

# Connecting Mahi Tūkino and Housing Poverty in Hauraki:

## Wāhine Give Voice to Compassionate Solutions

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### Keywords

Hauraki, mahi tūkino, housing poverty, structural violence, systemic entrapment, compassionate solutions, Mana Wāhine.

### Abstract

In this article, we explore the relationship between mahi tūkino (family violence and sexual violence) and housing poverty, focusing on the experiences of Wāhine Māori in the rohe of Hauraki. Mana Wāhine research methodology was used to investigate how the connection between mahi tūkino and housing poverty impacts the provision of stable housing for Hauraki Wāhine and their whānau. The findings establish a profound connection, indicating that Wāhine bear the burden of the violence both at home and through intersecting systemic violence enablers from state agencies. Despite this, Wāhine, central to this study, spoke courageously of hope and offered compassionate solutions towards redesigning the current housing system within the context of a Te Tiriti partnership.

### Introduction

*“Haere mai ki Hauraki, he aute te awhea.”*<sup>5</sup> This whakatauākī highlights the abundance and mana of Hauraki and the Wāhine, who contributed their pūrākau and compassionate solutions to this study. The study aimed to explore the relationship between mahi tūkino and housing

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<sup>5</sup> <https://teara.govt.nz/en/object/757/the-aute-plant>

poverty, and how providing stable housing can function as an intervention to address the root causes and adverse impacts of whānau violence on Wāhine Māori and their whānau.

Using Mana Wāhine methodology, the study captured the pūrākau of Wāhine and Key informants (participants) impacted by mahi tūkino and housing poverty in the Hauraki region. The findings of this study confirm a connection between mahi tūkino and housing poverty experienced by Wāhine Māori in Hauraki.

International research shows that violence is the leading cause of women's housing instability and homelessness, and this is significantly more pronounced for Indigenous women and children. In Aotearoa, compared to Pākehā women, wāhine Māori are three times more likely to be victims of family violence-related homicide. Furthermore, inadequate, insecure housing, and unsafe homes are grounds for the state removal of tamariki from their whānau.

The decision to leave a violent situation is complex for Wāhine Māori. At the core of these complexities is the intersecting discrimination Wāhine Māori face, particularly from state agencies. These agencies include Oranga Tamariki, Kāinga Ora, and the New Zealand Police, who, according to Wāhine pūrākau, hold them accountable for the violence they often have no choice but to endure. This discrimination and mistreatment of Wāhine Māori perpetuate their living experience of persistent disadvantage, keeping them homeless and often forcing them to return to violence at home.

A deeper understanding of housing for Wāhine Māori is required, particularly the connection between home and well-being and what that means for them. A deeper understanding includes identifying tangata whenua transformative enablers, such as the values of collective identity, common purpose, shared responsibility, and supporting multigenerational living. Further, sustainable resources are needed to support stable housing solutions for Wāhine and their whānau living with the connecting realities of mahi tūkino and housing poverty.

The qualitative findings central to this study exemplify the aspirations for Wāhine as carers and protectors of te taiāo, te whenua, me te whānau. Wāhine provide a symphony of innovative, mātauranga Maori, and compassionate solutions to address the complex interweave of mahi tūkino and housing poverty in Hauraki.

## Background

Te Whāriki Manawāhine o Hauraki (Te Whāriki): Hauraki Women's Refuge has been operating a professional, specialised mahi tūkino service for 40 years, supporting all communities within the Hauraki rohe. From 2018 to 2020, Te Whāriki conducted a series of conversations with Hauraki whānau, focusing on how to support whānau living with the effects of mahi tūkino. As

an outcome of those engagements, Te Whāriki implemented a transformation programme named 'Kāinga Kōrero' that used the voices, aspirations, capability, and commitment of Hauraki Wāhine and their whānau to heal from the effects of mahi tūkino. That healing includes housing where Wāhine and their whānau are safe, warm, and secure regardless of socio-economic status.

In 2020, Te Whāriki secured strategic planning funding to develop a housing strategy informed by Wāhine and Key informants to deepen the organisation's understanding of the underpinnings of housing poverty for Hauraki Wāhine and their whānau (Te Whāriki Manawāhine o Hauraki, 2021). Te Whāriki found that the dire private and public rental housing shortage in the Hauraki region has created a crisis for Hauraki whānau. Furthermore, the profound impact of whānau violence, and systemic entrapment forces many Hauraki Wāhine and their whānau into homelessness.

Kāinga Kōrero is the strategic context from which Te Whāriki supported the research team to conduct this study, *"Connecting Mahi Tūkino and Housing Poverty in Hauraki: Wāhine Give Voice to Compassionate Solutions"* (Te Whāriki Manawāhine Research, 2024).

## **Stable Housing as a Pathway to Overcoming Mahi Tūkino and Persistent Disadvantage**

Te Whāriki envisions a future where mokopuna are raised in non-violent villages founded on mātauranga me tikanga Māori. Where Wāhine Māori voices are heard, understood and respected and they and their whānau are fully supported to recover from their lived experiences of mahi tūkino.

This study aimed to investigate how providing stable housing can serve as an intervention to address the underlying causes of mahi tūkino. The study aimed to understand the relationship between housing poverty, mahi tūkino and the persistent disadvantage experienced by Wāhine Māori and their whānau in Hauraki.

Despite the systemic and structural entrapment Hauraki Wāhine Māori describe experiencing, they remain resolute and hopeful. Their determination to strive for a new beginning, fuelled by the hope for a long-term housing solution, is central to addressing these challenges.

## **The Impact of Colonisation, Migration, and Urbanisation on Hauraki Wāhine**

From the early 1800s, Hauraki Iwi faced devastating social and economic theft, which severely disrupted the socio-economic stability and prosperity of Hauraki Māori (Waitangi Tribunal,

2006). This devastation was primarily driven by the colonial government's confiscation of whenua Māori for public works, such as roads, infrastructure and education. This included illegitimate alienation, sales and leases of whenua Māori for gold mining and agricultural means. This devastation continued well into the early 2000s, leading to a critical shortage of long-term rental housing (Waitangi Tribunal, 2006). The housing market in the Hauraki region remains heavily influenced by Auckland city prices and the presence of expensive holiday homes, with no change to critically limited residential rental occupancy (Te Whāriki Manawāhine o Hauraki, 2021).

The transformation from multigenerational whānau living to nuclear family environments, particularly after the loss of jobs in industries such as the New Zealand railways in the 1950s and 1960s, significantly impacted the housing needs of Hauraki Māori (Monin, 2016). This shift disrupted the traditional networks of whānau and hapū, leaving Wāhine Māori without the support and protection that their traditional roles within communal living once provided. The loss of these social networks and the erosion of Hauraki reo, me tīkanga, whenua, and cultural identity has had profound and irreversible impacts (Waitangi Tribunal, 2006).

Since the signing of Te Tiriti o Waitangi in 1840, the ongoing settler-colonial impact has resulted in a critical lack of safe and sustainable communal living and whānau support (Waitangi Tribunal, 2006). Hauraki is a popular destination for Auckland holidaymakers, with 46% of the housing stock as holiday homes in the Thames-Coromandel district council area and unavailable to the private rental market. Of critical concern is the Hauraki rohe has not seen any substantial efforts to provide stable and sustainable housing for whānau Māori, allowing them to re-establish multigenerational and communal living (Te Whāriki Manawāhine o Hauraki, 2021).

## Literature Review

### Understanding the Interweave of Mahi Tūkino and Housing Poverty

#### *International Context*

International research indicates that family violence is a leading cause of women's housing instability and homelessness (Aigbolosimon Famous, 2023; Bhattacharjee & Narayan, 2024; Cuthill, 2019; Springer, 2022). Vulnerable demographic groups include older women, young women and girls, women with disabilities, those from diverse cultural and linguistic backgrounds, women with large families, and those residing in rural and remote areas (Fraser, 2023; Pathak et al., 2019).

Poverty is a significant obstacle, preventing women from securing stable housing, accessing meaningful employment, or building supportive networks (Bassuk et al., 1996; Jury et al., 2017). Systemic barriers further complicate access to essential supports like income, health, legal aid, and housing (Nikora et al., 2012), and navigating justice and social service systems often re-traumatises victims (Bukowski, 2009a; Charvin-Fabre et al., 2023; McMinn, 2021; Nikora et al., 2012). Many women are forced to return to their abusers due to a lack of housing (Phipps et al., 2019).

Racism and discrimination from landlords and social housing agencies exacerbate these obstacles for women (Bukowski, 2009b; Chen, 1993; Lewis et al., 2020). These complex obstacles lead to higher-than-average rates of poor health due to violence, including physical injuries, stress, depression, PTSD, and addictions (Cresswell, 2018). This creates a vicious cycle where poor health makes accessing to stable housing so much harder, and inadequate housing leads to poorer health outcomes (Cresswell, 2018).

Low life satisfaction and feelings of poor safety are linked to a higher risk of victimisation, especially for Indigenous women (Blagg et al., 2018; Learning Network, 2018). Indigenous women and children experiencing family violence often cycle in and out of homelessness due to limited safe housing options (Bullock et al., 2020; Devries et al., 2013; Learning Network, 2018). Relocating to escape violence most often means moving away from extended family and community, making it a near impossible decision for women (Meyer, 2012).

### *Aotearoa Context*

In Aotearoa, Wāhine Māori are more likely to experience family violence than Pākehā women (Fanslow et al., 2010), and three times more likely to be victims of family violence-related homicide (NZ Family Violence Clearing House, 2017). Supporting these Wāhine requires prioritising access to safe and affordable housing (Cram et al., 2023).

Under current legislation, inadequate, insecure housing and unsafe homes are reasons for the removal of children, and mothers are often forced to face an untenable position. If shortages in crisis and long-term housing mean a safe home away from the perpetrator cannot be found, wāhine risk tamariki removal whether they leave or stay (Cripps & Habibis, 2019). This is exacerbated by government support agencies that frequently adopt a deficit-focused and victim-blaming stance, leaving Wāhine feeling powerless and unprotected (Wilson et al., 2019). Further, the impacts of colonisation in Aotearoa are not merely one aspect of their struggle but are integral to the very system that perpetuates Wāhine Māori systemic entrapment and persistent disadvantage.

The 2018 census shows significant deprivation among Māori in Hauraki, with high rates of unemployment and lower median incomes compared to Pākehā (Waitangi Tribunal, 2006; Stats NZ, 2018). This has led to disproportionate rates of family violence and disconnection

from whānau, hapū, iwi, whenua, and reo, compounded by systemic racial and gender bias. Despite these challenges, Hauraki Wāhine, central to this study, demonstrated resilience and determination to create compassionate housing solutions. Their leadership in developing strategic housing plans and co-designing solutions signifies a proactive approach and a “Call-to-Action” to address the mahi tūkino-housing poverty connection.

## Mana Wāhine Methodology: Elevating Wāhine Māori Voices in Hauraki

Mana Wāhine research methodology (Pihama, 2001; Simmonds, 2011) was used to elevate the voices and the experiences of Wāhine in Hauraki, focusing on the connection between mahi tūkino and housing poverty. This study utilised a pūrākau approach for qualitative data collection (Lee, 2005), the ‘Pū-Rā-Ka-Ū’ analytical framework (adapted from Wirihana, 2012), and new methods, the ‘Brown Paper Bag’ and ‘Waha Pikitia.’ Ethical approval for this study was obtained from UNITEC.

## Mana Wāhine: A Framework and Movement

*“Mana Wāhine is a theoretical and methodological approach that explicitly examines the intersection of being Māori and female”* (Simmonds, 2011, p. 11). When used concurrently and articulated through the eyes of contemporary Māori communities, the struggle for emancipation from oppressive colonial systems is exemplified while passionately expressing the desire to be liberated from that struggle (Moyle, 2014).

Mana Wāhine informs and empowers Māori women to think about and understand their place in the world on their terms, according to their whenua-scape, while giving meaning to this. It is both a framework and a movement that has emerged because Māori women are no longer willing to be ‘othered’ or to have their lived experiences defined and redefined by others (Simmonds, 2011).

This study intentionally elevates the voices of Wāhine Māori, enabling them to be key contributors towards housing solutions in Hauraki. It is from this standpoint that we come to understand systemic violence, whānau violence, and the related persistent housing poverty experienced by Hauraki Wāhine Māori and their whānau. Mana Wāhine allows us to move between these spaces to challenge, navigate, rediscover, and articulate our Wāhine tīpuna ancestry. As such, we, as their living representatives, must write ourselves back into our “herstory” and embark on greater ways of making our voices heard and understood. This is powerfully expressed in the desire of Wāhine to be a part of this study and how, despite having limited resources, they do their very best with what little they have.

## The Brown Paper Bag Method

The theme of Wāhine doing their best with limited resources appeared many times during the study, symbolised by the 'brown paper bag'. Thus, the paper bag became a process guide for the study, and a metaphor for emancipation, freedom, protection, and the journey of starting anew with understated potential and unknowns. It conveyed the complex interweave of mahi tūkino, housing poverty, intergenerational trauma, the vulnerability of overburdened resources, and the humble appreciation for life's small joys.

## The Waha Pikitia Method

Waha Pikitia is an original data collection method incorporating photography, infographics, and other media to visually communicate and document the lives of marginalised people and communities. Wāhine asked for ways to see themselves in the study beyond just quotes or a transcript. As a result, Waha Pikitia was created, influenced by the saying "*a picture is worth a thousand words*" and became a depiction guide for the study. This method allows for visual storytelling, making dense research data more accessible and engaging. It also allows study participants to rely on visual communication rather than spoken words alone, supporting self-determination, diversity, and contributing to the decolonising research process.

## Wāhine and Interviews

Twenty-three Wāhine Māori were recruited through a random selection process to share their experiences of mahi tūkino and related housing poverty. Eight Wāhine were Key informants and either social service providers or from local government. At the time of their interview, seven Wāhine were housed in emergency housing (motels) or a refuge safehouse, three lived on whānau whenua, one lived in a caravan at a caravan park, one had been living in her car for three years, and three rented privately.

In-depth, semi-structured interviews were conducted, each lasting between 40 and 80 minutes. Participants were asked to describe their background, the concept of 'home,' their whakaaro on safety and well-being, factors influencing their housing journeys, and what was needed to meet their housing or kāinga aspirations.

Establishing rapport involved the processes of whanaungatanga, karakia, and kai. In some cases, Wāhine received support from their Te Whāriki kaimahi during the interviews. Koha was

given to Wāhine after each interview. After transcribing the interviews, all identifying details (names and place names) were removed, and each Wāhine was assigned a code.

## Causal Layered and Pū-Rā-Kā-Ū Analysis

Causal Layered (CLA) (Inayatullah, 2019) and Pū-Rā-Kā-Ū (Wirihana, 2012) analysis frameworks were used to organise and interpret participants' pūrākau (lived truths). The overlay of the two frameworks functioned as an analysis guide for this study and allowed for a deeper exploration of the issue over time and space.

Visually, this framework presents as a tree; the roots represent whānau, hapū, and iwi; the trunk symbolises leadership; and the leaves represent the community. The young leaves depict present-day issues, the roots signify causes over the years, compacted layers of the earth represent worldviews over decades, and rocks and stones symbolise metaphors/myths over centuries.

Either framework can produce themes, but the study showed that the overlay of the two provides a cubed (as opposed to flat square) perspective of the complex interweave between mahi tūkino and housing poverty. The themes were categorised into broader insights and crafted from verbatim quotes without retranslating those. The aim is to allow Wāhine insightful voices to speak for themselves as their living analysis response to the study's overarching question.

## Findings and Implications

### Transformative Outcomes for Locally Led Solutions

Four overarching themes emerged from our Pū-Rā-Kā-Ū analysis. They are Pū – Connecting to Kāinga, Rā - Creating Wellness, Kā - Correcting Barriers, and Ū - Compassionate Solutions.

Pū examined the source of the desire for home, what 'home' means, and re-connecting to Kāinga. Rā explored at the inspirational and enlightening lived experiences of Wāhine towards creating well-being. Kā looked to the past to see what worked before and how this guides future aspirations and pathways. Ū heard and received a myriad of compassionate solutions towards meaningful change in housing policy and practice to ensure the dignity, security, and tino rangatiratanga of Wāhine and whānau Māori in Hauraki. These four themes are the outcomes that this study, *'Connecting Mahi Tūkino and Housing Poverty in Hauraki: Wāhine Give Voice to Compassionate Solutions'*, strives to realise.



***Pū - Connecting to Kāinga.*** These key insights reveal that for Wāhine and whānau, ‘home’ is more than just its physical form and location; it represents safety, stability, security, and whānau controlling their lives and aspirations, deeply rooted in ancestral connections, their whakapapa, and whenua. Wāhine also shared concepts that were important to them: hope, desire, and dreaming. The hope of finding a safe haven, the desire to think, feel, and plan for a long-term housing solution, and the dream of one day occupying and/or owning their own home. More broadly, Wāhine talked about not being defined by violence and harm, the severing of their whakapapa, or being forced into homelessness. Rather, they are defined by their resilience, resistance to continuing settler-colonial impacts, and desire to find home. In this context, a key insight for Wāhine and their housing journeys was, *“creating a home and wellness, is not just about building where; it’s about building communities.”*

***Rā - Creating Wellness*** is a call to heed the insights gleaned from Wāhine sharing their experiences of mahi tūkino and housing poverty. Their stories illuminate potential pathways forward, urging us to listen, learn, and take decisive steps to address the root causes of violence and housing inequality within our communities.

In defining wellness, Wāhine described it as *“reflected in children’s laughter and play”* and in a sense of safety, happiness, and freedom from violence. This includes teaching children survival skills and self-care early in life. It is also about developing a healthy mindset, being drug-free, and being present for tamariki as much as possible. Wellness is the recognition of whakapapa and connection to whenua and multi-generational living, non-violent villages raising mokopuna together, belonging, and finding strength in a common purpose.

Wāhine stressed that the key to housing wellness is treating whānau compassionately and implementing transformative housing solutions that address the systemic causes of mahi tūkino and housing inequality within communities. Including underfunding that restricts the capacity of services to support whānau, curtailing local organisations’ accumulation of housing wealth, and the critical need for accessible housing for Māori living with a disability.

***Kā – Correcting Barriers*** key insights emerged when Wāhine emphasised the importance of reflecting on their past to positively shape their future. However, doing so reveals the interweave of systemic entrapment and societal injustices Wāhine Māori face in Hauraki.

A key finding from participants detailed accounts revealed that *“wāhine wear the burden of the violence.”* This was primarily experienced as *“societal violence”* through various government agencies they engaged with or were forced to engage with. This, for Wāhine, had a greater impact on their lives than the violence they experienced at home, and for some, they preferred to return to the violence at home than ask for help from state agencies.

Participants provided numerous examples of unreasonable and often conflicting expectations, conditions, and orders imposed by the Ministry of Justice, Ministry of Social Development, Oranga Tamariki (OT), and police. A particularly poignant finding is where these agencies wield the threat of child removal as leverage to force Wāhine to relocate away from their home areas, which makes them and their tamariki vulnerable and fearful. *"They fear their tamariki being uplifted...They're better off being invisible than seen," "a lot of people have been made victims," "this system creates harm", and "our Wāhine carry the burden of risk for failed successive government policies over many years."*

Participants shared many accounts of the significant barriers they experienced when they engaged with Kāinga Ora including Wāhine:

- Being blamed or billed for damages caused by an ex-partner.
- Being evicted without reasonable notice or reason.
- Being forced to take housing that increased the risk of violence.
- Being willing to move out of their home area to get on or up the public housing list.
- Being put at the bottom of the public housing list for not taking a house in another area.
- Witnessing housing in Hauraki being allocated to people from outside Hauraki.
- Witnessing Hauraki whānau missing out, competing with others, or being forced to leave the area.

Key informant kōrerō supports these accounts, noting that housing through Kāinga Ora *"was not a choice"* for Wāhine. Furthermore, they described Kāinga Ora as culturally negligent in their planning approach, failing to recognise the expanding and contracting living needs of Māori and Pacific whānau.

Other barriers to housing described by participants included being unable to get a mortgage, afford a new build, or pay market rent. They face impossible competition for housing including social or emergency housing, and having to navigate entitled attitudes within the housing system that motels are acceptable places to raise children.

Participants talked about derogatory labels such as *"homeless"* and *"overcrowding,"* which are based on Western architectural designs for nuclear families and also by design, used to displace Māori and Pacifica. In this context, Wāhine faced discrimination for being Māori, wāhine, solo parents, and for trying to escape violence, leading to housing rejections. This was demoralising and significantly impacted their sense of well-being.

A further poignant finding involved Wāhine applying for housing with tamariki who had challenging behaviours, neurodiverse conditions, or disabilities. They described judgement from private landlords and agents, who viewed these conditions as a result of violence or poor care, leading to housing rejections. They faced similar discrimination when enrolling their tamariki in kindergartens or schools, limiting their housing options. Participants also spoke of

oppressive housing conditions that made their tamariki very sick, with excessive mould, cold, brown tap water, and insect infestations. Despite numerous attempts to get agents to respond, their pleas fell on deaf ears, further risking OT involvement due to their children's poor health.

Wāhine reported increased pressures on Hauraki whānau during COVID-19, Cyclone Gabrielle, and subsequent extreme weather events. These pressures included poverty, inadequate heating, and avoiding the impacts of family violence. Key informants emphasised the need for data sovereignty and further research in Hauraki on the impacts of COVID, extreme weather events, a lack of housing, and the social building needs of whānau Māori. They referred specifically to the live housing solutions that Te Whāriki are currently undertaking in Mania, Koputauaki, and Kennedy Bay.

**Ū - Compassionate Solutions** key insights heard about how Wāhine might achieve their aspirations of a home, of never giving up hope, and being guided by our tīpuna. They emphasised the importance of compassionate solutions that come from the heart, remembering and reclaiming the past, and how we used to live together in papakāinga with multi-generations of whānau taking care of each other, bonded through whakapapa. Each generation supported the next in this environment, with grandmothers as *“the glue binding the generations together,”* passing on essential knowledge and skills.

Participants shared their whakaaro on villages raising mokopuna, where the whenua acts as a nurturing mother, a place of being, belonging, and is a place to stand, protect, teach, and guide each other. They emphasised housing as a Tiriti right, aligned with the agenda of rangatiratanga. They advocated for *“government and Pākehā social services to step aside,”* as Wāhine Māori, in the face of whānau violence, expressed a desire to *“no longer rely on the coloniser.”*

Wāhine pūrākau reaffirm traditional Māori values and practices, with a keen focus on intergenerational care and a connection to whakapapa and whenua. Compassionate solutions are also about reconnecting Wāhine to tīpuna knowledge, confirming they *“are whenua and come from the whenua, that the whenua is you and you belong to it”*. By actively listening to Wāhine pūrākau, believing their truths, and understanding their needs, we can take compassionate action to support their healing process and reconnect them to their whenua.

Key informants in this study emphasised housing as a Tiriti right, aligning it with international covenants ratified by New Zealand, including the United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP) and the Universal Declaration of Human Rights (UDHR). As a founding member of the United Nations, New Zealand has a responsibility to uphold these principles. This highlights the urgency of addressing housing disparities and advancing Indigenous rights to promote social justice and equality.

Participants advocated for redesigning the housing system to support Wāhine and tamariki healing from mahi tūkino, integrating wrap-around community hubs on state-owned land. They emphasised developing papakāinga housing with social support, education, and health hubs to enhance whānau well-being and cultural identity. Furthermore, a redesign of the housing system must be undertaken with care and compassion, moving away from failed colonial and neo-liberal policies. A compassionate system rejects labels such as *'homelessness'* and *'overcrowding'*, focusing instead on addressing the causal factors of housing poverty and proactively providing solutions. Māori-led approaches to housing prioritise genuine and equitable partnerships under Te Tiriti o Waitangi, creating a community-centred (localised) system. This involves aligning legislative and regulatory frameworks to support Māori-driven agencies and address local realities.

Key informants shared innovative solutions, drawing on successful historical examples to support whānau pathways to home ownership. They proposed leveraging mātauranga Māori, integrating financial literacy into service provision, and implementing multigenerational housing arrangements. They also discussed the importance of integrating home ownership into service provision and called for reconsidering past government policies that facilitated home ownership for Māori.

## Conclusion

This study highlights a profound connection between mahi tūkino and housing poverty experienced by Wāhine Māori in Hauraki. At the core of this connection is the discrimination they face in their communities for trying to escape whānau violence and find a safe haven. The discrimination fuels the machinery of persistent disadvantage and systemic entrapment, keeping Wāhine houseless and often forced to return to the violence at home.

Through Pū-Rā-Kā-Ū themed analysis, several insights emerged, providing a framework for understanding the connection between mahi tūkino and housing poverty. The theme of Pū, Connecting to Kāinga, signposts the deep-seated desire for home, not just as a physical structure but as a space of cultural connection, belonging, safety, and stability. This desire is integral to the identity and well-being of Hauraki Wāhine and their whānau and stresses the urgency for housing solutions that honour and reclaim these connections.

Rā, the theme of Creating Wellness, explains the importance of listening to the lived experiences of Wāhine as they navigate the complex web of mahi tūkino and housing poverty. Their pūrākau offers valuable insights into potential pathways for building well-being, highlighting the essential role of safe, stable, and culturally aligned housing in achieving holistic health. The well-being of Wāhine is inseparable from the well-being of their tamariki, reflected in their laughter and play and the resilience and strength of multigenerational whānau living.

The theme of Kā, Correcting Barriers, focuses on the critical need to address structural and systemic violence from state agencies that prevent Wāhine and their tamariki from accessing safe and secure housing. Wāhine bear the burden of the violence, when forced to accept substandard (damp, cold, and mould-ridden) housing conditions, as well as living with the constant threat of having their children removed by Oranga Tamariki due to these conditions. These barriers not only fuel housing insecurity but also aggravate the trauma and challenges faced by Wāhine and their whānau in their pursuit of equitable housing solutions and services. It also highlights the need for research to investigate beyond the violence at home and examine how systemic entrapment creates barriers to safety and healing for Wāhine and whānau. Further research in Hauraki needs to include investigating the impacts of extreme weather events, a lack of housing, and the social building needs of whānau Māori.

Ū, the theme of Compassionate Solutions, calls for community-centred and Māori-led approaches to addressing the housing needs of Hauraki Wāhine and their whānau. This involves recognising the holistic well-being of Wāhine, supporting their rangatiratanga, and cultivating environments where their voices are heard and respected. Key stakeholders and service providers must prioritise building trust and empowerment and creating conditions that support the well-being of local Māori communities.

In closing, the qualitative findings from interviews with Wāhine and Key informants signpost the urgent need for innovative housing solutions tailored to the specific needs of whānau Māori, particularly those impacted by mahi tūkino and systemic violence. Drawing from historical successes and contemporary challenges, Wāhine and Key informants' proposals advocate for a shift in perceptions and policies regarding housing access and ownership. They highlight the importance of financial literacy and mātauranga Māori and call for a more inclusive and proactive approach that prioritises the well-being and self-determination of Wāhine and their whānau.

Ultimately, the *“Call To Action”* is clear: meaningful change in housing policy and practice is essential to ensure the dignity, security, and tino rangatiratanga of Wāhine and whānau Māori in Hauraki who live with the ongoing effects of mahi tūkino.

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