tara, Wellington
- 20 mokopuna, Secondary School age, mixed ethnicity, majority Māori and Pacific community, Ōtautahi, Christchurch
- 12 mokopuna, 12-18 years old, Muslim community, Ōtepoti, Dunedin

### Demographics Data for Phase 2 Engagements

In total 20 mokopuna from a total of three remand, care and protection and youth justice facilities, spoke to Mana Mokopuna throughout the second phase of engagements across Aotearoa. The engagements comprised of:

- 8 mokopuna, 13-16 years old, Ethnicity undisclosed, Care and Protection
- 8 mokopuna, age undisclosed, Ethnicity undisclosed, Youth Justice Residence
- 4 mokopuna, 14-16 years old, Māori, Remand Home

### Demographics Data for Phase 3 Engagements (Solutions Workshop)

In total 16 mokopuna of diverse ethnicities and from across the motu spoke to Mana Mokopuna. The engagements comprised of:

- 16 mokopuna, Secondary School age, mixed ethnicity, Nation-wide engagement

## Appendix 4: Glossary and key terms

The explanations below are provided to support readers of this report and are not intended to be interpreted as definitions.

**Hāngī** - food cooked in an earth oven

**Hītori** - history

**Iwi** - strength, bone and the extended kinship group, the tribe

**Kai** - food

**Kaimahi** – worker or employee

**Kaimoana** - seafood, shellfish

**Kaitiakitanga** – guardianship

**Kapa haka** – a group to dance, perform the haka or Māori performing arts

**Karakia** – prayer, recite ritual chant

**Kaumātua** – an elder or person with status and knowledge

**Kāuta** – cooking area

**Kaupapa Māori** - Māori approach, Māori ideologies and philosophies, Māori skills, attitudes and values of Māori society

**Kōhanga/Kōhanga Reo** - Māori language preschool

**Kōrero** – oral communication or speaking

**Koro** - elderly man or grandfather- term of address to an older man

**Kura** – school

**Kura Kaupapa**– school or learning institute or Māori medium education

**Mana** - prestige, authority, status - a spiritual power in a person, place or object

**Mana ake** – *a well-being programme for mokopuna to promote positive mental health for years 1-8 at school*

**Manaakitanga** – support, kindness, generosity, hospitality

**Māoritanga** - Māori culture, Māori practices and beliefs, Māori way of life

**Marae** - the open area in front of the wharenuī, traditional meeting place

**Mātauranga Māori** – traditional Māori knowledge, Māori epistemology

**Moemoeā** – dreams and aspirations

**Moko kauae** - woman with chin moko recognising her whānau, leadership within the community, whakapapa, status

**Motu** – country, land or nation

**Noho marae** – overnight stay at a marae/meeting ground, a gathering to learn

**Pāremata** - Parliament

**Pono** – to be true

**Pounamu** - greenstone, nephrite, jade

**Pūrākau** – storytelling or local stories, myths and legends

**Rangatahi** - younger generation, youth

**Rangatira** - high ranking, chiefly, noble, esteemed leader

**Tangata** – people

**Tangihanga** - weeping, crying, funeral, rites for the dead – an important institution in Māori society

**Tauīwi** – non-Māori

**Te ao Māori** – the Māori worldview

**Tikanga Māori** – Māori customs and traditions

**Tipuna** - ancestors

**Tuakana** – elder sibling, prefect, mentor

**Whakapapa** - genealogy, genealogical table, lineage, descent

**Wharekura** - house of learning, school

**Whenua** – land, ground, domain



**“Without racism Aotearoa would be better”**

*Mokopuna share their experiences of racism and solutions to end it.*

**Mana Mokopuna - Children and Young People’s Commission**

*<https://www.manamokopuna.org.nz/voices/>*

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