



Housing and Health for Whānau Māori

Dr Amber Logan

University of Otago, Wellington

Background

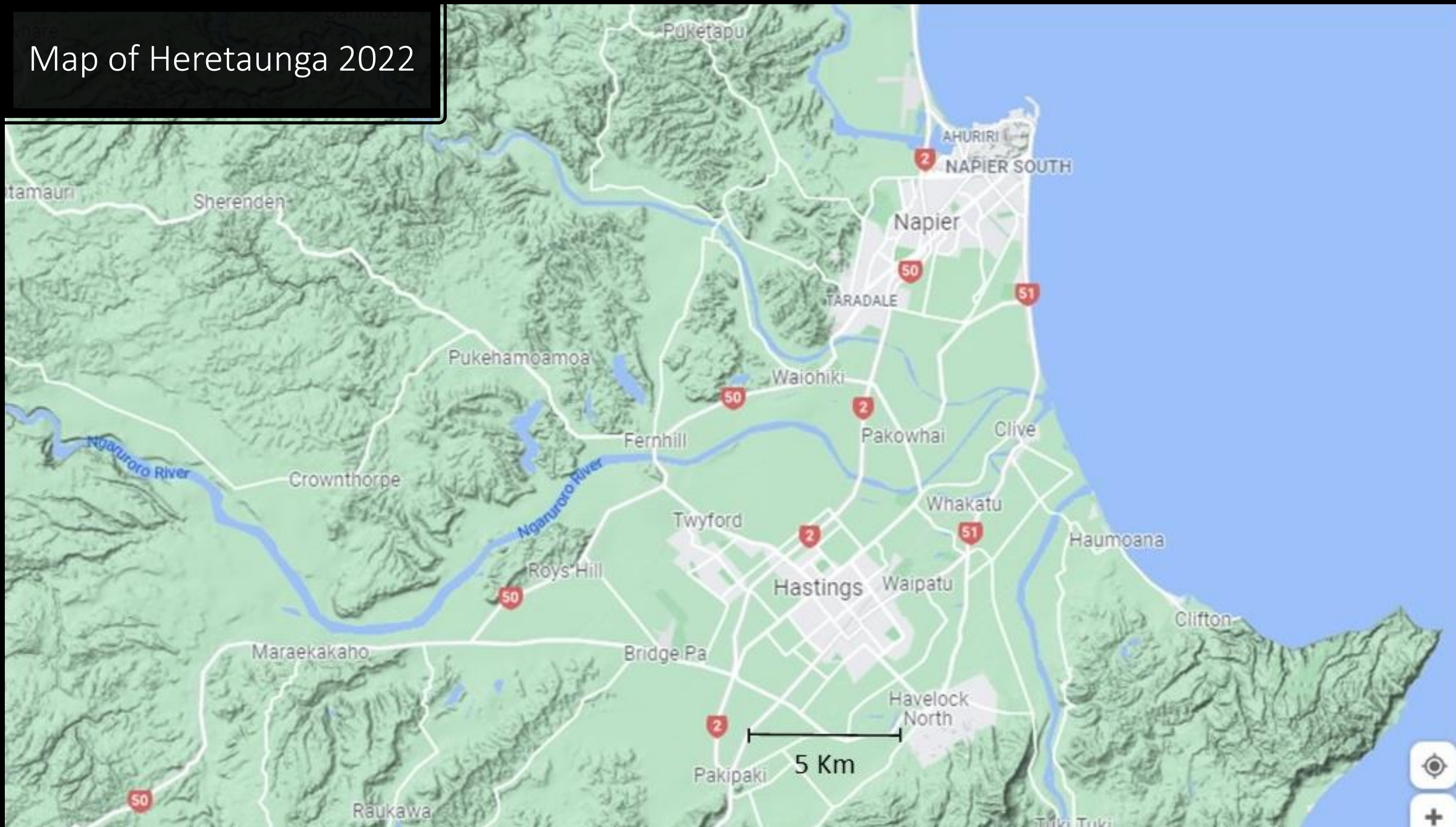
The 'problem' of inadequate housing for whānau Māori has remained unsolved for over 100 years

New solutions and new ways of thinking about housing and health for whānau Māori are needed

Without new solutions, our ability to promote health for whānau, hapu & iwi is critically compromised



Map of Heretaunga 2022



The Research Questions

- What is the story of Māori housing and have there been ongoing and significant inequities between Māori and non-Māori, despite of a century of attention and intervention?
- What is the relationship between whānau ora for whānau Māori, and housing?

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Pukorai Aperira 3 1874

Eia te Matarini Tokotonaka

Ka mi tuku hiahia kia kite ia kol ki
Poneke motaku rongonga kariro kol ki
Akarana ka mi tuku pouri me tuku
mahara hiawai au ia kol ki konatana
ki te ai he mahara noku ki ngahui o te
Mutunui koi kia heona toku ka kore au
Ewai ia kol ki te take o tana haere aku
kia kite ia kol rongahipi maku kia
wahia a he tona ano tenei tahi kia tuku
a mai kol maouhoa i korei meana
Ewai ngome^{me} to hua korei kai korei
ko tana ko te Matarini ko Wiremu
ko Maku ko Paimona toki tona e mohio
ana ki nga hipi tokona kaore i mohio
otira ka mohio hua kaore au kia te maku
rim he korei mana kia kol kotomi e au
a hipi tona tika ko nga tana
kotahi tika maore tika hua korei
korei au kia kol hana mai kol kia hoki
mai kol i akarana ka wakaotia i Ma
ki te pai kol ki tana tika wakaotia mai
kia te Matarini tana ko tana e mamaki
a wakarite
Na tukuha na i koraitiana

Historical Influences on Housing Quality

- Suppress, decrease and destabilise
- The politicisation of housing
- Biases regarding who gets help and how
- Notions of the 'deserving' and 'undeserving' poor
- Government inertia and passing of responsibility



Inadequate Interventions

- Interventions systematically marginalised those who were worst off
- Inadequacy of power-sharing and funding mechanisms
- Reactive rather than proactive – “too little too late”
- Failure to distinguish a ‘house’ from a ‘home’ or a ‘housing’ from ‘community’



The notion of righting the wrongs of the past can only ever be a partial solution if the wrongs of the present are ignored.



Positive Influences

- Protect and enhance housing quality
- Retention of land, continuity, whakapapa, connection, identity, tīpuna stories, collective memory

Kia te mākariri⁵
e koro te māhō
kauri tāhūaloha
atu kia hō, e koro
te māhō he oia no
Na Karaitiana





A Te Ao Māori Theory of Housing

- What is wellness? What is a wellness-promoting home and community?
- Mana and mauri, ka ora.
- Linking the features of a building to 'whānau ora factor' to principles of wellness based on te ao Māori
- Item Categories: Layout, Building, Moveable Household Items, Iconography, Systems & Materials, Immediate Greenspace

Item	Features	Whānau ora factor (ka ora)	Relationship to wellness principles
Layout	Private workspace	Resilience through the gaining and application of expertise	Seeking of wellness through matatau, rangatiratanga resilience
		Vitality through positive sense of being	Contributes to agency
	Communal space appropriate for occupants and guests	Connection	Seeking of wellness through connection with others
		Action of aroha, manaaki	Promotion of wellness through action
	Resting space	Vitality through rest	Contributes to agency

Item	Features	Whānau ora factor (ka ora)	Relationship to wellness principles
Iconography	Representations of tīpuna Taonga	<p>Connection to self through awareness of identity</p> <p>Connection to others through tīpuna</p>	Seeking wellness through connection
		Kaitiakitanga through acting as guardian for taonga	Promoting wellness through action



A wellness-promoting community

- Greenspace – natural
- Greenspace – community garden
- Activity area – multi-generational, intergenerational
- Meeting place – devolving of political power
- Accessible and affordable public transport

Item	Features	Whānau ora factor	Relationship to the principles of wellness
Greenspace - Community Garden	Outdoor communal space, plants and trees grown and tended by community members	Kaitiakitanga through caring for the environment Connection to self/others Rangatiratanga through decision-making Matatau through knowledge and skill-building Connection to self, others and environment Resilience - personal, social and economic Intergenerational knowledge transmission Vitality through activity, emotional regulation and eating health-promoting food	Seeking wellness through connection Promoting wellness through action Seeking of wellness through matatau, rangatiratanga, resilience Vitality contributes to agency

- To ask “Who are the Māori people?” is to ask about the history and traditions, the language, customs, songs, and rituals of the Māori people. The feeling of identity and commitment to Māori things is a result of all these threads, which interrelate to form a way of life – the Māori way of life. Our traditions and myths are not just stories or fantastic events cast in the mists of time. They are meaningful and real in the sense that they validate our existence, order our chaos, and help guide our destiny. (Cooper et al., 1989)

- the history and traditions, the language, customs,

