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RAUKAWA SOCIAL SERVICES: ORIGINS AND FUTURE DIRECTIONS

"Waiho ma te Iwi e whakarite. Kei a ratou te kaha ki te hapai ake i a ratou ki te Ao Marama".

"Leave it to the Iwi to decide, for only they can take themselves into the future"

A thesis presented in partial fulfilment of the requirements for the degree of

Master of Social Work
at
Massey University

Wheturangi Walsh-Tapiata
1997
DEDICATION

To Rona Amelia Broughton, nee Wallace (toku kuia), Margaret Te Ruihi Walsh, nee Broughton (toku mama), Rahira O’tuangu Walsh (taku teina), Amokura Hariata Amiria Tapiata (taku tamahine). To the women who have and still continue to influence me, and to the women who will continue to address the challenges faced by whanau, hapu and iwi.
This thesis examines the origins and the future development of Raukawa Social Services, an initiative by the iwi of Ngati Raukawa ki te Tonga. It examines the contributions and influences that have led to the development of Raukawa Social Services, the issues the Service has had to face and challenges for the future. The development is situated within the context of hapu and iwi and therefore much of the debate focuses upon where the Service is most appropriately sited: iwi, hapu, or a mixture of both. The current devolution of social services in Aotearoa/New Zealand is associated with the devolution of services to iwi and therefore this thesis also addresses the iwi-State relationship as it pertains to Raukawa Social Services. The use of qualitative methods guided by the principles of kaupapa Maori research, as well as the use of the theoretical orientation of the critical tradition has influenced this work.

The stories of nine individuals and three hapu groups who are from Ngati Raukawa with strong connections to their whanau, hapu and iwi organisation (Te Runanga o Raukawa and/or Raukawa Social Services) highlight the issues from their perspective. The findings reveal the importance of strengthening the relationship between iwi and hapu, the need to clearly identify the kind of service best suited to the needs of the hapu and iwi of Ngati Raukawa and whether such needs are inclusive of a relationship with the State. Unanimous support was expressed for the continuation of positive preventative initiatives as a means of dealing with social service issues within Ngati Raukawa. This can make the relationship between the iwi and the State a difficult one, with funding narrowly channelled towards interventionist methods. The challenge for the Service is to work creatively within the contracts offered to meet both the needs of the State and the hapu of Ngati Raukawa.

The recommendations advocate the importance of the hapu-iwi relationship and the concern that there needs to be strategic planning to ensure both of these structures are working together towards a healthier future. It is argued that Raukawa Social Services needs to look at the current structure that they work within and ask if it is the most effective, or whether other structures might more effectively meet the needs of hapu. In looking at a possible relationship with the State there was a belief that any negotiations should not occur at the expense of tino rangatiratanga and Ngati Raukawatanga.
Acknowledgements

It is hard to believe that this thesis is almost at an end. There have been many people who have supported and encouraged me in the writing of this thesis.

In particular I want to acknowledge the contribution of those individuals and hapu that I interviewed. They freely shared their stories which contained a wealth of information of their experiences amongst their whanau, hapu and iwi and invaluable insight about the future well being of their people. The answers lie within.

The approval and support that Te Runanga o Raukawa, and in particular Raukawa Social Services gave me to undertake this research provided access to people and information that I believe would not have occurred otherwise. I hope that their faith in me has been justified. Te Runanga o Raukawa also played a critical role in the appointment of one of my supervisors and in the approval of the others. They appointed Professor Whatarangi Winiata who they felt complimented Professor Mason Durie and Associate Robyn Munford.

Each of my supervisors have played a vital role in this thesis. The vision of Whatarangi and Mason with regards to Ngati Raukawa ki te Tonga and with Maori and iwi development at a wider level has substantiated my belief that they are indeed tangata titiro whakamua. Being the leaders they are I have been extremely privileged to be supervised by them and to have learnt from them. It is Robyn’s persistence, sustainment and belief in my need to finish this thesis that has ensured that I have got to this stage. She too has the vision that it is important for Maori women to succeed in academic environments. She has made considerable time available in her busy schedule particularly in the final few weeks. I have considerable admiration for the abilities of all of these people and am very grateful for their tautoko/support.

This thesis has also allowed me to make links with my hapu, Ngati Wehiwehi. They not only offered to be interviewed as a hapu, but regularly monitored my progress, and urged me on. This link like many others made during this thesis are now long term.
There has also been considerable support from my colleagues in the Department of Social Policy and Social Work. All in their own way egged me on. Two in particular need to be acknowledged. Ephra Garrett, supervised me for a short period while Robyn went on sabbatical, and on her return remained as a support person. More recently Rachael Selby has also been a mentor encouraging, guiding and pushing me when necessary. Both of these wahine toa, along with my supervisors read drafts of the thesis and their input was of much assistance.

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