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**My Tūpuna were Houseless once too:  
Aspirations of 'home' for Rangatahi Māori in Transitional Housing**

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of the requirements for the degree

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## Abstract

This research explores the concept of 'home' for rangatahi Māori experiencing housing insecurity and residing within a transitional housing service in Kirikiriroa, Hamilton. Conducted in partnership with Kirikiriroa Family Services Trust (KFST), a kaupapa Māori community housing provider, this study aimed to identify rangatahi perceptions of 'home' and aspirations of 'home' to contribute towards strategies for better housing supports and brighter rangatahi futures. A cohort of seven rangatahi Māori participants were involved in this study (all who identified as female; aged 15-19 years old). At the time of this study, rangatahi participants were residing in Kirikiriroa, experiencing housing insecurity and were living within a transitional house provided by KFST, either with whānau or independently. Guided by Kaupapa Māori methodology, there were a mixture of qualitative methods used to capture rangatahi voices, including *Whakawhanaungatanga*, *Sticky Notes Brainstorms*, *Rangatahi Wānanga* and *Thematic Analysis*. Through this data analysis process, a visual mind map was generated to draw out the key findings from the three main research areas: rangatahi aspirations for home; the current realities of home; and how to build a bridge to a better future. Key findings from this research conclude that: (1) Rangatahi need strength-based support; (2) Rangatahi need a permanent and stable place to call 'home'; (3) Rangatahi need supportive adults in their life who they can trust; (4) Rangatahi need encouragement to realise their aspirations; (5) Rangatahi opinions matter; (6) Rangatahi experience contradictions; and, the need to (7) Prioritise intervention over punishment. For policy and decision-makers, these findings suggest that rangatahi Māori voices should be included in urban design process and that more Māori solutions should be utilised within this urban context. For researchers, the study highlights the importance of advancing Māori housing aspirations and deepening understandings of 'home' for rangatahi Māori living independent of their whānau.

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## Glossary: Te Reo Māori

Below is a partial glossary of te reo Māori words used throughout this dissertation.

### Te reo Māori kupu

Āhurutanga	warmth, comfort
Aotearoa	New Zealand
Awa	river
Hapū	sub-tribe
Hawaiki	ancestral homeland
Hōhā	annoying
Hou	new
Iwi	tribe
Kaimahi	worker
Kaitiakitanga	stewardship, guardianship
Karakia	prayer
Kaupapa	topic, plan
Kawhia	a small town on the West Coast of the North Island
Kirikiriroa	Hamilton
Kōrero	talk
Kotahitanga	unity, togetherness

Mana Motuhake	seperate identity, self-government
Manaakitanga	hospitality, support
Mātauranga	knowledge
Maunga	mountain
Mauritanga	life force
Mokopuna	grandchildren, descendant
Pātea	freed from burdens; a small town in Taranaki
Raiatea	an island in French Polynesia
Rangatahi	younger generation, youth
Rangatiratanga	right to exercise authority
Tamariki	children
Tangata Whenua	local people
Taranaki	a region in the west of the North Island
Te Ika-a-Maui	North Island
Te Moana-nui-a-Kiwa	Pacific Ocean (the great ocean of Kiwa)
Tino Rangatiratanga	self-determination, sovereignty
Tūpuna	ancestors
Tūrangawaewae	place where one has the right to stand
Waiata	song

Wairuatanga	spirituality
Waka hourua	double canoe
Waka	canoe
Wānanga	to meet and discuss
Whakaaro	thought, idea
Whakamana	empower
Whakapapa	geneology
Whakataukī	proverb
Whānau	family
Whānaungatanga	relationship, sense of family connection

## Ko wai au?

### Tōku Whakapapa

*Ko Aotea tōku waka*

*Ko Turi te ariki nui*

*Ko Rongorongo te kuia*

*Ko Taranaki me Tongariro ōku maunga*

*Ko Oeo me Kapuni ōku awa*

*Ko Oeo me Waiokura ōku marae*

*Ko Ngāti Tū me Ngāti Tamaahuroa ki Tītahi ōku hapū*

*Ko Ngāruahine, Ngāti Ruanui, Ngāti Tūwharetoa, Ngāi Te Rangi me Ngāti Kahungunu ōku iwi*

*Ko Turake tōku pāpā*

*Ko Gaye tōku māmā*

*Ko Dillon rāua ko Travis ōku tungane*

*Ko Alicia tōku tuakana*

*Ko Kayla Miriama Manuirirangi tōku ingoa*

### My Whakapapa of Ideas

Before we begin, I think it's important to introduce myself. As a descendant of Aotea waka and Taranaki maunga, I stand proudly in my whakapapa. As a wāhine of both Māori and Pākehā descent, I have always walked in two worlds. As an early career researcher, I want to acknowledge that my whakapapa, my positionality, has significantly shaped my ideas and my worldview. Taonui (2015) describes whakapapa as laying one thing on top of the other, acknowledging that one thing cannot exist in isolation. I also want to acknowledge the Māori academics who have created opportunities for taura Māori like me, not raised in te ao Māori, to begin our reclamation journey within the context of a Western academic institute. The reality is, many of us were born into a colonial context where our own language was not our birth right, where our own culture felt like a distant relative, and feelings of not being Māori enough never left. For those of us who have grown up attending mainstream schools, university provides a pathway to reconnect with our own culture and identity as Māori. Although some may argue that true reclamation cannot occur within

a Western institute, options like full immersion te reo Māori courses, decolonial literature or papers about mātauranga Māori have been critical steps to reconnect with our taha Māori. Like others, I was born into a narrative where, to progress, our tūpuna had to move away from ‘things Māori’ and toward a European way of living.

Assimilation was not only coerced but strategically encouraged. As my great grandfather Turake Manuirirangi (n.d.) wrote in a *Manaiā Jubilee Magazine*, “many times the white man would encourage the older Māori to learn their way of life stressing mainly the importance of education and schooling for their young children” (p. 28). I think of education like a hammer – depending on who wields it, it can be used as either a weapon of colonial destruction or as a tool to build on the growing body of Māori research. Education is carried through language, and as Thiong’o (1986) states, language is a carrier of culture and the foundational process through which culture evolves. When language is lost, culture is lost. When language is reclaimed, culture is reclaimed. The hope for this dissertation is to add to the growing body of work that is kaupapa Māori research.

## Chapter 1: Introduction

*'Ko Aotea taku waka*

*Ko Tipuahororangi te tatā*

*Te hoe ko Kautu-ki-te-rangi*

*Nga tai e, Riwaru...'<sup>1</sup>*

### 1.1. My tūpuna were 'houseless' once too

My tūpuna were 'houseless' once too. On their extraordinary voyage from Raiatea to Aotearoa, they left their place of dwelling in search of a new place to call home. Like many waka hourua that departed during the great migration, Aotea waka embarked on a journey of more than 3,000 kilometers across the vast expanse of Te Moana-nui-a-Kiwa to the land of the long, white cloud. Upon their arrival at Kawhia, located on the west coast of Te Ika-a-Māui, the rangatira Turi and his 33 passengers of Aotea waka were still in search for a place to call home (Te Ara – The Encyclopedia of New Zealand, n.d.). They proceeded to walk more than 300 kilometers to the southern region of Taranaki. Exhausted from their great trek, it was here that they finally arrived at a “river that flows towards the setting sun” (*Turi of ancient times*, n.d.). They called their new home Pātea - meaning freed from burdens. Despite facing periods of ‘housing insecurity’ on their voyage, my tūpuna of Aotea waka provide inspiration for us today through their ability to create a sense of ‘home’ in new lands, across different contexts and amidst changing environments.

### 1.2. Home was a place they were freed from burdens

Why did my tūpuna name their first home *Pātea* - meaning freed from burdens? Perhaps, to them, home was not merely a physical dwelling but a state of being only realised once all burdens had been lifted. Through this name *Pātea*, were they expressing the burdensome nature of being without a physical dwelling? Home was a place they were freed from burden. How did my

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<sup>1</sup> From the waiata *Ko Aotea* of the South Taranaki – Whanganui region.

tūpuna create a sense of home for themselves, and what insights can be drawn from their experiences in the context of transitional housing? As Māori, we have experienced periods of houselessness before, yet we have found ways to establish and re-establish a home in Aotearoa. When we reflect on our ancestral waka navigation journey, we are reminded of who we are as a people – we are navigators, we are way finders. By starting this literature review with ancestral journeying, there is a deliberate reframing around narratives of housing insecurity. Our tūpuna were not homeless on their voyage; they were merely finding a way home. This perspective provides meaningful insights into how we should view our rangatahi Māori who are navigating through transitional housing today. Rangatahi who experience housing insecurity are not necessarily homeless; rather they are navigating the turbulent waters and complexity of the social housing system in search for a new place to call home. Do you feel the shift? One narrative provides an undercurrent of hopelessness, and the other of hope.

### **1.3. Rangatahi Houselessness**

The distinction between *house* and *home* is central to this study and will be explored in greater depth later in the literature review. For this study, *house* refers to a physical structure, whereas *home* refers to a sense of belonging, connection and identity. To avoid implying that individuals without a house also lack belonging or identity, the terms *homeless* or *homelessness* will be avoided. Throughout this dissertation, instead, the terms *houseless* and *houselessness* will be used to refer to individuals who are experiencing housing insecurity. This shift is to emphasise that the absence of a physical dwelling does not also imply a lack of belonging. It reflects a deliberate attempt to challenge housing terminology and reframe the narrative often associated with deficit-based terms such as *homeless* or *homelessness*.

Houselessness is synonymous with severe housing deprivation and refers to “people living in severely inadequate housing due to the lack of access to minimally adequate housing” (Amore et al., 2013, as cited in Amore et al., 2021). According to Statistics NZ (2024), the ‘NZ definition of homelessness category’ encompasses four primary living situations: 1) Without Shelter - individuals sleeping roofless/rough, in improvised dwellings, or mobile dwellings; 2) Temporary Accommodation - such as emergency and transitional accommodation, or commercial short-term accommodation; 3) Sharing someone else’s private dwelling – where individuals reside in

temporarily in severely crowded private dwellings; and 4) Uninhabitable housing – housing that lacks one of more basic amenities. According to the 2018 Census, an estimated 102,123 people in Aotearoa were severely deprived (Amore, Viggers & Howden-Chapman, 2021). By the 2023 Census, this number had increased to 112,500 people, which is approximately 2.3 percent of the national population (Statistics New Zealand, 2024). Despite this overall increase, the number of people residing in emergency and transitional accommodation decreased from 7,929 in 2018 to 5,183 in 2023 (Statistics New Zealand, 2024). This suggests that while the houseless population is growing, the number of people receiving housing supports is decreasing. Recent studies suggest that tamariki and rangatahi (children and young people under the age of 25 years) account for approximately 50% of those experiencing severe housing deprivation in Aotearoa (Amore, Viggers & Howden-Chapman, 2021).

According to *What About the Kids? Identifying Children in the Housing Support System in Aotearoa, New Zealand* (Pehi et al., 2025), rangatahi Māori are overrepresented in houseless statistics yet underrepresented within housing support system data, revealing the failure of the current system in accurately capturing and understanding rangatahi experiences with housing insecurity. Additionally, Amore, Viggers & Howden-Chapman (2021) highlight that among young people experiencing severe housing deprivation, Māori and Pacific represent the largest demographic group. Why are rangatahi Māori and Pacific youth overrepresented among those experiencing houselessness today? Overall, the main purpose of this research is to identify perceptions and aspirations of home for rangatahi Māori engaged in transitional housing services, and ensure they are given an opportunity to express their own aspirations for not only home, but their futures. Furthermore, the key research questions for this project are as follows.

For rangatahi in transitional housing:

- What are their current experiences of home?
- What are their future aspirations for home?
- How can they be supported to achieve their aspirations for home?

#### **1.4. Hawaiki Hou: Focused on Rangatahi Aspirations**

The focus for this research project is to capture rangatahi aspirations for home. This body of work is placed somewhere between the current realities of rangatahi Māori in transitional housing and their aspirations for home. In a keynote speech, Jackson (2019) spoke about the difference between house and home, and that to address issues of houselessness we must first understand what the concept of home means when we think about being and belonging. There is a need to understand more about home for urban Māori, and furthermore, for urban rangatahi Māori who are houseless. Throughout this thesis, I will draw inspiration from our ancestors who navigated across the Pacific with nothing, but sheer willpower and reliance of mātauranga Māori, to establish a home that provided safety, liberation, cultural enrichment and a sense of belonging. This research project is like a waka positioned toward the horizon, still navigating through turbulent seas, but nonetheless moving towards a better future for our mokopuna. Although we may not reach our Hawaiki Hou by the end of this research project, we will hopefully be a little closer to the destination where every rangatahi can experience the fullness of home. As Eru Kapa-Kingi declared on the steps of Parliament at the Hīkoi mō te Tiriti, “board this waka and let’s sail towards our Hawaiiiki mokopuna” with our rangatahi leading the way, as demonstrated through the way we hīkoi (E. Kapa-Kingi, personal communication, November 19, 2024).

## Chapter 2: Literature Review

### 2.1. Historical and current perspectives of Housing and Home

#### 2.1.1. Precolonial Times: Māori creating 'home' in Aotearoa (1300-1800s)

Like the whakataukī, *Titiro whakamuri, kōkiri whakamua*, we understand the importance of looking to the past to move forward (Ruka, 2017). With this, reframing narratives and retelling the stories of our people is a pivotal starting point for this literature review, and one that can guide us as we walk into a non-colonising future (Jackson et al., 2020). To begin, I think it is important to reflect on the time between the arrival of our ancestors in Aotearoa and the onset of colonisation, when Māori lived and thrived on the land. There are many lessons we can learn from our tūpuna who temporarily experienced houselessness on their great voyage across the Pacific and were able to establish a home for themselves in an entirely new context. As Moana Jackson said, Māori had centuries before 1840 to learn, deeply understand and experience this idea of home – “how do we find tūrangawaewae in this land, how do we stand upright in these islands, how do we create a sense of home?” (E-Tangata: Jackson, 2022). Traditions of home were upheld through concepts like *ahi kā*, the idea that land rights belong to those who maintain continuous occupation, and who trace back to primary ancestors that lived on the land (Moorfield, n.d.). Our tūpuna knew how to establish a sense of belonging, connection and home on the land. Therefore, we must look at the issues of today through the eyes of our tūpuna to gain insight into their aspirations for us (Murtola & Walsh, 2020). For Māori living pre-colonially, the environment held the answers to many of the questions we have about home today and guided the way of life to ensure the health and well-being of whānau, hapū, and iwi (Opai, 2021).

#### 2.1.2. Raupatu Whenua (1800s-1900s)

Moana Jackson described colonisation as a home invasion (E-Tangata: Moana Jackson, 2022). Colonisation has left many tangata whenua with no whenua to stand on. Without whenua, we are just tangata. In 1860s, Māori held approx. 80% of land in the North Island; by the 2000s this was reduced to less than 4% (New Zealand History, 2021). Māori have been driven off our ancestral lands, displaced from our tribal homelands, and as a result, obliterated Māori land ownership. The Māori experience of houselessness is inextricably part of the broader story of

“being made landless in our own country” (NZ Herald, 2018). Although this research project does not focus on land confiscation, it is crucial to understand the connection between the loss of Māori land and Māori houselessness. The Native Land Court and the Native Lands Act 1865 are examples of key drivers that changed land titles from communal (hapū/iwi) landholdings to individual ownership, which enabled the purchase and acquisition of Māori land (Boast, 2017). Policies such as these directly challenged the Māori view of communal land ownership and further advanced the colonial agenda of land confiscation.

### ***2.1.3. Urbanisation of Māori (1900s-2000s)***

Prior to colonisation, Māori land titles were grounded in the concepts of ahi kā and whakapapa. However, with “the introduction of a Western socioeconomic system underpinned by individual property rights... the ability for hapū and iwi to assert ahi kaa over whenua [became] increasingly challenging” (Taiapa, Moewaka Barnes, & McCreanor, 2021, p. 149). The acquisition of Māori land by Pākehā and the Crown has contributed to the rapid urbanisation of the Māori population (Groot & Peters, 2016). Over the past century, the movement of Māori from rural to urban areas has had a significant influence on the number of Māori dealing with housing insecurity and experiences of houselessness today. In the mid-twentieth century, approx. 70% of Māori lived in rural areas (Hill, 2012, as cited in Boulton et al., 2021). However, by the 21st century this figure had dropped to under 20% (Statistics New Zealand, 2004). With such a large majority of the Māori population living in urban regions contributing to the ‘urban diaspora’, there are now generations of Māori who do not whakapapa to the land on which they live (Henry & Crothers, 2019). Whakapapa creates a physical connection to one’s maunga, awa and iwi, becoming the living embodiment of what it means to be at ‘home’ (Jackson, 2022).

### ***2.1.4. The influence of economy driven understandings on housing policy***

In addition to the urban migration of Māori over the past century, it is critical to ask – how did we as Māori get to this point of minimal land ownership today? Why is it difficult to enter the housing market? How does this difficulty influence access to social housing? Some of the answers to these questions relate to the rise of political ideologies in Aotearoa, that centre around this idea of neoliberalism. Neoliberalism can be described as a set of policies that focus on free markets,

less government control, privatisation of public services, and the importance of individual choices (Clapham, 2018). Murphy (2019) explains how neoliberal market-driven reforms have significantly changed Aotearoa's social rental housing from 2010 onwards, negatively impacting the tenant experience and exacerbating inequities within the social housing sector.

Key reforms include reviewable tenancies – where instead of stable, long-term rentals there is a short-term period review; government shifts – where competition and efficiency are valued over social outcomes; and stock transfers – where more housing units are being shifted from public management to private, in term shifting the tenant from a citizen to a client (Murphy, 2019). As a result, tenants live with a greater degree of housing uncertainty, increased pressure to maintain housing standards under a consumer-oriented model, and decreased access to publicly owned social housing. The government has also played a significant role in creating a neoliberal market driven economy. McLeay (2023) describes how the actions of previous governments, both National and Labour, have reinforced and supported neoliberal capitalism, through the Special Housing Areas Act 2013 (National-led) and the Housing Legislation Amendment Act 2016 (Labour-led). Despite differing political views, historically, both National and Labour governments have prioritised a market-based approach to housing over public-sector approaches.

#### ***2.1.5. Māori Experiences in a market-driven economy***

Post-colonial land confiscation, compounded by a market-driven economy, have had a significant impact on Māori housing access and well-being (Murphy, 2019). In Aotearoa today, structural barriers to access housing, as well as erosion of land, language, culture and identity, has left many Māori without a home on homeland. Home is a dynamic concept, influenced by social and political factors (Boulton, Allport, & Nee, 2020). Ratana's (2023) recent study, *Room for Rangatahi: Housing Security and Rangatahi Māori*, highlights the failure of successive governments to create policy frameworks that ensure the security of rangatahi Māori in their housing, regardless of tenure. In 2024, the New Zealand government removed twenty million dollars of funding that had been set aside for youth transitional housing projects (Te Ao Māori News, 2024). As communal people, many Māori face challenges when moving to urban areas that do not prioritize inter-generational living (Rolleston & Awatere, 2009). Government housing policies, heavily influenced by Western concepts of 'home', often overlook Māori cultural

priorities like the importance of inter-generational living (Boulton et al., 2020). This has contributed to “a long history of experiencing assimilative policies and practices that have been detrimental in overall well-being” of Māori (McCarthy, 1997, p. 30). In *A Place to Call Home: Māori Experiences of Social Housing in Ōtautahi*, Russell et al. (2023) argue that housing must go beyond meeting basic needs—it must also support the cultural identities of its residents, recognising the diverse meanings and connections embedded in the concept of home. Building on this Ratana (2023) raises a critical question: how do we achieve housing security and a sense of belonging outside of being a homeowner? Furthermore, is it possible - particularly for rangatahi - to achieve a sense of security and belonging while facing housing insecurity?

### ***2.1.6. Today: Māori houselessness***

Māori are four times more likely to be houseless than Pākehā (Amore, Viggers & Howden-Chapman, 2021). Despite Māori making up 17 percent of Aotearoa’s population (Statistics New Zealand, 2023), approx. 50 percent of the applicants currently on the social housing register are Māori (Ministry of Social Development, 2022). Unfortunately, statistics like these provide only a snapshot of the Māori houselessness issue, highlighting the disproportionate impact it has on Māori compared to other populations within Aotearoa’s (Lee-Morgan et al., 2023). According to the 2023 Census (Statistics New Zealand, 2024), tamariki (319 per 10,000 children under 15 years) and rangatahi (287 per 10,000 people aged 15 to 29 years) make up the highest rates of severe housing deprivation in the census usually resident population. Furthermore, rangatahi (aged 15 to 29 years) made up the highest proportion of those living in temporary accommodation (Statistics New Zealand, 2024). This situation is only worsening, with increasing rates of housing insecurity reported in the most recent population Censuses, with this experience accelerated for Māori (Amore, Viggers & Howden-Chapman, 2021). Overall, the unaffordable cost of housing in Aotearoa, decades of intergenerational inequity and ongoing discrimination are just a few factors that have contributed to the high, and increasing, number of rangatahi Māori who experience housing insecurity today (Ratana, 2023).

### ***2.1.7. Today: Rangatahi Māori in transitional housing in Kirikiriroa***

Being houseless is difficult, but it is even harder to be Māori and houseless. Furthermore, challenges intensify for young Māori experiencing houselessness in regions like Waikato, a region

with 8.9% of Aotearoa’s total population experiencing houselessness (Ministry of Housing and Urban Development, n.d.). Over recent years, the demand for social housing has increased, making it even more competitive to secure a home. The rangatahi Māori in this research project are the ‘fortunate’ ones who have been placed in transitional housing in Kirikiriroa. Although they have a temporary house, it is not understood how they are experiencing home within this context. To understand rangatahi experiences and aspirations of home, we must broaden our understanding of well-being and how it develops to support the pursuit of fulfilling lives (Carlson et al., 2022).

## **2.2. Today’s context: Housing system structures in Aotearoa, NZ**

As previously noted, this study prioritises the term houselessness over homelessness to intentionally challenge the potential assumptions that people without a physical house are also without a home. However, as the current housing system continues to use the term homelessness, it will be used on occasion for definitional clarity. Homelessness is defined as “living situations where people with no other options to acquire safe and secure housing are without shelter, in *temporary accommodation*, sharing accommodation with a household or living in uninhabitable housing” (Ministry for Housing and Urban Development, n.d.). *Temporary Accommodation* is described as “living situations [that] are considered temporary accommodation when they provide shelter overnight, or when 24-hour accommodation is provided in a non-private dwelling and are not intended to be lived in long-term. This includes hostels, *transitional supported accommodation*, and women's refuges. As well as people staying long-term in motor camps and boarding houses, as these are not intended for long-term accommodation. *Transitional Supported Accommodation* is interchangeable with the term that is used throughout this research project, known as *Transitional Housing*. As indicated by the Ministry for Housing and Urban Development (n.d.), the number of Transitional Housing Places Available in Aotearoa increased from 3,006 (Oct 2019) to 6,410 (Oct 2024), a significant increase in only five years. Furthermore, behind the region of Auckland, Waikato has the 2nd largest number of Transitional Housing places of 651 in Oct 2024, an increase of 477 places since Oct 2019.

### **2.2.1. Discrimination within the housing sector**

According to Statistics New Zealand (2021), 29.5% of Māori report experiencing discrimination within the housing system, significantly more than any other ethnic group. In a

report based on findings from a housing survey of 800 residents from Auckland, Hamilton and Christchurch, Terruhn and Collins (2024) conclude that discrimination is prevalent within Aotearoa's housing system, exacerbating inequities in access to private rental housing. Key findings from the survey reveal that nearly one in three respondents reported experiencing discrimination when seeking to rent or buy a house. Furthermore, factors such as age, family status, income, employment status, skin colour and/or race and ethnicity were found to impact the ability to secure housing (Terruhn & Collins, 2024). The *Ministry of Social Development* has a measure that indicates existing systems-level discrimination within the housing sector, known as 'unmet need for public housing', which indicates the "number of households waiting to be housed in public housing" (2022).

While houselessness doesn't discriminate, affecting both Māori and non-Māori, the housing market suggests otherwise, with Māori experiencing the highest level of unmet need for social housing of any other population group in Aotearoa (Amore, Viggers & Howden-Chapman, 2021). This disparity reflects underlying systemic inequities in housing access, with Māori comprising 50% of the population with 'unmet need for public housing', compared to 36.3% for Pākehā (Ministry of Housing Register, n.d.). These statistics show that Māori represent the largest proportion of the houseless population in Aotearoa who face unequal treatment within the housing sector. At the WERO (Working to End Racial Oppression) Conference, Southey and Terruhn (2025) address stigmatisation that exists within Aotearoa's housing system, linking it directly to social policy, and explaining how stigma assumes that tenants in social housing are 'badly behaved'. Social housing policies that influence social housing stigma reinforce the idea that tenants are troublesome and problematic, explaining why housing supports are largely aimed at behaviour change (Southey & Terruhn, 2025).

### **2.3. Well-being & being well at 'home'**

Housing is a key social determinant of health, known to have an impact on health, well-being, and overall quality of life (Healthify: He Puna Waiora, n.d.). Housing in the form of a physical home is our main source of comfort, safety and well-being (Boulton et al., 2021). While it's clear that housing impacts well-being, this influence extends beyond the material or physical aspects. For Māori, the essence of what forms a place of well-being is not necessarily embodied

by the physical houses in which we dwell (Boulton et al., 2021). Henry & Pene (2010) suggest that Māori ideas of home include a “place of whānaungatanga (kinship), kotahitanga (interdependence), wairuatanga (spiritual connection), kaitiakitanga (stewardship), manaakitanga (generosity), and mauritanga (life force)” (p.237).

### ***2.3.1. Māori Perceptions of ‘home’: More than the physical***

Māori continue to experience the ongoing impact of colonisation’s systematic destruction of culture, including ways of being, knowing and origins of knowledge (Walters, 2016; Reid, Cormack & Pain, 2019). Since colonisation and the adoption of neoliberal housing policies, Māori understandings of ‘home’ have been largely excluded from Aotearoa’s housing system and are inadequately reflected within existing policies (Boulton et al., 2021). When understanding this concept of home, Boulton et al. (2021) describes it as more than a physical space and that to deliver effective solutions around Māori being at ‘home’ there is a need to consider the numerous holistic components of home. Furthermore, Barlow (1991) describes how every house has its own mauri, and that it is not merely just a physical structure that provides shelter, but place that should support the overall spiritual and emotional wellbeing of its residents.

For Māori, the concept of home extends far beyond the confines of a physical structure. Te reo Māori provides a window into this Māori perception of home, through linguistic insights that deeply reflect cultural understandings and connection to whenua. For example, *ūkaipō* can be defined as not only one’s ‘true home’ but also a ‘source of sustenance’, highlighting the nurturing and relational aspects of home. Similarly, *tangata whenua* is commonly translated as ‘people of the land’, yet it also means the lived experience and action of ‘being at home’ (Moorfield, n.d.). Boulton et al. (2021) expands on Māori perceptions of home, emphasising the importance of connection to community and people as opposed to a physical place, and that home was based on this sense of safety.

## **2.4. The importance of rangatahi development**

Life course epidemiology is “the study of long-term effects on later health or disease risk of physical or social exposures during gestation, childhood, adolescence, young adulthood, and later adult life.” (Kuh, D. et al, 2003, p. 778). Viner et al. (2015) note that the focus of life course

studies is often on early childhood and early parenting, however adolescence (defined as 10-19 years by the World Health Organisation) is an equally important part of the life course that is often much less discussed. The first 2,000 days of life are indeed crucial for a child's development as the experiences during this time shape long-term outcomes including health and well-being, education, and socio-economic outcomes – 90% of a child's brain development occurs during this period (Ministry of Social Development, 2024). However, as Schulenberg and Maslowsky (2015) mention, experiences in adolescence build cumulatively on those in childhood, and different experiences matter more within each developmental period. After infancy, adolescence is the time frame of the greatest and most rapid development (Viner et al., 2015). Viner et al. goes on to state that puberty, brain development, and dynamic behavioural and social change make “adolescence a time of great importance for later health – and therefore also a time of great potential for intervention” (2015, p.720). Adolescence is not too late for intervention and remains a critical and necessary time for rangatahi.

#### ***2.4.1. Feeling safe and personal identity***

Laing (1964) describes the concept of ‘ontological security’ as a sense of one's presence in the world – feeling real, alive, whole, and, in a temporal sense, continuous (p. 39). Laing goes on to state, “ontologically secure individuals are able to navigate life's challenges, while those who lack this security experience the ordinary circumstances of everyday life as a constant and overwhelming threat” (p. 42). Building on this, Dupuis (2012) argues that to feel ontologically secure, an individual must trust in the continuity of their self-identity, the reliability of material objects used in daily life, as well as stable routines and consistent surroundings. What about our houseless population, can they achieve ontological security in such a temporal context? Can rangatahi feel secure whilst in unstable housing conditions? For rangatahi in transitional housing, can they experience ontological security?

#### ***2.4.2. The right of Indigenous rangatahi: Capturing rangatahi voice***

Rangatahi have rights, and as outlined in the United Nations Convention on the Rights of the Child (n.d.), it is essential to include their voices in policy and decision-making, ensuring their ‘right to an opinion and for that opinion to be heard’. As the Indigenous people of Aotearoa, Māori have rights that are clearly stipulated in both international conventions and Te Tiriti o Waitangi

(Te Kāhui Tika Tangata Human Rights Commission, n.d.). Article 23 of the United Nations General Assembly (2007) states that “Indigenous peoples have the right to determine and develop priorities and strategies for exercising their right to development” (p.18). It further asserts that “Indigenous peoples have the right to be actively involved in developing and determining health, housing and other economic and social programs affecting them” (p. 18). Therefore, rangatahi Māori have a right to be heard and should be involved in the decision-making process, especially in policy that directly affects them. We know Māori houselessness is an issue, and we know that rangatahi Māori face increased adversity navigating through housing insecurity, so it is important that we ask them ourselves what their experiences of home are. We want rangatahi to develop a sense of belonging, not only because it is a core determinant of health but because as tangata whenua, all rangatahi Māori should feel at ‘home’ on this whenua.

## **2.5. Research Gap: Need for more understandings of ‘home’ for our houseless, rangatahi Māori population**

A challenge we face with houselessness in Aotearoa is that we have not yet clarified with it means to feel at home in this land (E-Tangata: Moana Jackson, 2022). This lack of clarity around the concept of home highlights the need for a more nuanced understandings of home within an urban context, particularly when considering the experiences of rangatahi Māori who are potentially disconnected from their tribal lands, cultural identity or from their whānau. As Boulton (2021) states, there is an urgent need for holistic, multidimensional understandings of home as it relates to Māori, acknowledging the cultural and social factors that shape a sense of belonging. Building on this, we need to understand what it means to feel safe and secure when one is not in a stable home or living environment. This question is particularly relevant in the context of social housing and urban diaspora. As Russell et al. (2023) mentioned, there has been limited research exploring social housing from the perspective of tenants, and even less from the viewpoint of Māori tenants. This absence highlights a significant gap in literature, where Māori voices are underrepresented.

This literature review highlights that Māori face severe housing deprivation in various forms, largely due to colonial policies and a lack of understanding of the interconnectedness of 'home,' social housing, well-being, and te Ao Māori. This research project seeks to understand the

aspirations of home for our houseless rangatahi Māori population, as well as focus on giving rangatahi the opportunity to express their own opinions and perspectives, which may differ from the policies and processes surrounding them. Addressing the gap in literature is crucial in understanding the unique challenges and experiences of Māori as they navigate the process of securing a house and feeling a true sense of belonging at 'home'. Furthermore, as alluded to by Ratana (2023), there is a large need for more rangatahi-focused research that will better serve our future mokopuna. Carlson, et al. (2022) suggests that "in order to match the realities of rangatahi in Aotearoa, policy and health promotion initiatives must honour young people as skilled supporters and caretakers in their own right" (p. 14). To understand what 'well-being' means for rangatahi in Aotearoa today, research must focus on listening to rangatahi voices (Carlson et al., 2022). Listening to the cry of the people and reclaiming of the right of Māori to once again govern ourselves in our own lands (Jackson et al., 2020).

Overall, this research project aims to contribute to a burgeoning cadre of Kaupapa Māori qualitative research conducted 'by Māori, for Māori'. It builds on foundational works, such as *Youth Homelessness in Tāmaki Makaurau, Aotearoa New Zealand* (Paul & Ratana, 2022), a comprehensive report that does a deep dive into the issue of youth homelessness in our largest city in Aotearoa; *Room for Rangatahi: Housing Insecurity and Rangatahi Māori* (Ratana, 2023), which examines systemic barriers to housing insecurity for Māori youth; and *Māori perceptions of 'home': Māori housing needs, wellbeing and policy* (Boulton et al., 2020), which explores intergenerational meanings of 'home' to Māori from differing contexts, and how this relates to wellbeing at home. This study specifically focuses on houselessness and housing insecurity among Māori youth, with the aim of not only exploring the meaning of home but more importantly, their aspirations of home. If we are developing policy with the aim of achieving positive outcomes for young people, we must first ask them what they want. This research seeks to understand and identify rangatahi perceptions of 'home' and aspirations for 'home' to contribute towards strategies for better housing supports, and brighter rangatahi futures.

### Chapter 3: Methodology & Methods

Within this chapter, the key philosophical components of the study will be highlighted, as well as the theories and processes that were followed as they align with this research. This project is guided and informed by Kaupapa Māori research, which can be simply described as a way of doing research that is firmly rooted in Māori ways of being and knowing (Smith, 2015). Furthermore, Kaupapa Māori methodology can also be summarised as research related to ‘being Māori’; connecting to Māori philosophy and principles; prioritising Māori language and culture; and, being concerned with the Māori struggle of autonomy over our own culture (Smith, 2003). Through engaging in Kaupapa Māori methodology, it is important to examine the monocultural philosophies that reflect Western knowledge and belief system. This conceptual analysis will bring forth Māori approaches that actively oppose imperial ideologies that discredit and illegitimise mātauranga Māori. Overall, the focus of this research project is to be conducted “for, by and with Māori” (Smith, 2015, p. 298) – *by* Māori researchers, *with* Māori participants, and *for* the betterment of Māori people.

#### 3.1. Kaupapa Māori Methodology

Kaupapa Māori methodology is a research framework grounded in the principle of *tinorangatanga*, which ensures Māori have self-determination over the representation and interpretation of Māori people and their stories within research (Smith, 1999). Kaupapa Māori research that involves Māori people, knowledge and values needs to be culturally appropriate and safe framework (Bishop, 1995; Smith, 1999). Pihama, Cram, and Walker (2002) suggest that this approach is about creating methodological space for being, thinking, living and breathing what it means to be Māori – to the core, the “affirmation and legitimation of being Māori” (p.30) In *Collaborative Research Stories: whakawhanaungatanga* (1995), Bishop described Kaupapa Māori research as a collective approach “orientated toward benefitting all the research participants and their collectively determined agendas” (p. 24). This framework is guided by ideas of not only resistance and liberation, but cultural revitalisation, autonomy and empowerment (Boulton, 2018).

Throughout this research project, various Kaupapa Māori approaches will be used, such as *whakawhanaungatanga* – “process of finding links” (Bishop, 1995, p. 217); ‘*by-rangatahi, for-*

*rangatahi*' – the implementation of a by rangatahi, for rangatahi approach (Paul & Ratana, 2022) that “ensures rangatahi are at the forefront of research that pertains to rangatahi” (p. 13); and *Kaupapa Kōrero* - an approach that gathers, presents and understands Māori experiences through stories, which are common repositories of knowledge for Māori and facilitate the process of knowing (Ware, Breheny, & Forster, 2018). It is important to create a culturally safe environment where rangatahi feel comfortable, exercise self-determination, and speak freely within in safe context. The methodological aspiration of this Kaupapa Māori methodology is to capture rangatahi aspirations in a way that ensures their stories are received with care, handled safely, and eventually retold with accuracy and integrity.

### **3.2. Decolonising Methodologies**

In *Decolonising Methodologies* (1999), Whaea Linda Tuhiwai Smith laid the foundation for not only Māori in Aotearoa but other indigenous from across the globe to reframe the narrative of research and shift the position from those being researched to then becoming the researcher. Although Kaupapa Māori methodology is inherently a Māori approach, *Decolonising Methodologies* (1999) offers a broader global invitation to Indigenous peoples from different lands to assert their own self-determination within the sphere of Western academia on their respective lands. Today, the weapons of colonial warfare are no longer guns or spears, but pen and paper. Colonisation has used various tools as a means of achieving imperial ambitions. Within the sphere of academia, research has been used as a tool of colonisation that has often failed to properly interpret and contextualize events that determine Indigenous ways of being and knowing (Wilson, Mikahere-Hall, & Sherwood, 2021). Indigenous knowledge and perspectives have been pushed to the margins of society, and in the context of Aotearoa, mātauranga Māori (Māori knowledge) has often been relegated to the realm of ‘myth’—a process that began with the arrival of European settlers to Aotearoa (Smith, 1999).

### **3.3. Colonisation of language and literature**

Historically, Indigenous knowledge has been eroded through language and literature. Language is a carrier of culture, and culture is the collective memory bank of a people’s experience in history (Thiong’o, 1986). With the loss of language came a loss of culture; and, with the loss of

culture, became the opportunity for European culture to be imposed upon Māori – a way of life that also looked appealing and provided access to power (Quijano, 2007). The reclamation of language and literature is a vital step towards reclamation of culture, and with a strong indigenous culture, colonial dominance loses its power (Cabral, 1970). As Smith (1999) explains, “Indigenous peoples as an international group have had to challenge, understand and have a shared language for talking about the history, the sociology, the psychology and the politics of imperialism and colonialism as an epic storytelling a huge devastation, painful struggle, and persistent survival” (pp. 19). It is not only the land that has been colonised, but a way of thinking as well. This is why decolonisation of the mind is of absolute importance (Walters, 2016; Reid, Cormack & Pain, 2019; Thiong’o, 1986; Jackson et al., 2020). Furthermore, while decolonisation is important, re-indigenisation is just as crucial (Lawson-Te Aho et al., 2019). Perhaps re-indigenisation might look like intentionally shifting the focus from colonial traumas of the past to Māori aspirations for the future.

### **3.4. Epistemology**

For too long, Māori have been subjected to examination by those in positions of power, who have claimed the authority to define (Mita, 1989). This section explores the relationship between the observer and the observed. Research through the lens of whakapapa provides Indigenous scholars with a pathway to reconnect with the world and with others (Opai, 2021), offering an approach where the relationship between the observer and the observed is non-hierarchical. And so, whakapapa will guide this research. Like the Māori custom of greeting one another for the first time with the questions – “Ko wai koe?” (Who are you?) & “Nō whea koe?” (Where are you from?)—the purpose is to establish a connection through whakapapa to gain a deeper understanding of the other person. The aim of this is to build a relationship so that the interaction is not simply one stranger speaking to another, but one that is grounded in an existing connection through whakapapa. This reflects a kaupapa Māori approach, where connection and the formation of relationships are central to the research process.

### **3.5. The Wider Research Project**

This research project is part of a wider research project titled ‘Rangatahi and Aspirations: Navigating Future and Housing Support Systems’, funded by the *Ministry of Business, Innovation and Employment*. This wider project represents a collaboration between The University of Otago (in *Wellington*) and The University of Waikato (through *Te Ngira – Institute for Population Research*), and community organisations in Wellington and Kirikiriroa. The research undertaken for this thesis was completed in partnership with KFST, a Kaupapa Māori community provider that runs several Kaupapa Māori social and support services for whānau, including a transitional housing programme accessed by rangatahi. The aim of this research is to capture rangatahi Māori voices and their lived experiences of navigating through KFST, in Kirikiriroa. Through a strengths-based and kaupapa Māori framework, this study sought to understand how rangatahi make sense of home; what home means to them; capture their aspirations and understand how they navigate complex housing challenges.

### **3.6. Research Questions**

The following research questions were used as a guide for this inquiry:

1. What does home mean to rangatahi Māori who are experiencing housing insecurity?
2. What aspirations do rangatahi Māori hold while engaging with kaupapa Māori transitional housing supports?
3. How can transitional housing services more effectively support the wellbeing and future aspirations of rangatahi Māori?

### **3.7. Participant Recruitment**

This research project involved seven rangatahi Māori participants, who all identified as female and were aged between 15 – 19 years old. For this research wānanga, all rangatahi participants were residing in Kirikiriroa, experiencing housing insecurity and were living within a transitional house provided by KFST, either with whānau or independently. However, through insights gained during the wānanga, it was revealed that at least three participants lived in the same

transitional house and shared a strong familial bond. Although nuanced, there was greater comfortability for these rangatahi coming into an unfamiliar research environment.

The recruitment process began with the circulation of an A4 poster (see Appendix A for the *Poster*) by KFST kaimahi through to other kaimahi within their existing networks. This poster was created to be visually appealing and easy to read for rangatahi. It included pictures, vibrant colours, and information about the research project: a brief overview of the research, two simple questions about what to expect, a short description of the researcher, the koha, location, date and time. KFST kaimahi and support workers played a critical role in the recruitment process – not only did they distribute the poster but promoted it to rangatahi within their service and, in some cases, assisted participants with transportation to the wānanga. KFST kaimahi approached rangatahi within their service who met the demographic criteria for the study and extended an invitation to take part, ensuring participation was voluntary and aligned with the kaupapa of the research. These kaimahi also attended the wānanga alongside the rangatahi, a factor that presented both a strength and a potential weakness.

The presence of a familiar support worker could ease rangatahi transition into the research space, fostering a sense of comfort and security. However, the nature of the relationship between the rangatahi and their support worker also had the potential to influence the participants' responses. Although the involvement of support workers facilitated engagement, it also introduced a level of complexity in ensuring open and honest responses of the rangatahi. It is important to note that there were two other rangatahi, both female, that were sitting in the room at the time of the wānanga. They didn't contribute nor wanted to be included within this kaupapa. They will remain anonymous.

### **3.8. Methods**

This qualitative research study is structured around three primary data collection methods and one method of data analysis, all designed to amplify the voices of rangatahi living in transitional housing. The four methodological components are:

1. **Whakawhanaungatanga** – using sport-based activities to build relationships and create a sense of comfort and connection with rangatahi;

2. **Sticky Notes Brainstorm** – providing a designated time and space for rangatahi to express their thoughts anonymously through written responses;
3. **Rangatahi Wānanga** – facilitating group discussions where rangatahi can verbally share their experiences and perspectives; and
4. **Thematic Analysis** – analysing the collected data using visual mind mapping, guided by Braun & Clarke (2017) thematic analysis framework.

Whakawhanaungatanga, Sticky Notes Brainstorm, and Rangatahi Wānanga were all conducted during a one-day wānanga held on Tuesday 17th September 2024, at Kimi Manaakitanga, the KFST Youth Hub, located in Kirikiriroa (Hamilton). See Appendix B for the *Schedule* that was followed for this one-day wānanga. To explore the main research questions, both the Sticky Notes Brainstorm and Rangatahi Wānanga were guided by a strengths-based framework. This approach was intentionally used to centre the research in a space of positive aspirations, rather than focusing solely on the difficult realities experienced by rangatahi experiencing housing insecurity. The process was ordered in three stages: (1) Aspirations – what these rangatahi aspirations for home are; (2) Current reality – what these rangatahi currently experience, and (3) Bridge to a better future – ask the rangatahi identifying pathways to achieving those aspirations. By opening with a focus on aspirations, this literary waka is anchored in hope and possibility, forming the foundation of a strengths-based research journey. Ethical approval for this research was received from The University of Waikato ALPSS Human Research Ethics Committee on 17 June 2024 (Reference FS2023-62).

### ***3.8.1. Whakawhanaungatanga***

Whakawhanaungatanga is the process of establishing relationships (Moorfield, n.d.). Before commencing with the Rangatahi Wānanga and Sticky Notes Brainstorm, the process of forming connection between the participants and researchers were achieved through the mode of active recreation – shooting hoops. An alternative research approach, this provided an opportunity for both the researchers and participants to be on an even playing field, no pun intended. With a personal background in basketball, I have experienced the unifying power of sport and how it brings together individuals from diverse upbringings, different cultural contexts and varying belief

systems. Drawing on this experience, I intentionally incorporated basketball, shooting hoops, into the early stages of the research process to create a degree of comfortability and connection for everyone involved. This approach aimed to foster a sense of mutuality amongst the research team, KFST kaimahi and rangatahi participants, in attempt to resist the often-hierarchical dynamic between the 'observer' and the 'observed' (Smith, 1999). By engaging in a shared physical activity, we were able to meet on equal ground and set the tone for a more collaborative and relational research space. Furthermore, it was important to make sure the rangatahi had an enjoyable experience and could benefit from this research project as the fear of being just another person that 'extracted' information from them loomed large in my mind. After basketball outside, we all then went inside of the Kimi Manaakitanga building to open the day with karakia. Once the karakia was done, we got into a circle and introduced ourselves, however they felt comfortable doing so. After this, we then explained the research project, why it is important, what the rest of the day would involve, and proceeded to the Sticky Notes Brainstorm segment of the study.

**Figure 1** *Image of the Whakawhanaungatanga process that initiated this research*



### **3.8.2. Sticky Notes Brainstorm**

Following whakawhanaungatanga, the qualitative part of this research project began. We conducted this Sticky Notes Brainstorm in a place familiar to the rangatahi, and an advantage of this was that we had access to various rooms enabling the utilization of different spaces for a unique flow of ideas. Located in the three different rooms were the three main sections. One room was dedicated to (1) Aspirations of Home; another to (2) Current Realities; and lastly to (3) Bridge to a Better Future. After explaining the Sticky Notes Brainstorm activity, rangatahi were given approximately 30 minutes to circulate independently and contribute their responses. Each room was set up with a table covered in butcher's paper, along with markers and sticky notes, allowing rangatahi to move freely between spaces at their own pace.

They were given the option to draw, write their responses, or have someone write their responses on sticky notes and place them on the butcher's paper. KFST kaimahi, support staff and members of the research team were present and moving between rooms—available to assist if needed, yet maintaining enough distance to ensure participants' anonymity was preserved. This method allowed rangatahi to remain anonymous while contributing their whakaaro as they felt comfortable. Given the potentially sensitive nature of the Current Realities theme, care was taken not to prompt or probe in a way that could retraumatize participants. The activity was designed to provide a safe and low-pressure opportunity for expression and served as a catalyst for the subsequent Rangatahi Wānanga. In alignment with ethical considerations, this portion of the research was not recorded.

### **3.8.3. Rangatahi Wānanga**

Following the initial Sticky Notes Brainstorm, participants gathered in the main meeting space of the Kimi Manaakitanga building to initiate this part of the study. It is important to note that this Rangatahi Wānanga was audio recorded, and selected dialogue was transcribed and included in the *Findings* section of this dissertation. To uphold confidentiality and follow ethical guidelines, all contributions from the rangatahi participants have been anonymised in this dissertation and any other related research outputs, to ensure that no individual can be identified. This type of kaupapa Māori methodology of wānanga provides an opportunity for rangatahi to express themselves and share their personal experiences, both individually and collectively. A

positive aspect of this is that shared experiences could be illuminated within the group. The Rangatahi Wānanga was facilitated by a KFST kaimahi who, at the time of this study, worked within the housing system, and was perceived as trusted figures for these rangatahi.

Given that karakia had been done at the start of the day, during *Whakawhanaungatanga*, the facilitator was able to start the kōrero once all the rangatahi were ready. To ground the discussion, the three large butcher papers from the previous Sticky Notes Brainstorm were brought into the main room and laid out on the floor. The Rangatahi Wānanga followed a structured framework, progressing sequentially through three thematic areas: (1) Aspirations of Home, (2) Current Realities of Home, and (3) Bridge to a Better Future. Approximately 20 minutes were allocated for each section. The facilitator and research team members utilized interesting sticky notes responses or common answers to prompt discussion or pose questions to the rangatahi, fostering a dynamic dialogue. The *Questionnaire* with guided questions asked within this wānanga can be found in Appendix C. The wānanga began with the *Aspirations* section to intentionally initiate the dialogue with a positive and strengths-based focus. This approach was utilised to be mindful of the potentially adverse transitional housing situations faced by these rangatahi and shift the focus to aspirations. Rangatahi participants were prompted with sticky notes and/or questions to evoke their aspirations, such as: "What would be the ideal living situation for you right now?" or "What constitutes a great home?"

After this section of the Rangatahi Wānanga, the discussion moved into the *Current Realities* section where the rangatahi shared their lived experiences and provided insights into the challenges they face within the transitional housing support service. This segment served as a critical reflection on the present circumstances, setting the stage for the final section – *Bridge to a Better Future*. This section was aimed at synthesizing aspirations and current realities into actionable strategies or suggestions for policy development. Rangatahi were encouraged to brainstorm and offer recommendations on how transitional housing support could be improved to better meet their current needs and foster their aspirations as well. This concluding segment was designed to empower participants, fostering a sense of agency and hope for positive change.

#### **3.8.4. Relevant Documentation**

Following the circulation of the poster, supported by brief blurb about the research project and researcher information, KFST kaimahi then received the secondary circulars. This included the wānanga schedule, participant consent forms, participant information sheets and the questionnaires for the Sticky Notes Brainstorm and Rangatahi Wānanga. It was requested that kaimahi review all the material with the rangatahi prior to the one-day wānanga. However, the research team ensured that all information was thoroughly reviewed with the participants prior to the wānanga, ensuring clarity and understanding. Refer to the appendices here:

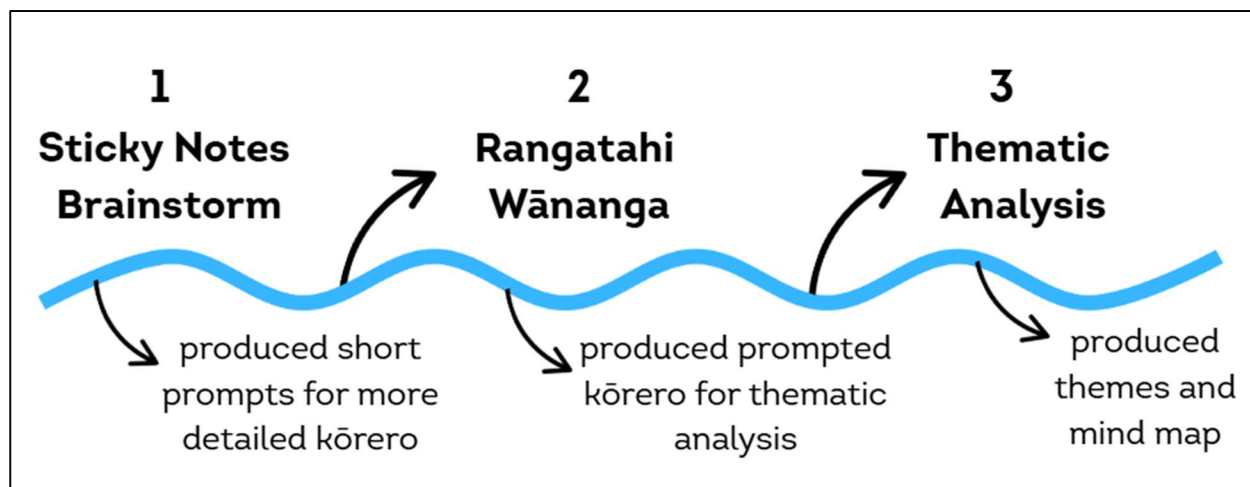
**Participant Consent Form (Appendix D).** The consent form was made simple and easy to understand, without using complex language, so that rangatahi could fully understand what they were agreeing to. During the wānanga, the key points were emphasized: participants could choose not to answer questions at any time; they were free to leave at any point, and there was no pressure to participate in anything they did not want to. They were also informed that the session would be recorded.

**Participant Info Sheet (Appendix E).** This sheet was kept clear and concise, removing any complicated terms. It explains who is conducting the project, what it's about, how rangatahi ideas will be used, and what happens if they agree to participate. Te Reo Māori words and phrases were included to show respect for Māori culture, but not in a way that could potentially make rangatahi feel excluded if they weren't fluent in the language. The headings were written in both Te Reo Māori and English to ensure accessibility while honoring Māori language.

### **3.9. Data Analysis**

For the data analysis segment of this research project, a methodical procedure was followed throughout each of the three main themes explored: (1) Aspirations for Home, (2) Current Realities of Home, and (3) Bridge to a Better Future. A thematic analysis was carried out for the Sticky Notes Brainstorm and Rangatahi Wānanga. The following figure demonstrates how each step of this research process flowed on to the next step.

**Figure 2** *The Flow of the Kōrero*



### **3.9.1. Sticky Notes Brainstorm**

The Sticky Notes Brainstorm was the first step in this data analysis process. Once the Sticky Notes Brainstorm was completed, a picture was taken of the large butcher's paper including the individual sticky note responses. A picture of the brainstorm provided a clear snapshot of the many individual sticky note responses, which would then be used for the formulation of the visual mind map later. It is important to note that on the day of the wānanga, after the Sticky Notes Brainstorm, the individual sticky note responses were then used as prompts for a more detailed kōrero in the Rangatahi Wānanga that followed.

Thematic Analysis, which will be explained in greater detail in Section 3.9.3, provided a guide for analysing the sticky note responses. According to Braun & Clark (2022), codes are the basic building blocks that connect to a central idea, which then form the theme. For this approach, any data that was gathered during the Sticky Notes Brainstorm or Rangatahi Wānanga (i.e. an individual sticky note response, or a direct quote from a rangatahi participant) is noted as an individual unit of data – a code. Once the codes (the individual sticky note responses) were interpreted, they were either noted as interesting “outliers” or centred around a central theme that other similar codes also did. These codes were then added to the Visual Mind Map and awaited the codes (direct rangatahi quotes from the Rangatahi Wānanga) to be added later. By using

Thematic Analysis, this process enabled the visual grouping of ideas around a central concept. Natural themes were formed because of this process. There were six to eight themes that were naturally formed for each Visual Mind Map. There were total of three Visual Mind Map's completed, each of which corresponded to one of the following: (1) Aspirations for Home, (2) Current Realities of Home, and (3) Bridge to a Better Future.

### ***3.9.2. Rangatahi Wānanga***

The Rangatahi Wānanga was the next step in this data analysis process. As mentioned in Section 3.9.1, sticky note responses were used as short prompts to produce kōrero for the wānanga if the main research questions didn't generate kōrero first. Once the Rangatahi Wānanga was completed, the kōrero was transcribed and separated into specific segments – essentially, codes of kōrero that formulated their own natural groups of discussion. This was easy to do as the natural flow of the wānanga moved from one topic to the next, following the Kaupapa Kōrero method (Ware, Breheny, & Foster, 2018). Direct quotes (codes) from the Rangatahi Wānanga were cross checked with the sticky note responses (codes) already on the Visual Mind Map, connecting to existing or forming new themes. Once data was combined with data from both the Sticky Notes Brainstorm and Rangatahi Wānanga, the Visual Mind Map was completed. Different pen colours and highlighters were used to identity kōrero from the Rangatahi Wānanga, Sticky Notes Brainstorm, and my own whakaaro. It is important to note that my whakaaro was not directly used in the formal data analysis process but provided a useful interpretive tool to clarify and provide valuable observations.

### ***3.9.3. Thematic Analysis***

Thematic Analysis is the final step of this data analysis process. A widely used qualitative method, this approach was useful for identifying, analysing, and interpreting patterns of meaning (themes) within a qualitative data set (Braun & Clarke, 2022). A separate Thematic Analysis (carried out through the Visual Mind Maps) was conducted for each section: (1) Aspirations of Home (2) Current Realities of Home, and (3) Bridge to a Better Future. The phases for this type of analysis include 1) familiarisation with data, 2) generating data codes, 3) grouping codes to establish initial themes, 4) revision of themes and finally, 5) defining and naming themes, and 6)

present and discuss findings (Braun & Clarke, 2017). It is a systematic yet organic process for data analysis (Braun & Clark, 2022).

As mentioned in Section 3.9.1 and Section 3.9.2, this process was implemented for both the Sticky Notes Brainstorm and the Rangatahi Wānanga, allowing the development of codes, to themes, to then larger patterns of meaning and therefore insight. The researcher has an active role in this data analysis process and because of this 'flexible approach' has flexibility when considering the questions that are being asked, the number of participants involved, the data collection method, and the approaches included (Braun & Clark, 2017).

## Chapter 4: Findings

Overall, the objective of this research is to centre the voices and perspectives of rangatahi, and capturing their lived experiences within transitional housing. Through elevating their voice, this work aims to inform and contribute to the improvement of transitional housing support services for rangatahi Māori facing housing insecurity. The results presented in this section attempt to answer the overarching research questions for this project: For rangatahi in transitional housing, what are their current experiences of home; what are their aspirations for home, and how do they define a good home? Using a mixed-method approach of both a Sticky Notes Brainstorm and a Rangatahi Wānanga, this section explores rangatahi perspectives and understandings of home by journeying through three main ideas: (1) Aspirations of Home (2) Current Realities (3) Bridge to a Better Future. Within this findings section, the structure for exploring rangatahi perspectives is guided by this concept of whakapapa. Like genealogy that connects one generation to the next, our thoughts and ideas are interconnected and do not exist in isolation. Whakapapa acknowledges what came before and what is to follow.

### 4.1. Aspirations for home: “What is that”?

#### 4.1.1. Part I: *Sticky Notes Brainstorm*

From the commencement of this brainstorm activity, it became apparent that many of these rangatahi had difficulty independently articulating their aspirations for home. This particular Sticky Notes Brainstorm remained empty for a large portion of the activity because the rangatahi weren't sure what to write or draw. In response to this dilemma, I sat alongside these rangatahi and asked them questions to prompt their valuable perspectives. I asked questions like: "What type of whare would you live in?", "Who would you live with?", "How would these people make home great for you?", "What community would you be involved in?" and "Where would your house be?" Interestingly, once the rangatahi had someone alongside them genuinely asking for their whakaaro, they began to imagine and generate some inspiring ideas about home, as shown in Figure 5. This led me to ponder the thought: “Have these rangatahi ever been asked what their aspirations are? Have they been encouraged to aspire for home, a job, sports goals?” The rangatahi struggled to imagine what life could look like beyond their current circumstances. To prompt their thinking,

hypothetical questions were asked to encourage them to see their lives beyond the now. Once a kaimahi or research team member sat beside them and encouraged them to imagine, they were able to begin to imagine and think of some aspirations. With some manaakitanga, rangatahi were able to begin to imagine. Manaakitanga, therefore, is not only a key finding but a method and ethical framework. As Lee-Morgan (2019) highlighted when discussing a key theme from a successful housing support service for Māori experiencing homelessness, that manaakitanga is about a reciprocal relationship of care, and where the mana of both parties is enhanced. The following figure presents the findings from the Sticky Notes Brainstorm activity. It includes an image of the original paper with sticky notes attached, alongside a transcription of the individual responses provided by the rangatahi participants, listed as bullet points below.



*Transcription of the individual responses provided to Question 1: What would be the ideal living situation for you right now?*

- House near beach
- Positive energy
- I want to live by myself
- Myself or my brother
- IDK! (I don't know)
- Trying to do things, things for myself
- House just for me
- I want to live by myself
- City
- House in the country, working on the farm
- NO RULES
- Having pets – cats/dogs
- Farm – I want to grow my own veggies – away from things happening too quick
- Calm environment, not sure where that is yet
- House – jobs – next steps...
- Tired of doing everything – I'm holding up the household
- Marae
- Not sure
- Nice house
- Pool, Spa
- My future man – jokes
- Myself – not whānau – too toxic
- Need more love and support by family
- In the city
- Me and my parent
- Getting that mulla
- Own place – stable lifestyle and job that I like
- A stable household (for my whaanau as well)
- To live without worry – anxiety
- For whaanau to step up, and play their role as whaanau
- Not leaving the role of everything up to the kids
- Lower living cost
- Food prices drop

*Transcription of the individual responses provided to Question 2: What makes a great home?*

- Energy you bring back to the house
- Organised
- I don't know
- Healthy happy family
- Great communicator – understanding of each other
- The energy
- Positivity
- People you like
- Being able to trust the people
- Holding values, a reliable income and a positive environment where people can grow in a healthy manner
- Stability
- Whakawhanaungatanga
- Manaakitanga
- Respect
- Trust
- Loyalty

#### ***4.1.2. Part II: Rangatahi Wānanga***

This section provides the kōrero from the Rangatahi Wānanga discussing the same research question - rangatahi aspirations for home. Throughout the wānanga, anonymous responses from the Sticky Notes Brainstorm were used to spark conversation through inquisitive questions or statements such as, “I noticed this point was mentioned on multiple sticky notes...” or “Could someone please explain what they meant by this sticky note?”. Although the focus of this section was to understand rangatahi aspirations for home in the future, it was intriguing to observe that the conversation was mostly centered on current realities and challenges faced by these rangatahi in the present time. This reinforces an earlier observation from the Sticky Notes Brainstorm, that rangatahi find it difficult to verbalize or imagine their aspirations for the future when their current housing circumstances are at the forefront. Themes from the wānanga kōrero were as follows:

##### Housing Rules and Regulations

Rangatahi can feel disempowered and controlled when there are a plethora of housing rules and standards that limit their ability to live comfortably in their current home. Housing rules that are enforced but not explained as they are enforced by kaimahi within transitional housing support services, can lead rangatahi to these feelings of disempowerment. To start off the wānanga, the sticky note that said ‘**No Rules**’ was pointed out. Two of the rangatahi were quick to respond and elaborate on the many rules they face within transitional housing:

R1: “***Yes, there’s always rules! No one can stay over. No one is allowed in past a certain time***”

R2: “***Yeah, we are always watched!***”

R1: “***Yeah, like a little kid house***”

Once the rangatahi expressed their frustration about the restrictive rules they face while engaged in transitional housing services, one of the kaimahi pointed out another sticky note that relates to rules – ‘**Having pets/ Cats/dogs**’. As the kaimahi elaborated on the pet policies within transitional housing, particularly how they are intended to help rangatahi prepare for the private rental market, I noticed the rangatahi nod their heads in

acknowledgment that they understood the difficult position this puts kaimahi in. Through this, it became clear that perhaps rangatahi just needed to be included in the conversation, to be informed about why these are the structures in the first place and spoken to as equals. When the rules were explained to the rangatahi, they were a lot more understanding as to why these rules existed in the first place. Although rangatahi understood, they still expressed their wants and needs for pets to live with them and act as companions, as expressed here:

R1: *“I can get where they’re coming from, no cats & dogs. But at the same time, what if we need a buddy?”*

R4: *“I like cats and dogs”*

R2: *“We aren’t allowed goldfish; we aren’t allowed anything. Not even a little buddy”*

#### Positive Energy

The next sticky note that was read out was ‘*Positivity*’. When asked what they wanted in terms of positivity, one of the rangatahi said *“Good vibes”*. Another rangatahi mentioned, *“I don’t want like toxic things. Keep that in the past”*. Curious to better understand that statement, we asked who that comment was directed at, and they replied: *“The people that provide us the service”*.

#### Prejudice, Discrimination and Ageism

Rangatahi feel like they are being overlooked by kaimahi, and whether that be due to ageism or some form of prejudice remains to be seen. When asked if they feel that kaimahi think they know better than the rangatahi, they expressed frustration and replied:

R1: *“Yup. Yup. 100%. I feel like that”*

R2: *“Yeah, yeah”*

#### Feeling heard

Many of the rangatahi described that they do not feel like they are being heard or truly listened to when they speak to kaimahi in the transitional housing support services they engage with. When, or if, they share their whakaaro, they feel that nothing comes of it.

R1: *“Am I being heard? Like us. Sometimes we feel like we’re not being heard by our leaders. Like nobody is looking after us. Like I feel like they are listening but they’re not doing anything”.*

When asked if they thought a little bit of advocacy from the kaimahi would help, the rangatahi quickly and emphatically said – *“Yes!” ... “Mm-hmm!”... “Yeah, but then they don’t do nothing about it, we don’t see it”.* This response suggested their need for adult support, and to know that something will happen with the information they share.

### Independence

For one rangatahi, her ideal scenario was to live independently, away from her whānau. When asked if she would choose to live with her parents if given the option, she replied:

R1: *“No, just myself. Just myself... Far away from Hamilton. I want to get out of Hamilton. On a beach. Far away from people. That’s what I want to do. I just want to do me for once!”*

However, shortly after this statement, when asked about her ideal situation and what she would change, she replied with a contradictory statement: *“Support and love, we need more of that”.* This highlights the complex and conflicting circumstances these rangatahi find themselves in – wanting independence while still needing support. On one hand, this rangatahi has clearly been hurt by her whānau and wants her own independence. On the other hand, she expressed an obvious dependence and need for the love and support that a whānau should ideally provide. Here we have a contradiction of wanting independence but needing dependence, where the need for the latter is essential in having the former.

### Self-reliant

Building on the idea of independence, we asked the rangatahi how they felt about the desire to be independent, in a secure job, and no longer reliant on the system for support. They unanimously agreed that they want to be self-reliant – *“Yup!” ... “Yeah!” ... “Yup!” ... “Yass”.* Assumptions that rangatahi enjoy being lazy and want to be dependent on the system need to be debunked. These rangatahi very much want to get a job, work, earn their own money and take care of themselves. One rangatahi expressed their interest in working

and getting into a career – “*Yeah, pretty much just need a job now, and then a career*”. Another rangatahi explained that she wanted to go into a trade – “*I want to do construction work, like a trading course*”.

#### Transitional Housing is still better

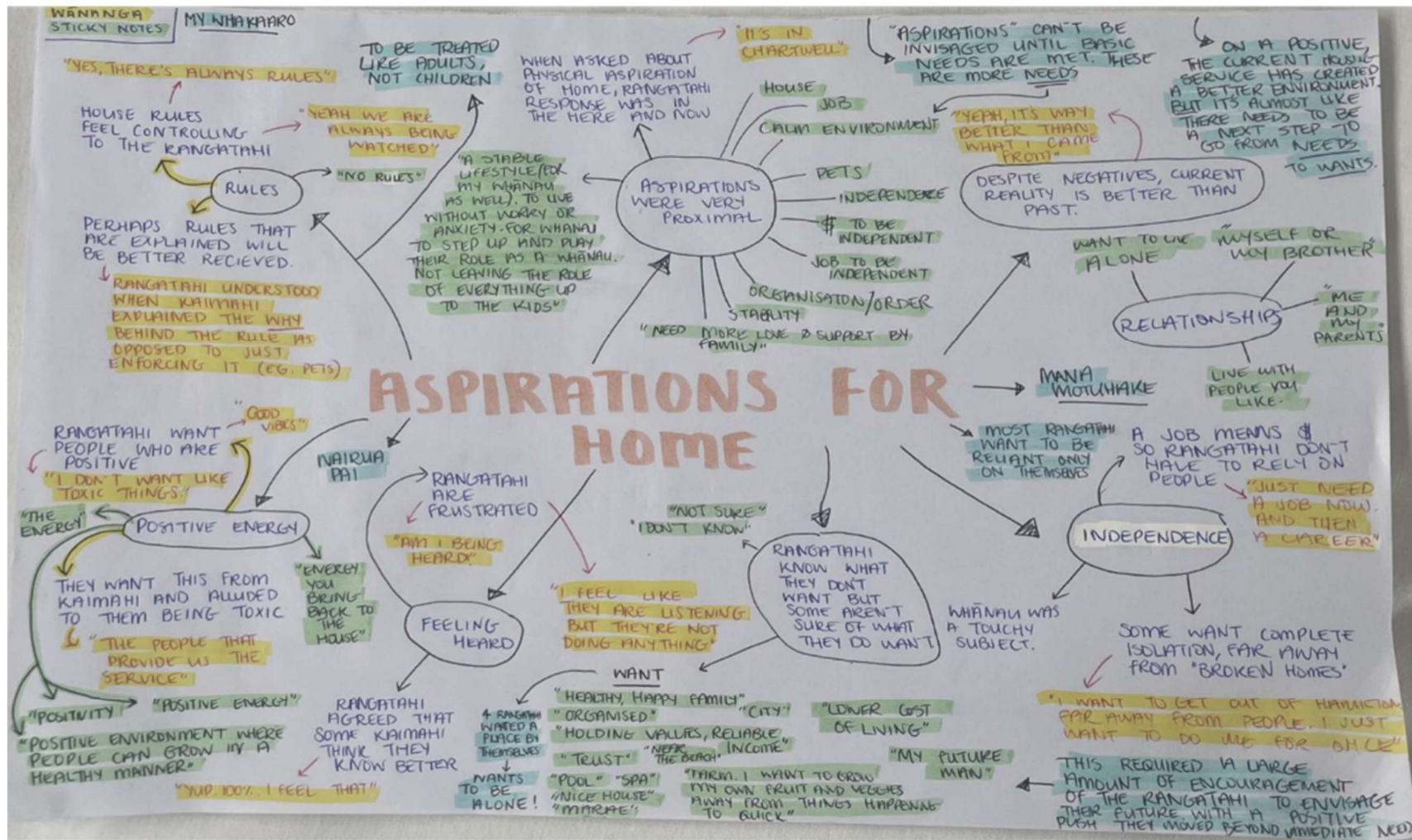
Despite the challenges many of these rangatahi face in their current transitional housing situations, they described that their current realities are better than what they have come from. When asked if their current housing was the ideal living situation, a large majority of the rangatahi were vocal about the fact that they have come from much worse situations and that they are still happy with where they are at – “*Yeah, we like the home just not the people*” ... “*Yeah*” ... “*Yes, it’s way better than what I come from*” ... “*Yup*” ... “*Oh yeah, yeah, it’s better than where I came from!*”. Although they have experienced feelings of not being heard, negative energy and disempowerment, these rangatahi are still very much grateful for what transitional housing provides them now.

### ***4.1.3. Thematic Analysis of Aspirations***

To synthesize the findings from the Sticky Notes Brainstorm and Rangatahi Wānanga, a Visual Mind Map (Figure 5) was created to capture the themes for rangatahi aspirations of home. Through this process of identifying central themes (as explained in Chapter 3), these were the eight common discussion points highlighted in the Visual Mind Map image below:

1. Proximal Aspirations
2. Rules
3. Despite negatives, current reality is better than past
4. Relationships
5. Independence
6. Rangatahi know what they don't want but don't always know what they want
7. Feeling heard
8. Positive energy

Figure 4 Thematic Analysis: Visual Mind Maps capturing rangatahi aspirations of home



#### ***4.1.4. Overarching Themes: Aspirations of Home***

At this final stage, the eight themes that were generated in the Visual Mind Map, were consolidated even further and organised around larger scale topics, resulting in the development of these four final overarching themes for Aspirations of Home:

1. **Basic needs to be met** – Rangatahi aspirations for home were very proximal. Unless basic needs are met (e.g. stable housing, job, whānau support), it is difficult for rangatahi to focus on future aspirations or long-term goals. They expressed a strong desire for stability for themselves, their whānau, or a permanent home.
2. **Positive Encouragement** – Many rangatahi come from challenging upbringings and want to escape toxic or negative environments that they have been born into. Rangatahi desire healthy relationships, built on trust, and a positive, supportive environment. As shown during the Sticky Notes Brainstorm, with encouragement, rangatahi can imagine their future aspirations.
3. **Being listened to not just heard** – Rangatahi are frustrated because they feel like they are being heard but not listened to. They sense that kaimahi within housing services think they know better than the rangatahi making them feel small and unimportant.
4. **Mana Motuhake** – Last but certainly not least, rangatahi have a strong desire for mana motuhake. They want to have self-determination and independence. They often feel controlled and micromanaged by rules within transitional housing services and upon observation, would respond better to rules that are explained, not just rules that are enforced. Rangatahi want to be self-reliant, through means of their own job, money and living situation.

## **4.2. Current Reality: “Can I say that?”**

### ***4.2.1. Part I: Sticky Notes Brainstorm***

This section of the Sticky Notes Brainstorm about rangatahi current realities for home is divided according to answers to the three main questions used in this process:

1. How are people helping you with home?
2. What does home look like for you now?
3. What are your experiences within the housing system?

During this part of the brainstorm, it was interesting to observe the hesitation from these rangatahi in being completely honest about what their current challenges are, perhaps out of fear that it would be used against them. They indicated concerns about kaimahi sharing their personal information and not respecting their confidentiality, which has led to a loss of trust in the system. While exploring their current realities, one of the rangatahi shared with me her frustrating experiences within transitional housing, and when I suggested she write it on the sticky note, she hesitated and asked, “Can I say that?”. This suggests to me that rangatahi may not be comfortable expressing the challenges they encounter, perhaps in fear of negative consequences that may come from it. The following figure presents the findings from the Sticky Notes Brainstorm activity. It includes an image of the original paper with sticky notes attached, alongside a transcription of the individual responses provided by the rangatahi participants, listed as bullet points below.



*Individual responses provided for Question 1: How are people helping you with home?*

- Help with food when we need it
- Helping with housing
- The support
- Supported shopping
- Good support with transportation when needed for appointments and shopping
- Being in transitional housing for the first time
- \$\$\$
- Supported cleaning
- Courses
- Counselling
- House viewing support

*Individual responses provided for Question 2: What does home look like for you now?*

- WINZ
- Staff are sharing personal business
- Transitional housing
- Not dealing with drama and ongoing fighting
- Having space for myself, loving the space
- Feeling comfortable
- Very comfortable
- Very classy
- Very mindful
- WINZ
- Love & caring
- Support when needed
- Support
- Job seeker
- Flatting
- Whare
- Van
- Dealing with drama

*Individual responses provided for Question 3: What are your experiences within the housing system?*

- Misunderstanding
- Get support for mental health
- Having that someone to talk it out/kaimahi
- Staff thinking we are bending the rules when in fact we good rangatahi
- Treating us like kids
- House inspections
- Paying rent/board
- Unsettling because manager has kicked people out before
- Assuming we are smoking inside when we're not
- In transitional housing
- Service making us buy stuff off them (e.g. toilet paper)

#### 4.2.2. Part II: Rangatahi Wānanga

Below is the kōrero from the Rangatahi Wānanga, discussing current realities of home. For this part of the wānanga, anonymous responses from the Sticky Notes Brainstorm were used to foster conversation with gentler prompting statements. Prioritising awareness and sensitivity to the potentially adverse childhood experiences and precarious current realities for these rangatahi was essential in ensuring they were not triggered when responding. Unlike the last section where the rangatahi were unsure of their aspirations, for this section it appeared as though the rangatahi had a lot to say but were apprehensive to share how they really felt, perhaps in fear that what they said might be used against them. Throughout this section, the natural flow of the kōrero from the wānanga is presented according to the relevant themes as they emerged.

##### Crisis-responsive supports

Rangatahi described that Transitional housing support services for rangatahi appear to be focused on helping individuals in crisis to survive, as opposed to helping them to thrive. These rangatahi are being provided services to help them survive. This would explain why these rangatahi struggled to express their aspirations for home, as this has not been an area where housing support services have been focused on nurturing. When discussing current housing supports these rangatahi mentioned “*mental health*” and “*counselling*” as services they receive beyond ‘*supported cleaning*’ and ‘*shopping*’ as mentioned in the sticky notes brainstorm. Downstream supports such as mental health and counselling are necessary services to support young people in transitional housing, although remain at the level of crisis management rather than upstream, or preventative perhaps perpetuating rangatahi reliance on the system.

##### Effective Support

Rangatahi described being caught in the child to adult transition, where they are treated like a child but expected to be an adult. During this part of the kōrero, a staff member raised the challenges of responsibility shift in support services - once an individual reaches 18 years they are expected to manage themselves. However, they also discussed that these existing support services often have specific eligibility criteria and requirements

that rangatahi are unable to access, therefore rangatahi aren't equipped to or are unable to maximize the potential support services. One clear example of this was the need for a good reference to support accessing tenancies. One rangatahi expressed her frustration about the support she feels she lacks:

R1: *"I think its hōhā too. What if we have, like, no one to rely on? We just have to rely on ourselves. How are we going to get there? We've got no ride. We got no support"*.

#### Living in fear

Rangatahi expressed fears of being evicted from their current transitional housing situation over minor rule violations. When the rangatahi were asked if they live in a little bit of fear of being kicked out, they responded:

R4: *"Yeah, being kicked out! Over the little things"*

R1: *"Break any old rule, out!"*

R4: *"I mean we get three warnings"*

R3: *"Three written warnings. And then after that you're out"*

Furthermore, these rangatahi expressed fear of the future: *"We don't know where we will go if we get kicked out"*.

#### Behaviour Assumptions

These rangatahi described that they lived under unfair assumptions that they are behaving badly or will behave badly. The rangatahi also described that these assumptions could lead them to engage in the exact behaviour they were wrongly accused of doing. In their minds they will get blamed irrespective of whether they do the behaviour or not. When one of the sticky notes was read out saying *'Staff keep thinking we are bending the rules, when in fact, we are good'*, they responded:

R1: *"Yeah!"*

R4: *"They always think we are having cones inside, or stuff like that. I am like, if you're going to keep on assuming that I'm just going to do it"*

R3: ***“Yeah”***

R4: ***“Yeah, we’re good!”***

#### Treated like children

Rangatahi feel like they are being treated like children, as if they are incompetent or incapable. When discussing the sticky note about ***‘supported cleaning’***, the rangatahi alluded to the fact that they want to be treated like adults and shown how to do things, not just told:

R4: ***“Yeah, that’s probably like one of the main things. It’s just what we feel I guess, like they are just going to keep treating us like children?”***

R2: ***“They think we can’t clean”***

R1: ***“Yeah, they come over every Monday and say we are going to focus on the kitchen area; ‘this is how you clean the oven’, but usually they don’t show us. They tell us, they don’t show us. We know how to do that, but like how are you going to show us?”***

#### Systematic Oppression

Rangatahi feel like the system, and those who work within the system, want to fail them. They express feelings of frustration, disappointment, and hurt when they are criticized for failing, especially without having received constructive feedback.

R1: ***“Our manager said, ‘you failed’, and didn’t tell us what we could do better. Just went to ‘you failed’ as opposed to ‘we could’ve helped you’”***

R2: ***“We already know how to clean; she just thinks we need teaching”***

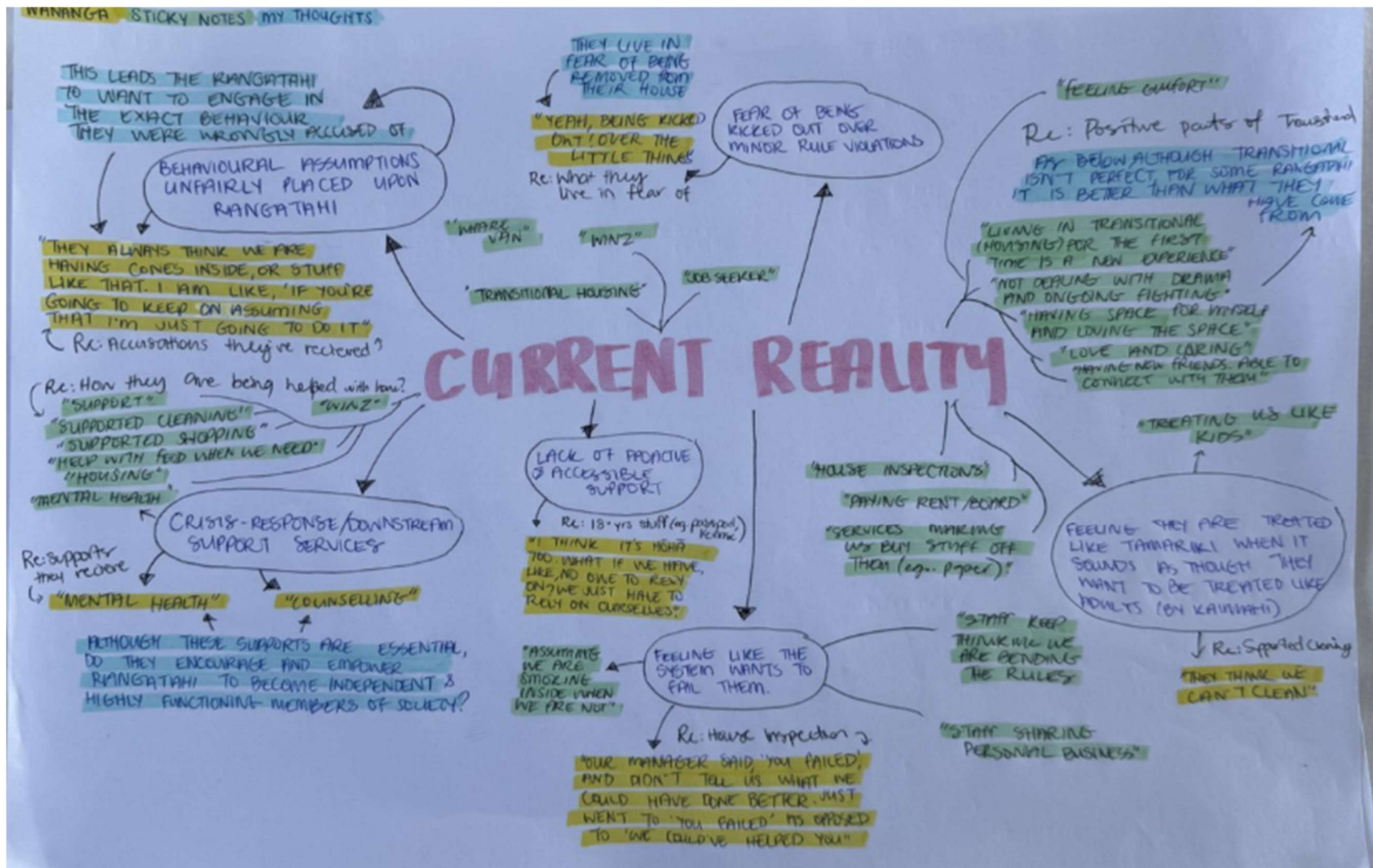
R1: ***“Seeing us as little kids. That hurt my feelings, I was like ‘wow, you could’ve told us what we could’ve done better instead of, oh you failed’”***

### ***4.2.3. Thematic Analysis of Current Realities***

To synthesize the findings from the Sticky Notes Brainstorm and Rangatahi Wānanga, a Visual Mind Map (Figure 8) was created to capture the themes for current realities of home. Through this process of identifying central themes (as explained in Chapter 3), these were the six common discussion points highlighted in the Visual Mind Map image below:

1. Fear of being kicked out over minor violations
2. Behavioural assumptions being unfairly placed upon the rangatahi
3. Crisis Responsive / Downstream support services
4. Lack of proactive and accessible support
5. Feeling like the system wants to fail them
6. Feeling like they are treated like tamariki when it sounds as though they want to be treated like adults (by staff)

Figure 6 Visual Mind Maps capturing rangatahi current realities for home



#### ***4.2.4. Overarching Themes: Current Realities of Home***

At this final stage, the six themes that were generated in the Visual Mind Map, were consolidated even further and organised around larger scale topics, resulting in the development of these three final overarching themes for Current Realities of Home:

1. **Reactive and crisis-driven support** – As opposed to proactive support that helps rangatahi prepare for their future, the current housing supports appear more tailored towards helping an individual who is in crisis.
2. **Living in fear of being kicked out** – For some rangatahi there is a constant fear of being kicked out over minor rule violations. Instability is unsettling for them, especially when they do not know where they will go if they are kicked out.
3. **Undermining Rangatahi Mana Motuhake** – Rangatahi feel like they are being treated like children by kaimahi, especially in tasks such as cleaning. Rangatahi aspire for independence and individual autonomy over their own lives.

### **4.3. Bridge to a Better Future: How do we achieve aspirations?**

#### ***4.3.1. Part I: Sticky Notes Brainstorm***

This section of the Sticky Notes Brainstorm (Figure 9) is focused on capturing rangatahi ideas around what improvements or changes could be made to essentially create a bridge from current realities to achieving future aspirations for home. The responses provided in this section were towards two main questions:

1. Given your current reality, what could be done better?
2. What do you need to create the home you aspire for now & the future?

For this final brainstorm, it was apparent that these rangatahi were more able to describe what they did not want, compared to what they wanted. Their responses within the brainstorm session were very much centered around the frustrations they currently face, and less information was provided compared to previous questions. The following figure presents the findings from Sticky Notes Brainstorm activity. It includes an image of the original paper with sticky notes attached, alongside a transcription of the individual responses provided by the rangatahi participants, listed as bullet points below.



*Individual responses provided for Question 1: Given your current reality, what could be done better?*

- Belittling
- More support
- Objectifying
- They hear but don't listen
- No babysitting
- We need more support & encouragement
- We haven't been heard
- Example: Course – how are going to get there – bus?
- We're frustrated
- Don't leave it all up to us
- Give us more courses
- Considering rangatahi ideas, thoughts and questions
- Not being left with the kids

*Individual responses provided for Question 2: What do you need to create the home you aspire for now and the future?*

- Get the job that like doing – save, budget and plan it
- Got told “you failed” instead of being helped
- Getting told your worth nothing than told that you're getting there
- Being involved in different environments
- Farmland – engaging with animals
- A relevant job to do with farming
- Start saving properly

### 4.3.2. Part II. Rangatahi Wānanga

This section describes the themes from the kōrero from the Rangatahi Wānanga, discussing a 'bridge to a better future' for these rangatahi. For this segment of the kōrero, anonymous responses from the Sticky Notes Brainstorm were used highlighted their whakaaro for further discussion, particularly regarding improvements or changes that could be made to help other rangatahi like themselves navigating through transitional housing. However, interestingly a large majority of the responses were about what rangatahi did not want as opposed to what they wanted. The themes are presented as they emerged during the kōrero:

#### Behavioural Assumptions

To start this final part of the wānanga, the sticky note saying '**belittling**' written as a response to question 'Given your current reality, what could be done better?' was pointed out. Once again, this theme of behavioural assumptions resurfaced. Rangatahi described feeling that they are being wrongly accused of negative behaviour, making them almost want to engage in the exact behaviour they were wrongly accused of doing in the first place. One of the rangatahi expressed this frustration with feeling belittled by kaimahi who were assuming they were behaving in a certain way:

R3: *"Yeah, like again, thinking that we are smoking in houses. Like we can live by rules you know, but if you are going to keep on assuming that we are having cones inside, we might just do it if you're going to keep thinking that... It is the fact that we tell them, no we're not doing this s\*\*\*, but they're on our case 24/7".*

Furthermore, this rangatahi expressed the need for kaimahi to stop making assumptions about rangatahi behaviour:

R3: *"For them to stop thinking that we're doing stuff that we're not supposed to do".*

#### Unstable Housing

Rangatahi described that they felt pressured by the kaimahi not to get too comfortable in their current housing situation, suggesting that their current home isn't permanent or stable. When the sticky note '**frustrated**' was read out, they rangatahi spoke about this instability:

R5: *“Yeah, and they pressure you to move out too”*

R4: *“Yeah, they said, you’re not here forever guys”*

Rangatahi felt constantly reminded that this transitional housing is not a permanent living arrangement, which contributed to feelings of uncertainty or instability regarding long-term housing prospects. Furthermore, when asked what their options were if they were not in transitional housing, one of the rangatahi said their next option was *“just staying with friends”*.

#### Need more support

Support was brought up several times during this kōrero. Rangatahi described that they wanted support based on their needs rather than having to adjust to fit the available support services. The rangatahi spoke about the challenges they’ve faced while applying for a house and provided an example of practical support they would find useful – *“They can support with getting us to house viewings”*.

When asked if they could ask the kaimahi for that support directly, it appeared that kaimahi were not currently effectively engaged or able to provide for the practical needs of the rangatahi. One of the rangatahi responded – *“I don’t know. I don’t ask for their help because I know what they are going to say. I already know how they operate. So, I don’t ask for help, I just do it on my own”*. Furthermore, this rangatahi expressed their personal challenge with being caught between not caring and still trying to assert control over their own path. They seemed to be expressing a sense of emotional detachment and frustration.

R1: *“I don’t care anymore. It’s my attitude, it’s like I don’t care. That’s why I feel ratshit cos I am not that type of person... I just do my own thing”*

#### Unrealistic Housing Criteria

One of the rangatahi, who recently started as a kaimahi within one of the local non-government organisations, brought a very valuable perspective to this issue as someone

who has had to navigate through transitional housing services themselves. The speaker explained:

**K/R: “*Something I wrote on there* (referring to the sticky notes brainstorm), *as well, the criteria for a lot of young people to fill, it's nearly unrealistic for a lot of the rangatahi. Especially even... good decent references. Like how are you going to get a reference if the first person you go to try to get a place and they're like ‘Oh, you need a reference’*”**

The current eligibility criteria to access housing was described as unrealistic and incredibly difficult for rangatahi to meet the standards required to get a whare (e.g. attaining good references if they haven't had a job before or constant adult figures). They went on to talk about age-based assumptions:

**K/R: *And, then there's all these standards and stuff too, like just basically the criteria you have to fill. It is designed for only adults to be able to live by themselves. It is not designed for rangatahi to be able to do that... I know some 30-year-olds that are kore take as, can't live by themselves, and then an 18-year-old that will do a lot better, strive a lot better, and look after their home a lot better than some of these 30-year-olds.***

They suggest that the current housing system and its standards (e.g. credit score) prioritizes adults and often disadvantage rangatahi. They felt that age-based assumptions are unfair, as they do not accurately reflect an individual's capability to manage a household. The speaker also suggests that these young people may manage independence and responsibilities better than some adults. As previously discussed in section 4.1.2, this reflects a stereotype and degree of ageism, that rangatahi described facing when entering a housing system designed for adults.

**K/R: *It's just the stereotype of rangatahi being able to live in their own homes and look after their own homes”.***

#### Transitional Housing is still better

While transitional housing presents some challenges, rangatahi often described that it was better than their previous living situations which commonly involved family conflict

or substance abuse. For some rangatahi, their current difficulties are more manageable than the adverse experiences they faced growing up.

R3: *“It was the blaming from my family, my older sister would always pick on my little sister, and you know my little sister was naughty but there would be times that she wasn’t”*

R4: *“For me it was like the environment. The smoking drugs, the drinking. I fell in and yeah, I was pretty addicted every week but then I wanted to change so I think moving in into transitional housing has helped me wear off the habit”*

R1: *“Plus, not having a bond with one of your parents, or both of them, it kind of puts you off. I don't have a bond with mine”.*

#### Current Realities are held captive by the past

Much like rangatahi future aspirations are bound by current realities, the current circumstances that rangatahi find themselves in are still haunted by the past. Some rangatahi described that they had ongoing challenges from their past while in transitional housing. When discussing housing difficulties like trying to find somewhere safe and stable, these rangatahi described how they are trying to manage what they have left behind:

R1: *“But it’s kind of hard cos you have to fix lots of things. How are you gonna fix the past? How are you going to fix all those things that happened to you?”*

When this particular rangatahi was asked what they would do if they had a magic wand and everything would work out, they said they would choose:

R1: *“A bond with my dad. Just be happy. Just so that I don’t have to worry about anything... But he’s just not working at his end. He gave up. I don’t see the point in trying to make a bond if he isn't going to be there”.*

#### Rangatahi have had to grow up fast

These rangatahi were typically born into difficult circumstances, where it is not their fault that they are houseless, but it is their responsibility to navigate through these turbulent waters. They have had to grow up very fast and prematurely become adults. When asked if their parents needed support, the rangatahi quickly replied:

R3: *“Definitely”*

R2: *“Yeah!”*

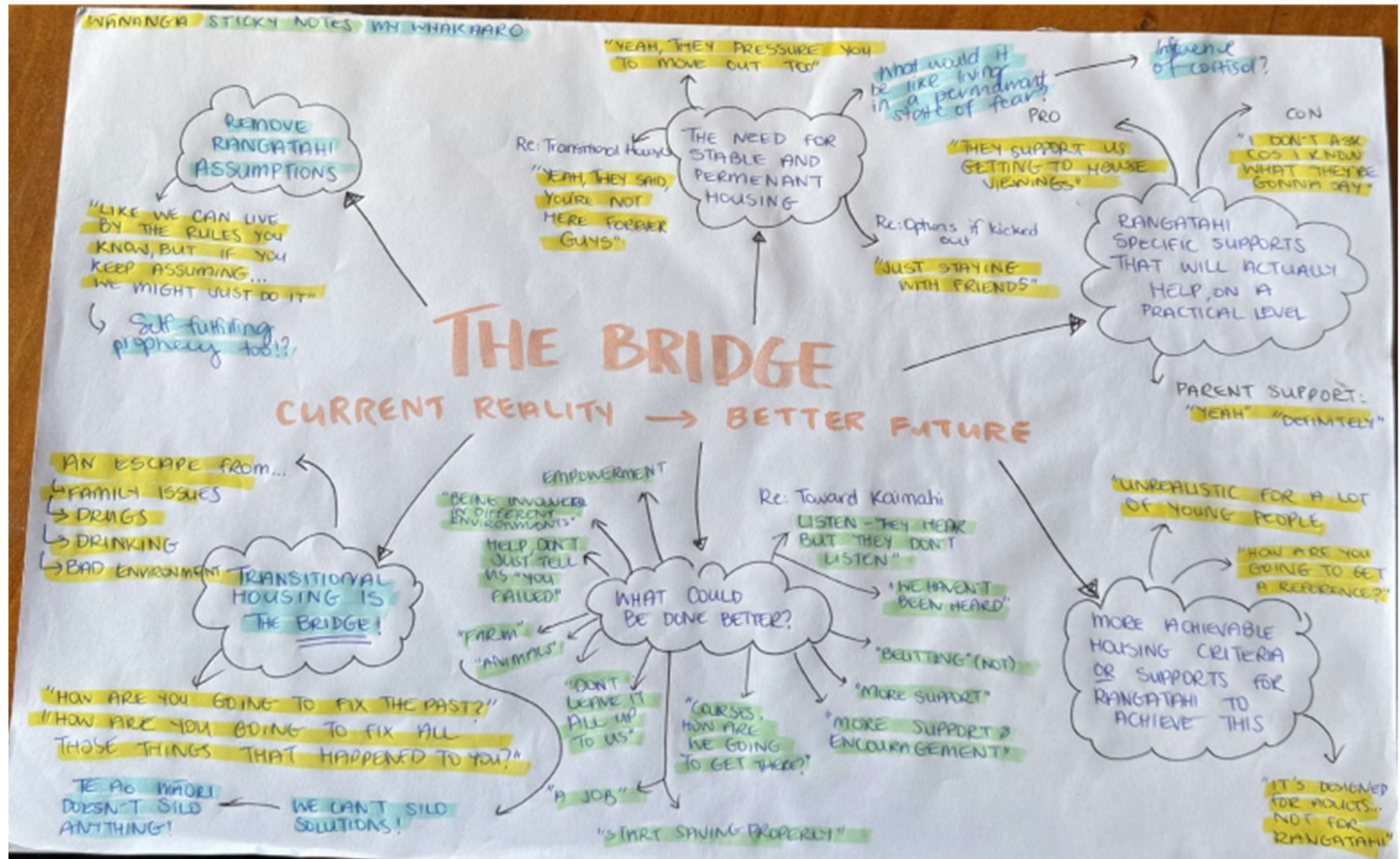
R1: *“Yeah definitely, it's the parents who have the big issue!”*

### ***4.3.3. Thematic Analysis of Bridge to a Better Future***

To synthesize the findings from the Sticky Notes Brainstorm and Rangatahi Wānanga, a Visual Mind Map (Figure 10) was created to capture the themes for Bridge to a Better Future. Through this process of identifying central themes (as explained in Chapter 3), these were the six common discussion points highlighted in the Visual Mind Map image below:

1. Remove rangatahi assumptions
2. Need for stable and permanent housing
3. Rangatahi specific supports that will help on a practical level
4. More achievable housing criteria or supports for rangatahi to achieve this
5. What could be done better? E.g. “more support”, “more encouragement”
6. Transitional housing the bridge

Figure 8 Visual Mind Map capturing rangatahi ideas for a better future



#### ***4.3.4. Overarching Themes: Bridge to a Better Future***

At this final stage, the six themes that were generated in the Visual Mind Map, were consolidated even further and organised around larger scale topics, resulting in the development of these four final overarching themes for a Bridge to a Better Future:

1. **Need for a Tūrangawaewae** – Rangatahi need housing stability and a permanent place to call home, where they don't live in constant fear of being kicked out.
2. **Need for Whanaungatanga** – Rangatahi need to feel supported by people who care about them and will help them navigate through life. Relationships, both positive and negative, have a large impact on rangatahi.
3. **More empowering support** – Rangatahi need kaimahi to actively listen to them, provide care that addresses their needs, as well as their aspirations, and empowers them to strive for more.
4. **Achievable housing standards** – Unless the market-driven housing economy changes to make rental housing standards more achievable for rangatahi, perhaps housing support services could provide more realistic or additional support to help rangatahi achieve the often-unrealistic expectations imposed upon them.

#### **4.4. Summary of Findings**

In conclusion, several key and overarching themes emerged consistently throughout both the Sticky Notes Brainstorm and the Rangatahi Wānanga across (1) Aspirations of Home (2) Current Realities of Home, and (3) Bridge to a Better Future. During the aspirations section, many of the rangatahi were initially hesitant to respond, unsure of their own aspirations and slightly stumped as to how to answer this question. Many of them sat there for a while not knowing what to say. However, with encouragement, they were able to engage more openly. On the contrary, during the current realities section, rangatahi hesitated because they feared that what they shared might be used against them. Rangatahi behaviours are an important observational component of this qualitative study. Although the findings were relatively consistent, several implications must be highlighted. In the next chapter, these findings are interpreted to specifically explore the broader context of this kaupapa and offer recommendations.

##### ***4.4.1. Main Themes – discussed further in Chapter 5.***

1. Transitional housing support tends to be more crisis-responsive than proactive or preventative;
2. Rangatahi seek Mana Motuhake – These rangatahi desire independence, self-reliance, employment, and want to be treated as adults not children;
3. Rangatahi need a Tūrangawaewae – These rangatahi need permanent and stable housing where their basic needs are met, and they don't live in fear of being kicked out. A stable home would enable them to better envision and pursue their aspirations, ideally in a supportive and positive environment;
4. Rangatahi feel like their voices aren't being heard, and the input they share is not always enacted; and,
5. There is a need to empower and uplift rangatahi aspirations. It is important to note some of the observed rangatahi behaviors, unsure of their aspirations, as shown throughout the Sticky Notes Brainstorm and Rangatahi Wānanga.

## Chapter 5: Discussion & Recommendations

The aim of this research project is to explore rangatahi perspectives and understandings of home. By journeying with them through the Sticky Notes Brainstorm and Rangatahi Wānanga, valuable insights have been gained into rangatahi aspirations of home as well as their experiences of housing insecurity within transitional housing support services in Kirikiriroa. The rangatahi knowledge has deepened our understanding of their housing aspirations, contributing towards a narrative that advocates for improved housing support services and, ultimately, better futures for our rangatahi Māori. It is often difficult for rangatahi who experience housing insecurity to express their aspirations of home. This challenge is particularly pronounced within Aotearoa's current housing system, which is characterised by low rates of Māori home ownership, neoliberal market reforms that privilege individuals with strong rental histories or references, and a historical disregard for traditional Māori concepts of home. This discussion will interpret the findings; discuss the implications of this research project; explore the limitations in a broader context; identify key contradictions that have been raised; examine developmental trajectories; challenge youth perceptions; and summarize the key findings.

### 5.1. Key Findings

#### *5.1.1. Transitional housing support is crisis responsive. Rangatahi need strength-based support*

The current transitional housing supports rangatahi receive are more reactive than proactive; more crisis-responsive than strengths-based. While these supports are essential in a time of crisis, many rangatahi suggest that transitional housing is the very thing that has already moved them from immediate crisis. Once rangatahi are housed, their needs shift and they no longer urgently require crisis support, yet the transitional housing support system continues to provide care and supports as if they do. This raises the question: How effective are crisis-responsive supports if a person isn't in crisis? As shared by the rangatahi in this study, these supports often fail to leave them feeling inspired or encouraged to envisage positive futures or develop individual aspirations. While crisis-responsive supports play a vital role when rangatahi face housing insecurity, once they are housed and immediate cares are met, they need shifts and therefore so too should the supports. Rangatahi need positive, strengths-based support that helps them to move

beyond survival to thriving. In some cases, continued reliance on crisis-responsive supports may reinforce, or even exacerbate, rangatahi dependence on the system rather than equipping them with tools to pursue independence and individual aspirations. If transitional housing supports are delivered on the assumption that rangatahi are always in crisis, how can they be expected to develop and pursue aspirations for not only home, but a university degree or a career? This leads to further reflection: Are these rangatahi being equipped to live out to thrive, or just survive? And, could a strengths-based approach encourage rangatahi to aspire for something beyond their current reality?

There are a myriad of strengths-based approaches that aim to nurture and support rangatahi not only survive, but to thrive as Māori. *Mai i te Ao Rangatahi ki te Ao Pakeke Ka Awatea: A Study of Māori Student Success Revisited* (Duckworth et al., 2021) highlights the importance of Māori culture and identity in the success of high school leavers. Duckworth et al. (2021) goes on to state that cultural identity supports the transition from adolescence to adulthood, and that rangatahi Māori can thrive because of their culture, not despite it. Another example of strengths-based approach is found in *A strengths-based exploration of Māori student success at university using the Mana Model* (Derby & McChesney, 2024), which resists the common framing of Māori as a priority population and where struggle is anticipated. This study examines how mana ūkaipō (sense of place), mana tū (sense of resilience) and mana tangatarua (navigating two worlds) support rangatahi Māori success at university. It advocates a shift from deficit-based perceptions to a strength-based, mana enhancing approach that inherently uplifts and believes in the innate potential of every rangatahi Māori.

### ***5.1.2. Rangatahi need a permanent and stable place to call ‘home’, so they don’t have to live in fear***

In a study examining Māori experiences of social housing in Ōtautahi, many participants described their housing placement as a new beginning and a fresh start, particularly those who had been experiencing situations of vulnerability (Russell et al., 2023). Within this study, rangatahi acknowledged that transitional housing was an improvement over their previous living circumstances and provided a positive “new beginning”. However, it did not alleviate concerns or fears about their housing permanence. Despite the relative stability, many rangatahi remained

fearful of being removed from their transitional housing situation, alluding to the importance of ensuring a permanent and stable place to call home. Tūrangawaewae is the fundamental building block of Māori culture (Walker, 1990), and its essence embodies this idea of home. To be Māori is to have a tūrangawaewae, which is a place to stand, a place of strength and a place of belonging (Groot, 2010).

The fear of not having a home looms large for these rangatahi, and as Boulton (2021) suggested, home is based on this sense of safety. Fear and precarious living do not make these rangatahi feel at ‘home’. As mentioned in *The Child and Youth Strategy 2024-2027*, poverty (e.g. homelessness) and material hardship that is experienced by young people can negatively affect their brain development and lead to other negative longer-term health outcomes into adulthood (Ministry of Social Development, 2024). Furthermore, this type of material hardship can “lead to poorer health and toxic stress in the household, negatively affecting children’s development and well-being” (Ministry of Social Development, 2024). Overall, rangatahi need permanent and stable housing, a tūrangawaewae, where their basic needs are being met, and they don’t have to live in fear of being kicked out or removed from their house (Paul & Ratana, 2022).

### ***5.1.3. Rangatahi, who are not living with whānau members, need supportive adults in their life who they can trust***

For Māori, whānau is an essential building block for wellbeing (Durie, 1998). Within Māori housing policy, the term “whānau Māori” is often used, based on the assumption that individuals are living with their whānau and/or that living with whānau is the most desirable option (Paul, 2023). However, for many of these rangatahi within this study, living with their whānau was not the best option for a myriad of reasons. For these rangatahi, living apart from their parents and whānau felt like the best option available to them. While they felt their current transitional housing circumstances weren’t perfect, they also expressed that it was better than the home life they came from. Rangatahi felt that their current transitional housing environment was sometimes toxic and alluded to how unsettling it is for them not knowing if or when they will get kicked out. A theme that consistently arose was that the rangatahi want positive energy from the kaimahi they interact with. The presence of consistent and trusted adults was seen as offering an important additional layer of support. Greaves et al. (2021) goes on to state that whanaungatanga (including

whānau, friends, and other adults) predict well-being for rangatahi Māori, suggesting kaimahi who have a strong connection with rangatahi can have a great, positive impact. However, despite a caring and dedicated Māori workforce, Latimer et al., (2022) assert that current support services curtail their ability to work from a foundation of mātauranga Māori, thereby limiting the support they can provide to rangatahi Māori and whānau Māori.

#### ***5.1.4. Rangatahi need encouragement to realise their aspirations***

Rangatahi require meaningful encouragement to realize their aspirations. As highlighted in the literature review, historical and structural barriers have resulted in low Māori home ownership rates, and high housing precarity for Māori whānau. In this research, rangatahi described the ongoing impacts of the market-driven housing sector, including the high costs of housing security, scrutiny regarding behavioural requirements, the need for assistance, credit and reference checks, and continual dependence on the system that perpetuates marginalisation. In response, rangatahi express the desire for independence and to be able to express their own tino rangatiratanga, which within this context can suggest “determining and achieving their aspirations both individually and collectively... within urban design and planning” (Rolleston & Awatere, 2009, p. 5). Therefore, it is important that housing supports both recognise and uphold the rights of rangatahi Māori to be included in the housing design and planning process. However, firstly, there must be a commitment to understanding and nurturing the aspirations rangatahi hold for what ‘home’ means to them. During the *Hīkoi mō te Tiriti* (personal observation, November 19, 2024), Te Pāti Māori leader Rāwiri Waititi reminded us of the power of tino rangatiratanga, emphasizing that it is not about giving others power but awakening what is already within us. In this light, it becomes apparent that rangatahi already possess mana, they just need supportive individuals who can help them realise that which is already within them. Within transitional housing services, encouragement from supportive adults may be a critical factor in helping rangatahi realise their potential. Many rangatahi within this study initially struggled to clearly articulate their aspirations, indicating that nurturing these aspirations should be a priority.

#### ***5.1.5. Rangatahi opinions matter***

“In order to match the realities of rangatahi in Aotearoa, policy and health promotion initiatives must honour young people as skilled supporters and caretakers in their own right”

(Carlson et al., 2022, p. 11). Furthermore, as mentioned by Carlson et al. (2022), to understand what ‘well-being’ means for rangatahi in Aotearoa today, research must focus on listening to rangatahi voices. Despite common assumptions of policy makers, perhaps rangatahi know what they experience in social housing and perhaps they know what is best for them. Rangatahi need to be listened to and feel like what they are saying is truly being heard. Furthermore, they need to feel like they can be entirely truthful about their circumstances to adults within transitional housing supports without feeling like what they are sharing will be used against them. It is very frustrating for rangatahi when they share details about their current situation with support staff, only for their concerns to be ignored or even used against them, which is echoed by Paul & Ratana (2022).

### ***5.1.6. Rangatahi experience contradictions***

Throughout the data analysis process, several complex nuances faced by rangatahi that emerged from the findings. In this section, opposing messages expressed by the rangatahi are examined and discussions are had about the liminal space in which they occupy, caught between two opposing realities, and often must navigate through multiple contradictions at once. There are intersectional complexities faced by houseless Māori youth and many layers to their experiences of housing insecurity (Paul, 2023). Within the current transitional housing support services, the following contradictions were identified in this research:

**Independence vs Dependence.** Rangatahi appear to yearn for love and support that ideally their family should provide; yet they want to practice self-determination, to be independent and some even want to live alone. There was one participant who was certain she wanted to live away from Hamilton and everyone she knew, yet in the same instance she wanted support and love. Gluckman (2011) describes adolescence as this juxtaposed, yet critical, “period of transition from childhood to adulthood, from reproductive immaturity to maturity, from dependence to independence” (p. 4). Furthermore, Jones (2002) argues that while the normal transition is from childhood dependence to adult independence, many people navigate this period differently.

**Whānau vs Agency.** Rangatahi are somewhat stuck between their previous family life, and their current experience within an agency where they make their own decisions. Many young people are forced to grow up quickly, living away from their whānau. To prevent these rangatahi being separated from their whānau in the first place, there is a need for holistic, whānau-based

approaches that create conditions for intergenerational well-being (Hutchings, 2020). However, we must acknowledge that for some of these rangatahi their whānau context may not necessarily be conducive to their wellbeing. At what point should a rangatahi have an agency independent of their whānau? Should the term rangatahi be an aged-based category, or instead reflect a stage-based framework? Perhaps age is not the best indicator of maturity per se, but instead personal experiences that expedite a young person's transition into adulthood? These questions highlight the importance of clearly defining 'rangatahi' within policy and practice, and the need for more considerations around individual agency.

**Child vs Adult.** Rangatahi want to be treated as adults, yet they still need nurturing, love, and support. Many have had to mature quickly and take on adult responsibilities for their parents. For some, their lived experience as rangatahi is like that of an adult, even though their developmental age may be that of a young child. When rangatahi were informed about the rules, they were more receptive to them compared to when rules were simply enforced. They want to be spoken to as adults, but they also want kaimahi to advocate for them.

**Rangatahi definition: Age vs life experience.** Another layer of the predicament for rangatahi wanting to be treated like adults instead of children, are varied classifications of a rangatahi. Different government agencies having different age structures create cross-agency incoherence and often more confusion on matters affecting rangatahi. On one hand, the Ministry of Youth Development (n.d.) defines rangatahi as the ages from 12 to 24 years, whereas Te Puni Kōkiri (2025) defined this stage as 15 to 24 years. Keelan (2014) described rangatahi as “a stage of development that can be associated with age but is not bound by it” (p. 8). As opposed to age structure, it may be more beneficial to put more emphasis on transitional periods of life that rangatahi experience. For instance, focus more on the transitional from childhood to adulthood, secondary school to tertiary education or employment, moving from the family home to one's own home (Ratana, 2023).

### ***5.1.7. Developmental trajectories: Prioritise intervention over punishment.***

Adverse developmental Trajectories can be exacerbated in the current social and political environment in Aotearoa New Zealand, where youth voice is missing and assumptions are made

about them, for them. The current government is focused on sanctions and penalties, particularly for those that require social supports. In June 2024, several new initiatives were announced to ‘deal with’ youth crime, including a Young Serious Offender (YSO) declaration and Military Style Academy (Oranga Tamariki, n.d.). These types of punitive measures fall into the category of ‘crisis responsive’. As we heard from the rangatahi participants in this research, crisis-responsive supports do not leave them feeling inspired or encouraged to move into a better future. Youth perceptions are even more heightened in this current climate because of policy predominantly being more focused on restrictions, eligibility, monitoring and sanctioning. Furthermore, as discussed earlier in the literature review, social housing policies that contribute to stigmatisation of tenants often operate on the assumption that tenants display bad behaviour and therefore focus on behaviour change intervention (Southey & Terruhn, 2025).

Much like the self-fulfilling prophecy (Merton, 1948), where policy makes behavioural assumptions of these rangatahi which often then lead those to actions that make those expectations come true. Like we heard one of the participants say in the wānanga: “If you’re going to keep on assuming that I’m just going to do it”. For many rangatahi, this is the attitude they adopt. Why would rangatahi bother trying to do the right thing when, regardless of their actions, negative assumptions are placed upon them? As mentioned by Viner et al. (2015), after infancy (the first 2000 days of life) adolescence is the life course period with the most rapid development and a time of great potential for intervention. Therefore, there is an opportunity here for housing supports to create positive developmental trajectories during this period of adolescence to potentially inhibit later life outcomes.

## **5.2. Contextual implications of this research**

In this section, I will explore the contextual implications for this research study and speak to the particular stress and strain not only for rangatahi but for non-government organisations; the lack of voice in any of our policies and programmes, and the overwhelming sense of discrimination experienced by these rangatahi.

**Impact of COVID-19.** COVID-19 had a significant impact on the social connections and networks on rangatahi, and as a result low well-being among rangatahi has been further

exacerbated (Dedryver et al., 2021). Furthermore, the pandemic also disrupted transitional and emergency housing services, creating a shortage and long waitlists for homes. The rangatahi of this research were living in an area where some of the highest number of Emergency Housing in hotel and motel rooms were provided to support housing during the COVID-19 pandemic. While necessary for temporary support systems, some families with children and rangatahi were living in these unsuitable housing environments for years after the COVID-19 pandemic (Atatoa Carr et al., 2024), and at the time of this research, whānau were only just starting to be supported into transitional housing (as with the rangatahi of this research) or more secure housing situations. This longer-term instability and precarity has a broader impact on rangatahi wellbeing, as does the extreme level of housing need and housing inequities. Rangatahi are caught in the need to transition families out of Emergency Housing but as the housing sector has not yet caught up, they aren't eligible to access the housing supports.

**Cost of living crisis.** The exorbitant cost of housing in Aotearoa makes it incredibly difficult for rangatahi to live, pay rent and own a home (Ratana, 2023). Furthermore, “the rising cost of living and increased housing costs have made it harder for families to afford the basics” (Ministry of Social Development, 2024). In addition to the events COVID-19, the cost of living has increased dramatically. The increased cost of living makes it even harder for rangatahi and whānau to afford rental accommodation, and as a result, transitional housing more sought-after even though access to social housing remains precarious.

**Current socio-political climate.** Transitional housing support services rely heavily on government funding and allocations. By the time money reaches NGOs, there is often little left. While crisis-response services, such as mental health support, are crucial and still needed, this leaves limited resources for prevention and proactive measures. Public health in Aotearoa is severely underfunded (King et al., 2024), and if transitional housing programs like KFST depend on government spending, history suggests that preventive and proactive support will continue to be overlooked. In the report, *Youth Homelessness in Tāmaki Makaurau, Aotearoa New Zealand*, Paul & Ratana (2022) express concern for the lack of recognition for youth homelessness in national plans and policy. For example, the report revealed there was no provision for youth

homelessness in the national Aotearoa New Zealand Homelessness Action Plan (2020–2023). What are the repercussions of this lack of care for our houseless rangatahi population?

**Youth perceptions.** There is a myriad of perceptions placed upon rangatahi by kaimahi and hidden within policy. Amidst this current socio-political climate, rangatahi voice is missing and there is a greater focus on sanctions and behaviour correction as opposed to sitting down and listening to how these rangatahi are really feeling.

### 5.3. Limitations of this research study

In this section, I will explore the limitations specific to this research study:

**Participant selection.** There were diverse views expressed by the participants in this research, they were all Māori females aged between 15 – 19 years old. None of the participants were male, and it is likely that experiences of ‘home’ in transitional would vary between gender. Several of the participants even lived together and shared similar housing experiences, and while this provided a level of comfort for the detailed kōrero, this may also have reduced some of the diversity of experience as may have the engagement of all the participants with one particularly community organisation – KFST – at the time of the wānanga. The small number of participants also provided a rich and diverse narrative. However, it is important to note that these findings are not representative of all young people, both female and male from all ethnic groups, who experience houselessness in Aotearoa. There was one participant rangatahi who worked for KFST but also had lived experience within KFST transitional housing, so they brought a unique perspective to the wānanga enhancing the depth of the kōrero.

**Dynamic of the wānanga.** This research recognised that there are barriers for sharing ideas in a focus group, such as a wānanga style. Support workers from KFST were also sitting in the wānanga, which also provided both a strength, with some important narrative prompted by kaimahi, and a limitation if rangatahi did not feel comfortable in this environment. The relationship between the rangatahi and their support worker probably influenced how honest or truthful these rangatahi were being. Group-think is also a factor, especially as there was one rangatahi who was much more vocal than the rest. The limitation of the group dynamic was in part mitigated by the different methods used to develop the rangatahi narrative. The sticky notes were written anonymously, and

no attempt was made in the methods used to identify specific respondents. These sticky notes, and the brainstorm that resulted, could then be used for a deeper kōrero and narrative, allowing participants to reflect on the sticky-note ideas without necessarily exposing their own experiences.

As a research team this was the first time meeting these rangatahi making it potentially uncomfortable for these rangatahi to share current realities or aspirations. While I am myself a young Māori wāhine, and the whakawhanaungatanga process, including the use of a basketball game, was specifically designed to ease into the research process, the data gathering all occurred in one session and therefore the rangatahi did not have much time to get to know the research team and to trust that their kōrero would be safe. It is also important to consider other factors that may have influenced these findings. These may include: the ongoing social impacts of the COVID-19 lockdown on rangatahi; the current cost-of-living crisis and political environment, and its effects on affordability and the rangatahi environment.

## **5.4. Recommendations**

### ***5.4.1. Advance Māori aspirations.***

Across all sectors, not just housing, it is also vital to strengthen Māori aspirations (Bishop, 1999). There is a great body of work growing in the space of Māori homelessness and some amazing knowledge that already exists that we can learn from. Within the Aotearoa New Zealand Homelessness Action Plan 2020 – 2023, there are six guiding principles to address homelessness: (1) Te Tiriti o Waitangi (2) Whānau-centred and strengths-based (3) Focus on stable homes and well-being (4) Kaupapa Māori approaches (5) Supporting and enabling local approaches; and (6) A team approach across agencies and communities (Aotearoa New Zealand Homelessness Action Plan, 2020).

### ***5.4.2. More understandings of home for rangatahi Māori, independent of whānau.***

For many of the participants within this study, living in transitional housing, desired separation from their whānau and sought to establish a sense of home independent from their family connections. So, what do we understand about Māori perceptions of ‘home’ for rangatahi Māori if they don’t live with their whānau? For those Māori individuals, what should home be like in the absence of whānau? In contrast to the findings in Boulton et al. (2021) where participants

were connected to their culture and saw home as a space shared with whānau, some rangatahi in this study expressed a different perspective.

#### ***5.4.3. Include rangatahi in the urban design and housing policy-making process.***

It is essential to include rangatahi in the decision-making process, empowering them to assert their tino rangatiratanga. For Māori, rangatiratanga encompasses the right to determine and pursue aspirations, as an individual and collectively. This concept reinforces the Indigenous right to actively participate in urban design and planning (Rolleston & Awatere, 2009)

#### ***5.4.4. Utilise Māori solutions like urban papakāinga and marae.***

As existing research suggests, marae in an urban context can provide the love and support that rangatahi need outside of their whānau unit, that also caters to their cultural needs. Furthermore, urban Marae provide cultural stability and offer a lot to the community that surrounds them, such as rangatiratanga, kaitiakitanga, manaakitanga, whakawhanaungatanga, whakapapa, āhurutanga and mana motuhake (Lee-Morgan et al., 2023).

#### ***5.4.5. More strengths-based, aspirations-focused supports ensuring rangatahi Mana motuhake***

Derby & McChesney (2024) advocate for more strengths-based intervention that elevates and believes in the innate potential of every rangatahi. As shown in the Findings section, rangatahi have a strong desire to be independent, self-reliant and have their own mana motuhake. Within this context, there is an opportunity for housing services to provide support that caters to the cultural needs of rangatahi Māori; that encourages them to realise their aspirations; and helps them to achieve them. There is a need to focus on adolescence as a time of immense growth and potential, providing an opportunity to positively influence rangatahi life trajectories. Contrary to common assumptions that adolescence is too late for effective intervention, Viner et al. (2015) highlights the absolute importance of this development period, during which a great deal of impact can still be achieved.

#### ***5.4.6. More Kaupapa Māori solutions that remove barriers to access***

Housing First is a phenomenal initiative that provides immediate access to permanent housing, for one year, to people experiencing homelessness, during this period also providing specific supports

that help whānau address the underlying issues that might have led to houselessness in the first place (Te Tūāpapa Kura Kāinga – Ministry of Housing and Urban Development, 2022). Guided by Māori values of *Rangatiratanga* (self-determination), *Whānaungatanga* (positive connections) and *Manaakitanga* (self-worth and empowerment), this kaupapa provides easy access to housing by removing barriers (e.g. employment, sobriety). Within this study, barriers (e.g. reference/credit checks) imposed upon rangatahi made it incredibly difficult to access housing and not to mention frustrating.

#### ***5.4.7. Fostering rangatahi understanding through transparent communication***

An unintended yet valuable learning that emerged from this research was the effectiveness of communicating with rangatahi in an adult-like manner. The Rangatahi Wānanga helped foster connections between the KFST kaimahi and the rangatahi, enabling mutual understanding and open kōrero. Kaimahi were able to clearly explain policies that directly impact these rangatahi (e.g. tenant rules around pets). Although the rangatahi were initially frustrated, once the kaimahi explained why certain policies were in place the rangatahi became very understanding. This illuminates the value of transparent conversations, explaining why the rules are in place, may be more effective than rule enforcement without explanation.

## Chapter 6: Conclusion

‘Ko Aotea taku waka  
 Ko Tipuahororangi te tatā  
 Te hoe ko Kautu-ki-te-rangi  
 Nga tai e, Riwaru...’

### 6.1. The bailer, Tipuahororangi, and the paddler, Kautu-ki-te-Rangi

My tūpuna were ‘houseless’ once too. On their extraordinary voyage from Raiatea to Aotearoa, they left their place of dwelling in search of a new place to call ‘home’. What can we learn by retracing our ancestral voyaging journey, and how does this relate to rangatahi Māori navigating through housing insecurity today? In the waiata *Ko Aotea*, we learn about two vital roles that ensured the safe journey and arrival of Aotea waka to Aotearoa. In this waiata we learn about the importance of *Tipuahororangi* and *Kautu-ki-te-Rangi*. *Tipuahororangi* was the bailer. His role was to remove water from the waka to prevent it from sinking. In times of crisis, he was the one who responded. On the other hand, *Kautu-ki-te-Rangi* was the paddler. He was responsible for steering the waka towards land, ensuring that it did not drift aimlessly in the middle of the ocean, leaving it up to water currents or weather conditions to determine its destination.

Reflecting on these research findings regarding the support rangatahi in transitional housing receive, it is like they are on a waka with just bailers. While the bailers can help empty all the water from the waka in a time of crisis, once all the water is gone, how will the waka move forward with no paddlers to steer it in the right direction? These rangatahi need bailers who can help them when they are in crisis, but just as importantly, they need paddlers who can move them towards their aspirations. These rangatahi need paddlers in their waka, those that will provide strengths-based support once their basic and immediate needs are met. Throughout this thesis, I have drawn inspiration from the voyaging journey of my tūpuna of Aotea waka who journeyed across the vast expanse of Te-Moana-nui-a-Kiwa to their *Hawaiki hou*. After a long period of

houselessness, they were able to establish a home where our people were safe, culturally enriched and had a sense of belonging.

## **6.2. Re-Indigenising Literature: Telling our own stories**

As Māori, our knowledge is shaped through storytelling. In research, it is important that we tell our own stories instead of leaving others to tell them for us. As Lorde (1984) famously stated "the master's tools will never dismantle the master's house" (p.2). This raises the question: Can we re-indigenise our minds through non-Indigenous modes of communication? Smith et al. (2016) speaks to the growing body of Indigenous knowledge, both in Aotearoa and internationally, and how mātauranga Māori presents significant challenges to Western concepts of creation, knowledge, being and knowing. The persistent pressure to produce internationally recognised scholarship within Western academia has forced many Indigenous writers to theorise their local contexts within broader theoretical frameworks that facilitate dialogue across colonial boundaries (Hokowhitu, 2009).

Some might argue that the task of reclaiming *Indigenous knowledge* within the confines of Western academia is impossible. However, Māori scholar Cheryl Smith contends that academic writing as an Indigenous scholar is about writing back, by rewriting the incorrect narratives written about us, and retelling those narratives back to ourselves (Smith, 1994). Re-indigenising literature can not only be a healing process, but act as a powerful tool of resistance and re-indigenisation. For us living in post-colonial times, mātauranga and retelling the stories of the land can guide us as we walk into a non-colonising future (Jackson et al., 2020).

In a contemporary context, it is essential for Indigenous knowledge to be integrated into 'evidence-based research' to grant mātauranga Māori the credibility it needs in the eyes of decision-makers. Kaupapa Māori research gives Māori a seat at the table by deciding how research will portray who we are as people, and ensuring Māori have control over the narrative about who we are (Pihama, 1994). Pihama goes on to highlight the struggle of Māori to gain a voice, to be seen and for our stories to be heard (1994). Indigenous literature is a way for us to tell our own stories and bring attention to Indigenous issues that have been pushed to the margins of society.

Re-indigenisation is the next critical step in developing strengths-based solutions for our houseless, rangatahi Māori population. As mentioned by Lawson-Te Aho et al. (2019), housing systems must be rebuilt based on Māori knowledge, values, and self-determination. Re-indigenising the housing sector means creating systems where Māori have the power to define our own housing needs. Thiong'o (1986) highlights that a profound impact of colonialism is how colonised people perceive themselves and their relationship to the world. When the mind is colonised, the people are too. This mental colonisation shapes actions, beliefs, systems; and yes, housing. To move forward, we must first dismantle colonial thinking, practices and processes and embrace Indigenous knowledge and frameworks to build a housing system that reflects Māori values and needs (Hokowhitu, 2009) and reflects the voices of those most impacted by the challenges in the housing sector. To improve rangatahi Māori experiences of home within transitional housing, change needs to also occur at all levels, and the rangatahi in this research described issues imposed upon them at the policy level, funding and eligibility, which shape programmes and access, which directly impacts rangatahi experiences within the social housing system. What influences policy? Is it the rangatahi who are directly impacted by policy? Research findings can help inform decision-makers about problems, and therefore potential solutions (Khalid et al., 2020). Therefore, this research sits in the liminal space, between rangatahi experience and policy, as a bridge to better solutions for the future.

As mentioned in *Current Realities* section of this study, rangatahi participants were hesitant to share their experiences in fear that disclosing that information would be used against them. Rangatahi apprehension reflects the complexities and inherent discrimination of the system. This reiterates the need for ethical, strengths-based research that informs policy while protecting and advocating for the needs of rangatahi. Rangatahi who are directly impacted by policy, should be involved in policy and decision-making. It is a waste of government spending if support and services are provided but not tailored to the needs of rangatahi within transitional housing supports. For example, crisis-responsive support is not effective if rangatahi need strengths-based support.

### **6.3. Mokopuna Decisions**

As Eru Kapa-Kingi declared on the steps of Parliament at the *Hīkoi mō te Tiriti*, we are the waka-launching generation – focused on making decisions that benefit our mokopuna, guided by

our tūpuna. Kapa-Kingi urged us to “board this waka” so we can all “sail towards our *Hawaiiki mokopuna*” (personal communication, November 19, 2024). This poses the question: What does your *Hawaiiki mokopuna* look like? What does a better future look like? Have we taken the time to imagine this? Or have we been so focused on trying to decolonise our minds and heal from the traumas of our past, that we haven’t taken the time to imagine this future?

So, imagine a future, where decolonisation is no longer needed, full sovereignty has been achieved, and every colonial wound has been healed. A thriving future, where everyone stands fully in their cultural identity. A future where every Māori is connected to their tribal land, has a roof over their head and a place to call home. A mokopuna-focused future that passes on generational blessings. A future with our young people leading from the front. During the *Hīkoi mō te Tiriti*, tamariki and rangatahi lead from the front. This symbolises our way forward into a better future. To conclude, I wish to position the ihu of this literary waka toward a better future shaped by rangatahi aspirations; toward a home beyond the horizon; toward our *Hawaiiki mokopuna*. A future guided by our tupuna, led by our rangatahi and focused on our mokopuna.

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## Chapter 7: Appendices

## APPENDIX A: Poster



**RANGATAHI  
WĀNANGA**

Come and share your whakaaro about **home**  
**FREE KAI & A VOUCHER**

   HOTEL

Wednesday 4th September at 10:30am

Shoot some hoops, have a kai & then  
share your thoughts about home.

**"WHAT ARE YOUR HOPES FOR THE FUTURE?"**  
**"WHAT MAKES A GOOD HOME?"**

 **W/ KAYLA MANUIRIRANGI**  
MASTERS STUDENT - WAIKATO UNI

Kimi Manaakitanga (79 Norton Road) – KFST Youth Hub

**APPENDIX B: Schedule**

<b>Time</b>	<b>Duration</b>	<b>Kaupapa</b>	<b>Notes</b>
<b>10:30 - 10:45</b>	15 min	Whakawhānaungatang a Part 1 – Shoot hoops (or game inside if wet)	<p>Informal/casual start. Shoot hoops outside – play knock out. I will have choc bars as prizes for winners. Play a few games. Good time to make sure all the rangatahi have signed the consent form and read participant info sheet.</p> <p>Observation: How do they engage w/ us as researchers?</p>
<b>10:45 – 11:00</b>	15 min	Whakawhānaungatang a Part 2 – Introductions	<p>Karakia. Introduce who I am, where I am from, and what I am doing here. What this kaupapa is about. Important info to reiterate. Open the floor for kaimahi &amp; rangatahi to introduce themselves &amp; say their fav food or something.</p> <p>Observation Opportunity: If they acknowledge their whānau, hapū, marae or iwi. Are they connected to their cultural identity?</p>
<b>11:00 – 12:00</b>	1 hr	Rangatahi Wānanga Sticky Notes & Focus Group	<p>1. Sticky Notes/Drawing (20-30 mins)</p> <p>Start with sticky notes and pens in the middle of the room. Explain the 3 main questions on the three different butchers' papers in 3 different rooms.</p> <p>Drawing Room – Aspirations (Part 1)</p> <p>Other Room – Current Realities (Part 2)</p> <p>Main Room – Bridge to a Brighter Future (Part 3)</p> <p>Get them to independently answer the three kaupapa, either draw directly onto it if you have a picture or place sticky notes with words or sentences. Let the rangatahi do this independently. While they are doing this walk around the</p>

			<p>rooms and take note of some interesting points you could bring up next. You can write as little or as much as you are comfortable with. It could be one word, a picture, or a few sentences. Blast music in the first session when they are doing their own drawing/sticky noting and then turn it down while you record!</p> <p>2. Focus Group (20-30mins)</p> <p>Once everyone is finished answering all 3 questions, bring the group back together. Then move around the room and ask the group about their answers. Keep them open-ended. Mainly led by prompts. Revisit the responses and ask the rangatahi to elaborate on the current responses. Once you have gone around the room and discussed this, bring everyone back together and end the wānanga. Recap on any other important info. Let them know what will happen with this info and that if they are interested in having a kōrero, sign up on signup sheet.</p>
<b>12:00</b>		Whakakapi	<p>Karakia – kai. Give them kai at 12pm. Thanks. KFC to be delivered at 11:45am.</p>

APPENDIX C: *Questionnaire*

Kaupapa	Main Questions	Specific Questions	Notes
<p><b>Sticky Notes Brainstorm &amp; Drawing</b></p>	<p><i>Aspirations of home</i></p> <p><b>(Part 1)</b></p>	<p><i>What would be the ideal living situation for you right now?</i></p> <p><u>Prompts:</u></p> <p>Type of house</p> <p>Who you'd live with – alone, with whānau, with friends?</p> <p>Where you'd live – city, rural, your marae, overseas?</p> <hr/> <p><i>What makes a great home?</i></p> <p><u>Prompts:</u></p> <p>People – who? How do they make it great?</p> <p>Community/Resource - who is part of this? What resources are there for you – park, gym?</p> <p>Location – close to things that are important to you - whānau, friends, home marae?</p>	<p>Questions will be written at the top of the paper.</p> <p>This part about aspirations will be in the room with all the artworks.</p> <p>Get them to tell you about their vision for home. What does it look like? Who are you with? Where are you? What support do you have?</p> <p>Give them prompts to help them imagine home.</p>

	<p><b><i>Current Reality</i></b></p> <p><b>(Part 2)</b></p>	<p><b><i>What does home look like for you now?</i></b></p> <p><u>Prompts:</u></p> <p>Whānau - who do you live with? Where do you live?</p> <p>Supports – do you or your whānau get housing support?</p> <p>Whakapapa – connected to your marae, hapū or iwi? Do you consider this home too?</p> <p>School – what school? Kura?</p> <p>Culture – do you speak te reo at home?</p> <p><i>Experiences within the housing system?</i></p> <p>Transitional/Emergency housing:</p> <p>Was it easy to apply?</p> <p>Was it helpful?</p> <p><i>How are people helping you with home?</i></p> <p>Positive experiences</p> <p>Who? Agencies? Iwi? How were they helpful</p>	<p>Try not to dive too deep into this.</p> <p>Allow them to share whatever they are comfortable sharing.</p> <p>If you sense that the rangatahi is becoming uncomfortable, change the topic. We do not want to trigger anything.</p> <p>This part about current realities will be in another room.</p>
	<p><b><i>Bridge to a Better future</i></b></p> <p><b>(Part 3)</b></p>	<p><b><i>Given your current reality, what could be done better?</i></b></p> <p><u>Prompts:</u></p> <p>What was helpful/not helpful?</p> <p>Things you may not have liked from the housing support services?</p> <p><b><i>What do you need to create the home you aspire to for NOW, &amp; the FUTURE?</i></b></p>	<p>I have joined the overarching pātai around reimagining the housing system and realising the future in this segment.</p> <p>Perhaps explain it to them as the bridge that gets them from their current reality of home to their aspirations for home. Or even explain it as the waka that gets</p>

		<p><u>Prompts:</u></p> <p>Who do you need?</p> <p>Who is responsible for achieving your aspirations of home?</p> <p>What do you need from them?</p> <p>What changes need to be made within the current housing system?</p> <p>Other helpful things?</p>	<p>them from one island to another.</p> <p>NOTE:</p> <p>We will have a big paper for KFST kaimahi to answer this too.</p> <p>This part will be in the main wānanga room.</p>
<b>Kaupapa</b>	<b>Main Questions</b>	<b>Prompts</b>	<b>Notes</b>
<b>Focus Group Wānanga</b>	<i>Aspirations of Home</i>	<p>“_____ point was interesting, do you guys explain this in a bit more detail?”</p> <p>“I noticed that _____ is a reoccurring theme, why do you guys think that is?”</p> <p>“Does anyone want to explain what they wrote and why?”</p>	<p>May be best to make observations throughout the Sticky Notes activity. Ask other kaimahi to take notes. Encourage discussion between the rangatahi.</p>
	<i>Current Reality</i>	<p>“Does any have anything they wish to share from this?”</p>	<p>Be very sensitive to the realities that some of these rangatahi might be in. Encourage discussion.</p>
	<i>Bridge to a Better Future</i>	<p>“Can you guys describe what you meant by...”</p>	<p>Spend a bit more time on this. There will hopefully be a lot of whakaaro to hear in this. Encourage discussion.</p> <p>Include kaimahi ideas in this too.</p>

**APPENDIX D: Participant Consent Form**

Name of Participant: \_\_\_\_\_

I was given a copy of the Participant Information Sheet describing the research project. The questions I asked about the research were answered by the kaimahi (staff).

- I understand what the research project is.
- The kaimahi told me that I can change my mind, and do not have to participate in this wānanga if I do not want to.
- If I change my mind after the wānanga, I know the kaimahi will try their best to remove anything I said during the wānanga. I know they might ask to talk to me about what I said during the wānanga so I can help them find it in their recording and remove it.
- When I sign this consent form, I know I still own the responses I made in the wānanga, but I am okay with the researchers to using what I said for this research project.
- I know that no one will be able to identify me from this research project.

Please tick [ ✓ ] the appropriate box for each sentence below.	ĀE/Yes	KAO/No
I consent to participate in this research project.		
I consent to the wānanga being recorded.		
I wish to receive a summary of the wānanga recording.		

Please fill in the section below.			
Participant:		Researcher:	
Signature:		Signature:	
Date:		Date:	
Contact Details:		Contact Details:	

## APPENDIX E: *Participant Info Sheet*

### Rangatahi aspirations: Housing and Home

#### **Ko wai mātou? Who are we?**

We are kaimahi (staff) from KFST and The University of Waikato (Te Ngira, Institute for Population Research).

- Tania Tahana is a kaimahi from KFST
- Polly Atatoa-Carr & Kayla Manuirirangi are kairangahau from Waikato University.

#### **He aha tēnei kaupapa? What is this project about?**

This research project is about hearing your thoughts on ‘home’. We would like to wānanga with you about what ‘home’ means to you, what you think makes a good home and what help you want from people so you can have these things. We’ll kōrero about what your hopes are for the future – the type of house you want to live in, who you’d live with, and where this would be.

#### **Ka pēhea mātou e whakamahi ai i ōu whakaaro? How will we use your ideas?**

We will take everything you talked about and write a report that tells people what your hopes and dreams are for housing and making a home. We want to use your ideas to help people to understand what rangatahi need to have good housing and good futures.

#### **Me mahi au i tēnei? Do I have to do this?**

No, you do not have to do anything you do not want to do. You can say no. Even if you say yes, you can change your mind later and say you want to stop talking to us about this. No one will be mad or hōhā with you. Kei a koe te tikanga (it is up to you)!

#### **He aha te tikanga mēnā ka whakaae au? What do I have to do if I say yes?**

If you say yes, there will be a wānanga at the youth hub on Norton Road (Kimi Manaakitanga). There will be other rangatahi there and we will ask you all pātai (questions) about housing and making a home. If you don’t feel comfortable answering these pātai in front of others, you can also write them down or draw them. Remember, you don’t have to answer if you don’t want to. Before the wānanga we will shoot some hoops. For the wānanga, we’ll ask questions that can be answered in a group or written on sticky notes. After the wānanga, you will be given a \$50 koha & food. We will record the wānanga and write up what everybody said. You can ask for a copy of what we wrote. If you change your mind after the wānanga and don’t want us to use what you said, we’ll try and make sure that what you talked about isn’t used in the report we write after.

**Pārongo Tangata: Contact details:** If you want to talk to someone about this wānanga, you can ask Whaea Tania Tahana (the Kairatahi for Tiakina Te Rito Rangatahi) if you have any pātai. have.