Hāhā-uri, hāhā-tea

Māori Involvement in State Care 1950-1999

Chapter 9: Methodology

Accessible version

Ihi Research

July 2021

Citation:

Savage, C., Moyle, P., Kus-Harbord, L., Ahuriri-Driscoll, A., Hynds, A., Paipa, K., Leonard, G., Maraki, J., Leonard, J. (2021). Hāhā-uri, hāhā-tea - Māori Involvement in State Care 1950-1999. Report prepared for the Crown Secretariat. Ihi Research.

ISBN (PDF): 978-1-99-115376-0 | Hāhā-uri, hāhā-tea - Māori Involvement in State Care 1950 - 1999



# Contents

[Māori-centred research, Critical Race Theory and research kaupapa 3](#_Toc87175543)

[Partnership insider/outsider research 8](#_Toc87175544)

[Phase 1: Literature and document review 10](#_Toc87175545)

[Phase 2: Interviews 17](#_Toc87175546)

[References 20](#_Toc87175547)

[List of tables 24](#_Toc87175548)

# Chapter Nine Methodology

This research was designed to provide evidence for the Crown’s narrative, to support agencies to better understand the nature of Māori involvement with the State Care system (1950 to 1999). This includes tamariki Māori and vulnerable adults, as well as whānau, hapū, iwi and other Māori communities, including Māori staff who worked in the State Care system during this time period. The research informs the Crown about the causes and impacts of Māori over-representation and how or if, services and systems changed after the implementation of Puao- te-Ata-Tū and the 1989 Children, Young Persons, and their Families Act (the 1989 Act).

## Māori-centred research, Critical Race Theory and research kaupapa

The research methodology adhered to a Māori- centred design (Cunningham, 1999; Moyle, 2014) as the research team was made up of Māori and non-Māori researchers utilising both qualitative and quantitative methods. Cunningham (1999) states that Māori-centred research engages Māori in all levels of the research, operating Māori data collection and analysis processes and ensuing Māori knowledge. Moyle (2014) also argues that Māori- centred research draws strongly from kaupapa Māori theory and principles. Citing other kaupapa Māori theorists (Bishop, 1999; Smith, 1999; Pihama, Cram, & Walker, 2002) Moyle notes that kaupapa Māori refers to a framework or methodology for thinking about and undertaking research by Māori, with Māori, for the benefit of Māori. It is a way of understanding and explaining how we know what we know, and it affirms the right of Māori to be Māori (Pihama, Cram, & Walker, 2002; Moyle, 2014, p. 30).

 In this regard our research kaupapa is fixed on Māori survival (Mikaere, 2011, p. 37) underpinned by a strong ethical commitment to social justice (Penetito, 2011, p. 42).

A Māori-centred perspective in this project intersected with Critical Race Theory. Critical Race Theory (CRT) is rooted in the multiple, nuanced, and historically and geographically located epistemologies and ontologies found in Indigenous communities (Brayboy, 2005). Employing a critical analysis (particularly in the document and literature review) exposes contradictions in policy and law, illustrating the ways in which laws create and maintain the race hierarchy in which we live. The Eurocentric ‘child protection’ focus in Aotearoa New Zealand has entrenched colonial and racist mentalities which provide largely unexamined barriers to real movement towards meaningful ideological and systemic change. The theoretical framework was also informed by research produced by the Ngāi Tahu Research Centre Whenua Project, which is part of the larger He Kokonga Whare research programme funded by the Health Research Council of New Zealand (HRC ref: 11/793). The Whenua Project has explored the impacts of colonisation and land alienation on Ngāi Tahu Māori with the aim of finding culturally relevant solutions to effectively support Māori health and wellbeing. Results from this research demonstrate how the ‘colonising environment shifts over time, steadily undermining the independent social and economic structures of whānau and hapū’ resulting in intergenerational trauma, deprivation and cultural alienation (Reid et al., 2017, p. 9- 10). Settler colonisation is not viewed as a historical event, but rather as a broader colonising environment that endures over time.

*“… the settler state operates under the western worldview and its policies are formulated using principles that often counter indigenous understanding of the world (Reid and Rout, 2016a). Thus, the institutional structure of the settler state may still be traumatising, even when the settler state is seeking to address institutional biases. To fully include an indigenous perspective in the design of institutional structures, we consider that the settler state and society must become introspective of its own developmentalist assumptions in a way that permits indigenous worldviews to enter and shape institutions on an equal footing. Furthermore, the institutional settings need to be modified in a way that permits the underlying structural inequalities relate to settler resource expropriation to be addressed (Reid et al, 2017, p. 26).*

Our theoretical framework was informed by previous studies that examined how race has been used to construct understanding of key terms, concepts and systems underpinning State Care within Aotearoa New Zealand and other colonised countries.

The following are short examples of how foundational concepts are viewed differently between Māori and the settler state, and how these have underpinned our analysis.

### Concept of family/whānau

Prior to colonisation children were cared for in the context of whānau, hapū and iwi. Children, through whakapapa were regarded as the physical embodiment of tūpuna, thus giving them a preferential position and ensuring their safety and nurture within whānau and hapū structures. The care of children was shared within extended family structures (Hiroa, 1970). Children were not considered the property of their parents but belonged to the whānau, which was in turn an integral part of the tribal system bound by reciprocal obligations.

### Gendered relationships and the valued status to wāhine Māori

In pre-colonial society, wāhine Māori had autonomy equal to males and gendered relationships were fluid (Mikaere, 2011). Tūpuna, both female and male, had multiple partners (Mikaere, 2011, p. 36). Whānau wellbeing was associated with Papatūānuku (a female Māori deity) and the physical links to whenua (Mikaere, 1994). The term ‘whenua’ refers to both land and afterbirth.

### Identity and belonging

Māori children are not the exclusive possession of their parents; they belong to whānau (extended family), hapū (subtribe) and iwi (tribe). Their identity is inextricably linked to whakapapa (genealogy) and this in turn links them to specific places, symbolised by mountains and rivers. Whether living in this locality or not, this is their turangawaewae or primary place of belonging. For Māori, whanaungatanga (family connection) may be a more appropriate concept than attachment.

### Whakapapa and genealogical perspectives

Within the traditional cultural system, whakapapa provides the foundation for identity and self-esteem (Bradley, 1997; Pitama, 1997). Through separation from their whakapapa or contextual base, Māori language and culture becomes lifeless and empty. The result is a loss of mauri or life force and strength within the words and concepts.

### Concepts of care and protection

Pitama (1997) describes the whāngai system as having its own set rules and criteria, a central element of which was that it occurred within the kinship group and that whakapapa connections were maintained. Whāngai status allowed children to maintain contact and connections with the birth family and the whāngai family. She indicates that abuse of a child was one of the reasons that such a placement may be made but not the only reason. Pitama (1997) stresses that to be whāngai was something special and argues that it was a powerful system aimed at protecting the child and hapū rights and privileges.

### Colonial laws and policies

Policies which included attempts to eradicate Māori language and colonial strategies designed to keep Māori in the “menial” or servant class continued to impact on Māori in the early decades of the 20th Century. The loss of land meant loss of papakāinga that had ensured the foundations for Māori whanau, hapū, and iwi cohesiveness, economic facility, and ultimately health and wholeness.

### Discrimination and racism

Assumptions underpinning most family law and policy in Aotearoa conflict with Māori understandings and practices regarding whānau. The effect of these assumptions is that Māori social norms and practices have been largely ignored and, making no substantive accommodation for these forms and practices, can be seen as constituting an “attack” on Māori beliefs, forms and practices regarding family/ whānau (Durie-Hall & Metge, 1992, p. 50).

### The impact of urbanisation

Large numbers of Māori children were removed from their families by well-meaning social workers, particularly in the post-World War II era, when there was a massive migration of Māori from rural to urban areas. From the 1960’s, through the 1970’s, 1980’s, and 1990’s, many Māori whānau had been affected by the taking of children. The removal of Māori children from their families, was seen by the state as, “in the best interests of the child”. It became something of a paternalistic fashion at this time also, for middle class Pākehā to foster or adopt Māori children, with a view to providing them with opportunities that their own whānau and communities were seen as unable to provide (Love, 2002).

### Individualism versus collectivism

The conception of self, underpinning ongoing colonial processes in Aotearoa New Zealand has been described by Sampson (1993) as “self- contained individualism … makes the individual the basic unit of social analysis. It supports a politically conservative predisposition to bracket off questions about the structure of a society, about the distribution of wealth and power for example, and to concentrate instead on questions about the behaviour of individuals within that (apparently fixed) social structure” (Tesh, 1988, p.161).

## Partnership insider/outsider research

The research team strongly believed this research should be part of the solution (redressing harm caused), as opposed to perpetuating or contributing to the problem (the perpetuation of marginalisation and/or harm). Research, like State Care also has a colonial history. Smith (1999) states.

‘It is surely difficult to discuss research methodology and indigenous peoples together, in the same breath … without understanding the complex ways in which the pursuit of knowledge is deeply embedded in the multiple layers of imperial and colonial practices.’ (p. 2)

The general trend of research into indigenous people’s lives in Aotearoa New Zealand in the past has been for the ‘research story’ teller to be an outsider who gathered the stories of ‘others,’ collated them and generalised as to the patterns and commonalities (Bishop, 1996, p. 26). In this research, working in genuine partnership with research survivors of State Care rather than doing research ‘to them’ was crucial to upholding the mana of survivors and the research. Key to the methodology was adapting research practices (iterative analysis) through genuine partnership with insiders (those who had experienced State Care abuse).

Due to the scope and impact of State Care on Māori whānau in Aotearoa New Zealand, just about every researcher on the team had some experience or connection to the State Care system, if not directly affected, they had whānau who had been impacted[[1]](#footnote-2). Therefore, moving beyond strict outsider/insider dichotomies in this research was important. However, the team emphasised the relative nature of researchers’ identities and roles (Kerstetter, 2012). This was particularly important when examining the power held within the research team and the privileging of those voices who may hold less power through marginalising research/ academic processes.

Insider researchers reviewed all aspects of content development in this report. These team members are highly experienced researchers who have published their experiences as academics and research practitioners. Their networks and ability to engage key informants through their relationships has been vital to this research. Non-Māori researchers have also been involved in this research. They have entered the research as Te Tiriti o Waitangi partners.

There are distinct advantages in a team research approach, particularly for integrating diverse perspectives. Louis and Bartunek (1992) argue that research teams in which one or more members are relative insiders to a setting and one or more members are relative outsiders, offer distinct advantages for integrating diverse perspectives. Insider/outsider partnership methodologies have been used in research previously with indigenous communities (Rewi, 2014; Moyle, 2014; Dew, McEntyre & Vaughan, 2019).

Our own research was conducted in sequential phases that were iterative – informing the next phase.

## Phase 1: Literature and document review

This research provides the basis for the Crown’s narrative, to support agencies to better understand the nature of Māori (including children, parents, whānau, hapū, iwi and communities) involvement with the care system from 1950 to 1999. The research examined the causes and impacts of Māori over-representation and how or if, services and systems changed after the implementation of Puao- te-Ata-Tū and the 1989 Children, Young Persons, and their Families Act (the 1989 Act).

### Working with Crown agencies

Crown agencies have primary responsibility for their records and hold registers of material transferred to Archives New Zealand. Records on individuals (such as client case files) are held in strict confidence by agencies and by Archives New Zealand (the storage location of files on individuals depends on the date range). Archives New Zealand contains records created and used by the New Zealand Government, dating from around 1840 to the recent past.

Ihi Research met with researchers/data analysts from each of the Crown agencies involved and the Crown Secretariat, to discuss the records held and relevance to the research. Many of the Crown agencies had already compiled information for Royal Commission, some of this was shared with Ihi Research.

Permission was granted by several Crown Agencies to access reports published by the Crown held in archives. No personal information or client information was collected or viewed. Where the Crown agencies were unsure of the content of reports, the report were sent to the agency by Archive for permission, prior to Ihi Research viewing the records.

Ihi Research intended to access records and documents through Archway, the online database for records held at Archives New Zealand. Three researchers from Ihi Research received training from Archives staff. Ihi Research accessed predominantly internal reports, correspondence and publications rather than institutional records, although some Campbell Park records were reviewed.

### Challenges of document review

There were significant challenges accessing Crown records from the research period[[2]](#footnote-3). The records transferred to Archives New Zealand have mixed levels of metadata (that is, the high-level information held about a record or file’s contents) depending on the date ranges of the records. Similarly, records held by agencies are also described at varying levels of detail, reflecting variations in record-keeping practice within agencies over time.

Having less metadata for older physical files can make it slower to identify all relevant records within a category. It can make it very difficult to identify and extract information on specific ethnicity. For example, pre-1980s personal files often did not record ethnicity so identifying impacts on Māori survivors will involve reviewing the contents of large numbers of files to try to confirm if they relate to someone who is Māori.

There are known gaps in records, particularly where record responsibilities have been within separate entities such as district health boards (previously hospital boards and area health boards) and schools. Records prior to the Archives Act 1957 are often incomplete.

We attempted to review:

* All policy and legislation related to children and young people in the care of DSW that was in place from 1950 to 1999, including departmental guidance documents,
* Policy, legislation and guidance that specifically relates to the education of tamariki Māori,
* Anything specific to Māori in psychiatric care,
* Anything specifically related to the apprehension of Māori by Police (particularly Māori young people) and Māori in the Court system.

As highlighted in previous sections of this report, our experience of making sense of the ‘evidence-base’ related to Māori experiences of State Care between 1950 – 1999 has contributed to our understanding of structural and systemic racism. This has been due to:

* Insufficient, patchy and poor-quality ethnicity data collection across State Care institutions.
* The loss of key documents related to State Care institutions, including the destruction of evidence (Stanley, 2016).
* The use of racist, deficit terminology terms in archival records such as ‘half-caste’; making judgements about ethnicity based on skin colour and lumping the ‘Brown’ children together (as seen in Campbell Park Ministry of Education Records - “Māori and Pacific children are the majority”.
* Reports by various Ministries which are identified as being on their websites (yet not available through their websites).
* Lack of adequate Ministerial oversight, commitment to and monitoring of key policies in action (such as Puao-te-Ata-Tū).

In March 2021, we were still negotiating with the Ministry of Education about gaining access to residential special school’s Annual reports and School Reports, additional data into psychiatric and health residences. We were able to access this data in April 2021 with the help of key Ministry personnel. There is currently a project underway to reclassify archival data, specifically that which relates to Māori, so that information is more readily identifiable and retrievable.

While the research is strongly ground in documentary evidence, there were limitations in the existing data. For this reason, a series of interviews were planned and conducted by the research team to support the findings.

### Integrative literature review

An integrative literature review ‘is a form of research that reviews, critiques, and synthesises representative literature on a topic in an integrated way such that new frameworks and perspectives on the topic are generated’ (Torraco, 2005, p. 356). It is a method that permits the presence of diverse sources and methodologies (including experimental and non-experimental research) and has the potential to contribute significantly to policy design and evidence-based practices. Integrative reviews can clarify concepts and review theories by presenting an overview of the present state of a phenomenon. In this way an integrative literature review contributes to theory development. This is done by analysing and highlighting methodological issues and debates, whilst pointing out gaps in current understandings. It provides evidence that has direct applicability to practice and policy (Torraco, 2005).

Importantly the integrative literature analysis identified main themes as well as significant gaps in the evidence-base, that informed the second phase of data collection and analysis. In keeping true to the whakataukī, understanding the historical context is critical to understanding why and in what ways Māori are over-represented in the State Care system. This means understanding the historical context that informed policy decisions before 1950 and to 1990.

Our experience in conducting other high-quality integrative literature reviews related to Māori experiences in the state system, has highlighted the value of leveraging the expertise of key advisors, particularly their connections and ‘insider’ knowledge. We worked collaboratively with key staff at The Crown Secretariat and Crown Agencies to undertake an initial scan of documents readily available. This provided an opportunity to identify examples of on ‘the margins’, not typically found in mainstream empirical or grey literatures.

The initial search terms were to be agreed in collaboration with the Crown Secretariat and key Crown Agency staff and included,

* Terms such as ‘Māori’ ‘Māori’ ‘native’ ‘children’ ‘juveniles’ ‘maladjusted’ ‘delinquents’ ‘adults’ and ‘family’ ‘whānau’.
* 'State Care’ ‘wards of the state’ ‘foster care’ as well as ‘Child Welfare’, ‘Department of Social Welfare and Child, Youth and Family’ ‘residences’ as well as Education, Justice and Social Welfare
* Review of literature and primary sources concerning the development and implementation of Puao-te-Ata-Tū and the 1989 Act up to 2000.

To determine the extent of differential treatment the review included analysis of Pākehā/New Zealand European children and families between the same time frames. The search focussed on material produced between 1950 and 2000 and included:

* Unpublished and published literature and reports; and
* Masters/PhD theses relevant to the review

Key phrases were searched in:

* Recently published literature by using the Social Science Citation Index (SSCI) or the Web of Science
* Google scholar
* INNZ (an online index of New Zealand journal articles)
* Australia/New Zealand Reference Centre & MasterFILE Premier (EBSCO databases)
* AlterNative
* MAI Journal
* ProQuest
* Kiwi Research Information Service (https:// nzresearch.org.nz/)
* Matapihi/ DigitalNZ (https://digitalnz.org)
* Webpages, documents and reports associated with Education Department residential schools for ‘maladjusted children’ such as Fareham House, Holdsworth, Kohitere, Epuni Boys’ Home, Allendale Girls’ Home, Mirimar Girls’ Home, Auckland Boys’ Home, Christchurch Boys’ Home, Lower Hutt Boys’ Home as well as the Adolescent Unit at Lake Alice Hospital.
* Webpages, documents and reports from Ministry of Social Development (MSD); Alcohol and Drug treatment Facilities, Human Rights Commission (HRC) as well as Health Camps etc

The reference lists of identified publications and source material were hand-searched to identify additional relevant publications. Finally, other stakeholders who have expertise in the field of Māori experiences of State Care between 1950- 1999 were consulted for source material not found by the electronic database search. Literature reviews and interpretative studies conducted after the year 2000 were also examined to gain more contemporary analysis.

### Inclusion and exclusion

Inclusion of literature sources was conducted through peer review by two Ihi researchers experienced in integrative literature reviews and Māori experiences of intergenerational abuse in State Care. This was conducted against a set of clear inclusion criteria constructed to align with the different parts of the literature review as determined by the research questions.[[3]](#footnote-4)

### Analysis

Analysis has involved determining how and in what ways the literature represents the central issue of Māori experiences of State Care during the timeframes of 1950-1999. Data analysis integrated within literature reviews requires that the data from primary and secondary sources are ordered, coded, categorised, and summarised into a unified and integrated conclusion about the research problem (Cooper, 1998).

A thorough interpretation of primary sources, along with an innovative synthesis of the evidence, were the goals of the data analysis stage. Critical analysis involved deconstructing the topic into its basic elements. These included the history and origins of the topic, representation of Māori survivors of abuse (gender, age, dis/ability, sexuality, rural/urban location), as well as Māori whānau and staff, their lived experiences and voices. The literature review was used to identify the types of practices used in State Care institutions that Māori and Pākehā children and young people experienced. The review also involved identifying Te Tiriti o Waitangi interests and evidence of decision-making. Analysis meant identifying the main concepts, the key relationships through which the concepts interact, research methods and applications of the topic.

Information on the total number of articles identified and screened was included in an electronic matrix. This matrix records the number of included literature sources and key findings from analysis. Thematic analysis was employed with all included literature sources. Key gaps that emerged through analysis, have formed the basis of interviews.

### Table of literature sources

Information on the total number of articles identified and screened was included in an electronic matrix. This Matrix records the number of included literature sources and key findings from analysis. Thematic analysis was employed with all included literature sources. Key gaps that emerged through analysis, formed the basis of interviews. Four hundred and eighty-two sources were reviewed for this work. Table 9.1 indicates the type of sources reviewed.

Other includes, personal communication, affidavit, conference papers, and submissions to government.

Table 9.1. List of sources

Thesis 40, journal 168, web 14, book 65, book chapter 27, report 103, research paper 9, news article 7, other 49, total 482.

## Phase 2: Interviews

The purpose of the interviews/focus groups/ wānanga is to create context to the desk-based work and understanding whether those policies were achieving their purported aims, whether they were implemented as specified, unintended effects, actual effects and to fill any gaps in knowledge exposed by the review.

Whanaungatanga ensures that strong, positive relationships underpin all our interactions with research informants and partners. This value demands that we, as researchers, build connections with the Māori communities we work in for the life cycle of this project and beyond. Whanaungatanga ensures we capture, create, nurture, grow and protect the mātauranga shared with us during this project, not for our own benefit or gain, but for the benefit of whānau. Whanaungatanga demands that we engage with our participants in a way that is mana-enhancing, respectful of each individual and the collective mauri and whakapapa.

Utilising a partnership approach in the design ensures the voice and experiences of our participants are privileged throughout the process. We see this as an essential part of Māori centred design, whānau rangatiratanga is always central to our data collection, analysis and presentation. We do this by involving research participants in the research process, returning the data to the participants (known as member checking) and ensuring informants have authority over their own narrative. This includes seeking their permission to use specific quotes.

Our primary strategy for working with whānau is to follow tikanga and that whānau determine the tikanga, as it is their place, and their story. Our researchers follow an engagement tikanga, first articulated by Linda Smith in 1999.

* Aroha ki te tangata (a respect for people)
* Kanohi kitea (the seen face, present yourself face-to-face) - even if this is via zoom/video conference
* Titiro, whakarongo … korero (look, listen … speak)
* Manaaki ki te tangata (share and host people, be generous)
* Kia tupato (be cautious)
* Kaua e takahia te mana o te tangata (do not trample over the mana of the people)
* Kaua e mahaki (do not flaunt your knowledge).

(Cram, 2009; Smith, 1999)

When whānau have the information, they need and are well supported, interviews are successful. We provided the opportunity for participants to view the questions before the interview, ask questions and make suggestions, and invited them to bring whānau support with them. Meeting kanohi ki te kanohi, we offered them the opportunity to decide where the interview is held, always providing a neutral option such as an office, or meeting place.

Once participants had been identified a researcher made contact, usually by telephone, (followed by an email/letter) to explain the purpose of the research and inviting the participant to be part of the research. If they agreed to be interviewed, either on their own or with others, a suitable time was agreed on. This included an agreement as to how the engagement would occur – kanohi ki te kanohi, zoom, or telephone.

As the project is iterative, we did not know how many interviews or focus groups were required to address the knowledge gaps emerging from document and literature analysis. The desk-based research highlighted information gaps and information that needed to be tested against real-life experiences of individuals or whānau. Therefore, every interviewee had an interview schedule specifically designed for their role, interest, and experience. Not all those who were approached agreed to be interviewed. Māori researchers interviewed Māori participants. The roles assigned to the interviewees are indicative of the positions they held during the research period.

### Ethical Considerations

Ethical approval for the project was sought through the Evidence Centre: Te Pokapū Taunakitanga at Oranga Tamariki.

Participant information sheets and consent forms were forwarded, and consent forms were signed by all participants.

Participants decided where the interview should be held. Some participants gave us copies of correspondence, papers and material that they had kept, as evidence of their engagement in the State Care system. All data is kept secure and will be destroyed one year following release of the report.

Interviews were digitally recorded and then transcribed. The transcriptions were analysed manually using thematic coding according to the research questions. Transcribers signed confidentially agreements. Interview transcripts were sent back to participants if requested, quotes used for the report were checked by the informants, to ensure the accuracy of comments made. Participants were given an opportunity to change or amend their quotes, and to remain confidential. In the body of the report those who chose to remain anonymous are referred to by their role.

Table 9.2. List of participants

There were 26 interview participants in total. 19 participants were Māori, and 7 participants were non-Māori. Participants included 5 Senior Public Servants, 7 Social Workers, 1 Social Worker/Mātua Whāngai worker, 1 Mātua Whāngai worker, 1 Statistician, 1 Minister of the Crown, 1 Kaumātua and Iwi Leader, 2 Public Servant Researchers, 1 Wātene Māori Representative, 1 Public Servant in DSW, 1 Activist, 1 Family Home Parent, 1 Kaumātua Social Services, 1 Sector Volunteer and 1 Māori Provider.

## References

Aldridge, J. (2015). Participatory Research: Working with Vulnerable Groups in Research and Practice. Bristol: Policy Press.

Bishop, R. (1996). Collaborative Research Stories: Whakawhanaungatanga. Palmerston North. Dunmore Press.

Bishop, R. (1999). Collaborative Storytelling: Meeting Indigenous Peoples' Desires for Self-Determination in Research. Indigenous Education around the World Workshop. World Indigenous People's Conference. Albuquerque, New Mexico, June 15-22, 1996. Retrieved from https://files.eric.ed.gov/fulltext/ ED467396.pdf

Bishop, R., & Glynn, T. (1999). Culture counts: Changing power relations in education. Palmerston North, NZ: Dunmore Press.

Bradley, J. (Ed.). (1997). Kei konei tonu matou: We are still here. Adoption and Healing. Proceedings of the International Conference on Adoption and Healing. Wellington: Uniprint.

Brayboy, B. (2005). Toward a Tribal Critical Race Theory in Education. The Urban Review, Vol. 37, No. 5, December 2005 (2006) DOI: 10.1007/s11256-005-0018-y Published Online: March 14, 2006

Cooper, H. (1998). Applied social research methods, Vol. 2. Synthesizing research: A guide for literature reviews (3rd ed.). Sage Publications, Inc.

Cram, F. (2009). Maintaining Indigenous voices. In D. M. Mertens & P. E. Ginsberg (Eds.), The handbook of social research ethics. Thousand Oaks, CA: Sage Publications.

Cunningham, C. (1998). A framework for addressing Māori knowledge in research, science and technology. In Te Pumanawa Hauora (Ed.), TeOru Rangahau: Māori Research and Development Conference (pp. 387- 397). Palmerston North: Te Putahi A Toi, Massey University.

Dew, A., McEntyre, E. & Vaughan, P. (2019). Taking the Research Journey Together: The Insider and Outsider Experiences of Aboriginal and Non-Aboriginal Researchers. Forum Qualitative Social Research 20(1), Art. 18,

Durie-Hall, D. & Metge, J. (1992). “Ka Tü te Puehu, Kia Mau: Māori Aspirations and Family Law” in Henaghan, M. & Atkin, W. (eds) Family Law Policy in New Zealand, Oxford University Press, Auckland.

Hiroa, T.R. (1970) The coming of the Māori. Wellington. Whitcombe & Tombs, 1950. Reprinted in 1970.

Kerstetter, K. (2012). Insider, Outside or somewhere in between: The impact of researcher’s identities on the community-based research process. Journal of Rural Social Sciences, 27(2), 2012, pp. 99–117. Southern Rural Sociological Association.

 Louis, M. R., Bartunek, J. M., (1992). Insider/Outsider Research Teams: Collaboration Across Diverse Perspectives. Journal of Management Inquiry. 1992;1(2):101-110. doi:10.1177/105649269212002

Love, C. (2002). Māori perspectives on collaboration and colonization in contemporary Aotearoa/New Zealand child and family welfare policies and practices. Paper presented at the Positive Systems of Child Welfare Conference, Waterloo, ON.

Mikare, A. (1994). Māori women: Caught in the contradictions of a colonised reality. Waikato Law Review 1994: 2. Retrieved from https://www.waikato.ac.nz/law/research/waikato\_law\_review/pubs/ volume\_2\_1994/7

Mikaere, A. (2011). From Kaupapa Māori Research to Re-Searching Kaupapa Māori: Making Our Contribution to Māori Survival. Key-note address at the Kei Tua o Te Pae hui proceedings – The Challenges of Kaupapa Māori Research in the 21st Century. Pipitea Marae, Wellington 5–6 May, 2011, New Zealand Council of Educational Research. https://www.nzcer.org.nz/system/files/Hui\_Procedings v3\_Web\_1\_2.pdf

Moyle, P. (2014). A model for Māori research for Māori practitioners. Aotearoa New Zealand Social Work. Issue 26(1).

Penetito, W. (2011). Kaupapa Māori education: Research as the exposed edge. Key-note address at the Kei Tua o Te Pae hui proceedings – The Challenges of Kaupapa Māori Research in the 21st Century. Pipitea Marae, Wellington 5–6 May 2011, New Zealand Council of Educational Research. https://www.nzcer. org.nz/system/files/Hui\_Procedings v3\_Web\_1\_2.pdf

Pihama, L., Cram, F., Walker, S. (2002). Creating methodological space: A literature review of Kaupapa Maori research. Canadian Journal of Native Education; 2002; 26, 1; Research Library pg. 30

Pipi, K., Cram, F., Hawke, R., Hawke, S., Huriwai, T. M., Mataki, T., et al. (2004). A research ethic for studying Māori and Iwi Provider success. Social Policy Journal of New Zealand, 23, 141–153.

Pitama, S. M. (1997). The effects of traditional and non-traditional adoption practices on Māori mental health: Adoption and Healing. Proceedings of the International Conference on Adoption and Healing. Wellington: Uniprint.

Reid, J., Rout, M., Tau, T. M., & Smith, C. (2017). The colonising Environment: an aetiology of the trauma of settler colonisation and land alienation on Ngāi Tahu whānau. Christchurch: Ngāi Tahu Research Centre, University of Canterbury, NZ.

Rewi, T. (2014). Utilising Kaupapa Māori Approaches to Initiate Research. MAI Journal. Vol. 3, Iss. 3. Retrieved from http://www.journal.mai.ac.nz/sites/default/files/MAI\_Jrnl\_3%283%29\_Rewi02.pdf

Sampson, E. E. (1993). Psychology, gender, and theory. Celebrating the other: A dialogic account of human nature. Westview Press.

Smith, L. T. (1999). Decolonizing methodologies: research and indigenous peoples. Dunedin, NZ: Zed Books; University of Otago Press.

Stanley, E. (2016). The Road to Hell: State Violence against Children in Postwar New Zealand. Auckland University Press.

Tesh, S. (1988). Individualism and science. In S. Tesh (Ed.), Hidden arguments: Political ideology and disease prevention policy. New Brunswick, New Jersey: Rutgers University Press.

Torraco, R. J. (2005). Writing Integrative Literature Reviews: Guidelines and Examples. Human Resource DevelopmentReview.Retrievedfromhttps://journals.sagepub.com/doi/10.1177/1534484305278283

Waitere-Ang, H., & Johnston, P. (1999b). If All Inclusion in Research Means is the Addition of Researchers That Look Different, Have You Really Included Me At All? Paper presented at 1999 AARE - NZARE Conference, Global Issues and Local Effects: The Challenge for Educational Research, Melbourne.

## List of tables

[Table 9.1. List of sources 17](#_Toc87175434)

[Table 9.2. List of participants 20](#_Toc87175435)



# Information Sheet

**Research into Māori involvement in the State Care system 1950– 1999**

Tēnā koe,

The Crown Secretariat is responsible for the Crown Response to the Royal Commission of Inquiry into Historical Abuse in State Care and in the care of Faith-based Institutions. Ihi Research has been contracted by the Crown Secretariat to undertake research into Māori involvement in the State Care system 1950-1999. Ihi Research is an independent kaupapa Māori research company (www.ihi.co.nz).

**What is the focus of the research?**

The Crown Secretariat wants to understand the causes of over-representation of Māori in the State Care system[[4]](#footnote-5), Māori experiences of the system, and how services and systems changed after the implementation of Puao-te-Ata-Tū and the 1989 Children, Young Persons and their Families Act (the 1989 Act).

**Why are we doing this research?**

The Royal Commission’s terms of reference specifically require it to give “appropriate recognition to Māori interests, acknowledging the disproportionate representation of Māori, particularly in care”. In addition, the Royal Commission has announced it has launched eight investigations into different themes and settings, one of which is focussed on Māori.

Ihi Research needs to understand what sits behind Māori involvement with the State Care system, its impacts, and changes over time. This will help us to provide the Crown Secretariat and Royal Commission with the information it needs for the inquiry. It will also help inform agencies’ decisions on future policies, practices, and services for Māori across the State Care system.

**How is the research structured?**

The research has been designed in three parts:

* Part A: Asks about Māori over-representation in the State Care system and the link with colonisation, land alienation, urbanisation and racism.
* Part B: Asks about Māori experiences of the State Care system (including that of Māori staff).
* Part C: Asks about the impact of changes to the State Care system, in particular the impact of the 1986 report Puao-te-Ata-Tū and the implementation of the Children, Young Persons and their Families Act (1989).

All three parts have a significant desk-based element. However, Part B and Part C involve interviews with key participants to fill gaps in the documentary evidence available.

We have identified some gaps in the desk-based review and are focused on the following questions.

* 1. How have Māori staff experienced working in the State Care system? Have they felt listened to, or able to contribute? Have they felt supported?
	2. How has the number of Māori staff and the experience of Māori staff changed over time? What are the experiences of Māori with the agencies responsible (including service providers contracted by agencies) for the care of tamariki Māori and vulnerable adults?
	3. What initiatives have been generated and led by whānau, hapū, iwi and communities to cope with tamariki Māori over-representation in the State Care system and the impact of this?

**What does your participation in this research mean?**

You have been identified as someone who could help us understand how the State Care system was experienced by Māori staff as well as the initiatives generated and led by whānau, hapū, iwi and communities to cope with tamariki Māori over-representation in the State Care system.

We would really like to talk with you as part of an individual interview, focus group interview and/or wānanga. We would prefer the interview was kanohi ki te kanohi and at a place of your choosing, but this will depend on COVID-19 alert levels. If you would prefer for the interviews to be held at your home or someone else’s home, two Ihi interviewers will attend. If the COVID-19 alert levels should rise, we will hold the interview via zoom or telephone. If you choose to participate, a small koha (up to $50, usually as a voucher/petrol or supermarket) will be given to you to compensate for your time and travel expenses.

The interview will take approximately 45-60 minutes. To ensure we represent your views faithfully the kōrero will be recorded using a digital recording device. However, you can choose not to have your interview digitally recorded. In this case there will be two interviewers and one of them will take notes. All interviews will be transcribed, and a copy of your transcript will be sent back to you to confirm the accuracy. If you agree to participate in an interview, you are welcome to bring along a support person. It is important that you feel comfortable. There may be instances where you disclose information that could be upsetting or distressing. You are entitled to access support and you will be provided will a list of support services/supervision at the time of the interview.

If you choose to take part in a focus group interview or wānanga, it is important that you keep details of the group discussion confidential. This means that you will not discuss details of the focus interview/ wānanga and/ or what has been shared. This includes the names of the people attending and the contents of their discussion. It is important that everyone feels safe and comfortable to participate fully.

 You are under no obligation to accept this invitation to participate in this research. If you do choose to participate, you have the right to:

* Decline to answer any particular question/s.
* Withdraw at any time and information you have contributed at any time up until the report is written.
* Ask any questions about the research at any time during your participation.
* Provide any information on the understanding that your name will not be used, and you will not be identified.

All information provided is confidential. However, it is important to note that Ihi Researchers will only break confidentially when there is serious danger in the immediate or foreseeable future to you or others.

All interview recordings will be listened to only by members of the evaluation team and a professional transcriber. If we use a quote from your interview, we will disguise your identity. You will not be identified (unless you wish to be). Interview transcribers have signed confidentiality agreements. All interview data, including audio files and written interview transcriptions will be securely locked in a filing cabinet or a password protected file for the period of 1 year after the completion of the research and then destroyed. The information you provide will be analysed. We will send back emerging themes to you so that you can comment on these.

If you have any questions or concerns, please do not hesitate to contact me.

Nāku noa, nā

Dr Catherine Savage Director of Ihi Research

catherine@Ihi.co.nz | 027 777 9111


# Consent Form

**Research into Māori involvement in the State Care system 1950– 1999**

Full Name:

I have read the Information Sheet and had the research explained to me.

I am aware that participation in this research is voluntary and I understand the information will be kept confidential.

Any questions that I have asked, have been answered and I understand that I may ask further questions at any time.

All information will be in a password protected file and stored for a period of 1 year after the publication of the report/research and will then be destroyed.

I understand that my identity will not be revealed in my part of the research. Please tick the boxes if you agree.

* I agree to participate in this study under the conditions set out in the information sheet.
* I give consent for my interview to be digitally recorded and transcribed.
* I give consent for hand-written notes to be taken for my interview and for these to be transcribed.
* I give consent for my comments to be included in the research.

Please sign and date this consent form.

Signature: Date:

1. This is discussed in more depth in Chapter 4. The Impact of the system on Māori. [↑](#footnote-ref-2)
2. For further details see the Introduction. [↑](#footnote-ref-3)
3. The research questions have been outlined in the Introduction of this report. [↑](#footnote-ref-4)
4. The “state care system” is defined in the Royal Commission’s Terms of Reference as formal and informal arrangements in the following care settings: social welfare settings, health and disability settings, educational settings, and transitional and law enforcement settings. These include, for example: all schools (day and residential), early childhood centres, psychiatric institutions, day and residential disability services, Police cells, Borstals, children’s homes, foster care arrangements and adoptions. They also cover service providers who have been contracted by State agencies to provide care services. [↑](#footnote-ref-5)