

**INSTITUTIONAL
RACISM**

D.S.W.

TAMAKI-MAKAU-RAU

INSTITUTIONAL RACISM

IN

THE DEPARTMENT OF SOCIAL WELFARE

TAMAKI-MAKAU-RAU



TAMAKI-MAKAU-RAU
NOVEMBER 1984
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CHAPTER 1

INTRODUCTION

- 1.1 This report was compiled by a group of nine women employed in the Department of Social Welfare. We met as a result of our shared concern about racism in Aotearoa and in our own Department.
- 1.2 Our working premise is that the Department practises institutional racism. We do not mean that all staff uniformly hold racist opinions. We do mean that the institutional framework of the Department - staffing, training, legislation and policies - reflects a relentlessly Pakeha view of society, which oppressively and systematically discriminates against the interests of consumers and staff who are Maori and Pacific people.
- 1.3 The philosophical baseline of this group is a feminist, anti-racist one. As feminists we are committed to changing the power structure that oppresses both women and people from other cultural groups. We work in a collective way using consensus decision-making. Our anti-racist stance acknowledges that we benefit from living in a racist society, and that we have a responsibility to work for change within our organisation.
- 1.4 The group met officially in work time for twenty two months. Meetings were initially fortnightly for two hours. However, this time was inadequate to accomplish our task and many meetings were held in our own time. The Group goals were:
- (1) to increase our own awareness of racism in Aotearoa
 - (2) to identify aspects of racism within the Department of Social Welfare
 - (3) to formulate strategies which could eliminate racism within the Department of Social Welfare.
- 1.5 In this report we have chosen to use the following terms:
Aotearoa (N.Z.), Tamaki-makau-rau (Auckland), Pakeha (white person living in Aotearoa) in recognition of the language and sovereignty of the indigenous Maori people of Aotearoa.
- 1.6 The report focuses on Tamaki-makau-rau. The conclusions however, have implications for the Department as a whole.

- 1.7 The word racism is used because it directly addresses the issue of power of one group over another. Other terms such as multiculturalism, crossculturalism and ethnic relations do not address this issue.

- 1.8 This group is committed to a bicultural society. This is a society in which Maori and Pakeha contribute equally to policy and decision-making. The bicultural identity of Aotearoa is based on the Treaty of Waitangi. This is a Treaty signed by two sovereign people - Maori and Pakeha. We believe that Maori people as the indigenous people of Aotearoa have a right to power and resources.

- 1.9 All recommendations made in this report are transitional steps towards achieving a bicultural society.

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CHAPTER 2

DEFINITION OF TERMS IN RELATION TO AOTEAROA

- 2.1 Racism exists where one group which views its way of life as superior to that of other groups, holds and exercises power over these groups. In doing this it oppresses groups of different colour or race
- 2.2 Institutional racism is the perpetuation by organisations of policies and practices which advantage Pakehas and disadvantage other racial groups.
- 2.3 A Multicultural Society (note capitals) is one where all ethnic groups contribute equitably to policy and decision-making at all levels in economic, social, artistic and political matters.
- 2.4 A multicultural society (in small letters) describes a society comprised of different ethnic groups.
- 2.5 A Bicultural society is one where the indigenous Maori culture contributes equally to policy and decision making at all levels.
- 2.6 A Monocultural society is one where the dominant Pakeha culture controls all the major institutions and restricts expression of other cultures.
- 2.7 Racist Behaviour involves personal prejudice and bigotry. It results in discrimination. It maintains the benefits of living in a racist society.
- 2.8 Non-Racist Behaviour does not involve prejudice. It regards all as equals and does not discriminate. It maintains the benefits of living in a racist society.
- 2.9 Anti Racist Behaviour does not involve prejudice. It involves an analysis of racist aspects of institutions. It involves working for change in institutions using all possible channels. It maintains the benefits of living in a racist society, but tries to change it.

CHAPTER 3

ISSUES

Throughout the 22 months that this group has worked together, we have encountered a number of issues and dilemmas. The process of working through these has influenced the final content and style of this document.

The issues were as follows:

- 3.1 We chose to work as a group of women for two reasons.
 - (a) Because as women we have similar life experience and therefore a common base of understanding.
 - (b) Because we did not wish to confront the issue of men's power over women. We worked together as equals.

- 3.2 The group decided to spend the first six meetings educating ourselves on the issues of racism and clarifying our value base. This proved to be an effective process for building trust in the group and for establishing a common baseline of knowledge. This education process included background reading, group discussion and the viewing of two video tapes on racism.

- 3.3 Initially the group identified 12 areas of concern for possible study. In view of our time and resource limitations, it soon became clear that it would not be possible for this group to do justice to the whole range of topics. We decided to focus on the four areas included in this document.

- 3.4 The group underestimated the enormity of this task and the time involved. We also experienced difficulty compiling the discussion paper on a part-time basis. For this reason we found it necessary to meet in our own time. We believe that serious study on the issue of racism demands that adequate time be allocated for the task.

- 3.5 There was initial debate on the concept of "equal representation". This concept, as stated in the State Services Commission booklet, "Public Service in a Multicultural Society" (p.32), is to do with equal representation in Public Service staffing in relation to ethnic population of

Aotearoa as a whole. The group decided it was more equitable that staffing be matched to the population of consumers at a local level.

- 3.6 The group recognised early on that we should consult Maori people in the community. We looked at two alternatives -
- (a) An initial round of consultation to seek ideas on how the study should progress and to ascertain Maori people's experience of Department.
 - (b) Completing a first draft of the report ourselves and then seeking feedback from a group of Maori and Pakeha resource people outside the Department of Social Welfare.

We decided to do the latter. As a result of this consultation, it was necessary to rework the documents and to consult again.

- 3.7 Throughout the time spent working on this document we have been aware of the sensitivity of the subject. We have not been able to assume that our colleagues understand the issue and view it as a priority area for the Department of Social Welfare. We have experienced some resistance in the following areas:-
- release of members of our group to work on the task; obtaining information;
 - gaining co-operation to complete our task.

- 3.8 An ongoing dilemma while writing this report was how strongly we should present our views and the type of language we should use to do this. The issue of racism demands clear uncompromising language. This style may be difficult for some readers to accept.

- 3.9 At the beginning of the study we used a multicultural framework i.e. we endeavoured to acknowledge all ethnic groups. As the study progressed we limited our focus to that of Maori and Pacific people as they represent a large proportion of consumers of the Department of Social Welfare services. Our consultants challenged us to have a bicultural perspective which acknowledges the rights of the tangata whenua of Aotearoa. We accept this challenge. Although Pacific people do experience racism in Aotearoa, their needs are not a primary focus of this report.

ETHNIC COMPOSITION OF D.S.W. STAFF
SURVEY OF STAFF IN TAMAKI-MAKAU-RAU REGION

4.1 Purpose

The purpose of the survey was to gather information on the ethnic composition and language skills of Department of Social Welfare staff in the region.

4.2 Background

The survey began at the end of November 1983 and continued until March 1984. The initiative for the survey came from two sources - senior management in Regional Office and the group of staff who have prepared this discussion paper. The State Services Commission (S.S.C.) booklet "The Public Service in a Multicultural Society" (1983) recommended that Government Departments gather data on the ethnic composition of their staff. This survey is the Department of Social Welfare's response to that recommendation. It had the approval of the Race Relations Office. It was supported by the Regional Director, Tamaki-makau-rau.

4.3 Method

The survey was administered by Toni Snelgrove, Management Services Officer, Regional Office of the Department of Social Welfare.

The survey population was the 1308 staff of all occupational classes and grades across the Tamaki-makau-rau Region. It included staff from all offices and institutions.

Information gathering was by way of a questionnaire (refer Appendix 1). It was a seven item instrument asking demographic questions of ethnic identity, tribal affiliation, language skills, gender and age. Only two questions were open-ended, the remaining being closed response.

Participation in the survey was voluntary.

4.4 Procedure

The questionnaire was piloted amongst 86 staff of Regional Office. Adjustments were made in response to suggestions for improvement. The survey was mailed out on 14 December 1983, allowing one week

for completion by staff. A follow-up was made early in 1984 and six additional completed questionnaires were returned.

4.5 Return Rate

Eight hundred and ninety five people responded to the questionnaire. This was a 68% return rate. This is considered low for an internal survey. A 75% rate is believed to give representative results. However, the return rate did vary across offices and institutions. Rates below 60% were obtained from Weymouth, Manukau and Auckland, whilst Orewa, Otara, Pukekohe and St Lukes offices had 100% return rate. The remaining 17 offices and institutions had return rates between 60% and 94%.

4.6 Assumptions

The survey was based on the following assumptions:-

- (a) Ethnicity is a significant factor in the delivery of services.
- (b) Consumers are best served by staff from their own ethnic group.
- (c) Equal representation of ethnic groups according to general population is inadequate. (See 3.5 above.)

4.7 Results of Survey

(1) Table 1 (Page 9) - Distribution of ethnic origin of respondents.

The percentages of the three largest groups represented are:-

- | | |
|--------------------|------|
| (a) Pakeha | 82% |
| (b) N.Z. Maori | 10% |
| (c) Pacific Island | 5.5% |

(2) Table 2 (Page 10) - The distribution of ethnic groups across offices and institutions. This table shows that the small numbers of staff from cultures other than Pakeha are scattered randomly throughout the districts and institutions.

(3) Table 3 (Page 11) - Occupational class of respondents.

The percentages are as follows:-

- | | | |
|-----------------------------|-----|--------------|
| (a) Clerical | 62% | |
| (b) Field Social Work | 17% | |
| (c) Residential Social Work | 11% | |
| (d) Typists | 7% | |
| (e) Other | 3% | Total = 100% |

- (4) Table 4 (Page 12) - Ethnicity by occupational class and grading.
Across all occupational categories, Pakehas on average, outnumber N.Z. Maoris 9 : 1. The largest difference was in field social work where Pakehas outnumbered Maoris 15 : 1.

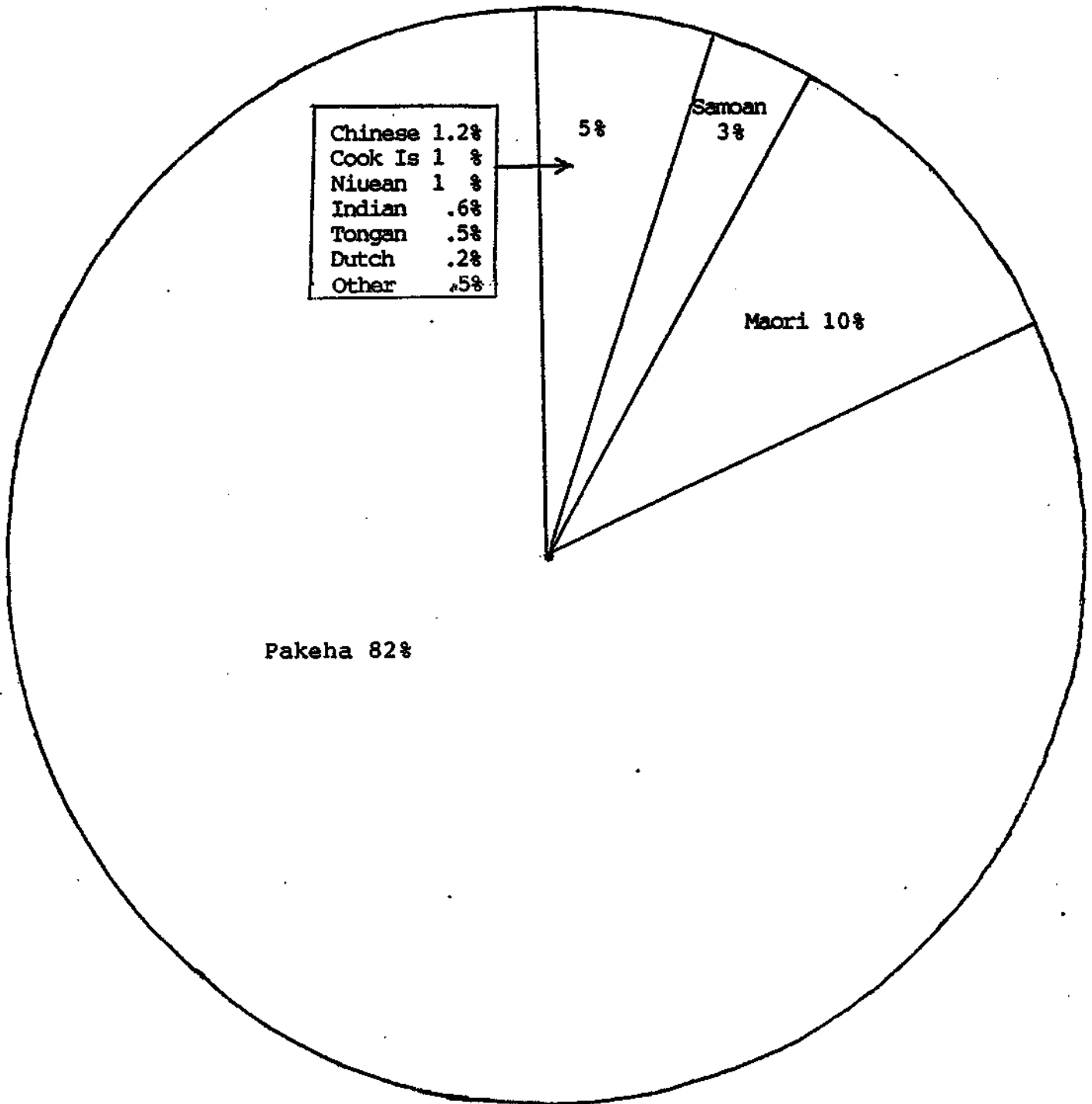
- (5) Table 5 (Page 13) - Frequency of languages spoken.
The survey revealed that English is the dominant language spoken by 99% of staff; Samoan is spoken by 3% of staff; N.Z. Maori is spoken by 2% of staff.

- (6) Table 6 (Page 14) - Distribution of fluent Maori and Pacific speakers.
In no one office/institution in the Region are there speakers of the full range of Maori and Pacific languages available to consumers.

- (7) Figure 1 (Page 15) - Age of respondents
Figure 1 shows that 49% of Department of Social Welfare staff are under 30 years of age. This has implications for Maori and Pacific cultures who place particular value on the role of old people in the community.

TABLE 1

ETHNIC ORIGIN OF RESPONDENTS



NOTE: The total number of respondents was 895. Respondents from more than one ethnic group have been included as a member of each ethnic group from which they claimed to descend.

TABLE 2

DISTRIBUTION OF MAIN ETHNIC GROUPS ACROSS OFFICES/INSTITUTIONS

<u>INSTITUTIONS:</u>	TOTAL NO. OF STAFF	STAFF WHO RESPONDED TO SURVEY	N.Z. MAORI	COOK IS. MAORI	NIUEAN	SAMOAN	TONGAN	PAKEHA
ALLENDALE	17	15	4	-	-	-	-	11
BOLLARD	34	27	4	-	-	-	-	23
OWAIRAKA	40	23	1	-	1	-	-	21
TE ATATU GP HOME	8	6	2	-	-	-	-	4
WESLEYDALE	24	16	4	-	-	2	-	10
WEYMOUTH	65	31	7	-	-	1	-	23
<u>OFFICES:</u>								
*AUCKLAND		117	13	2	1	5	2	154
PANMURE	377	7	1	-	-	-	-	6
HENDERSON	77	47	6	-	1	-	-	40
OTAHUHU		65	9	1	1	2	-	52
MANGERE	128	22	-	1	-	3	-	18
NEW LYNN	51	33	3	-	-	3	-	27
TARANAKI HOUSE	9	5	-	-	-	-	-	5
OTARA		17	4	1	1	1	-	10
MANUKAU		23	1	-	1	-	-	2
COMM. CARE UNIT	Included in Regional	4	-	-	-	-	-	4
PAPAKURA		47	3	-	-	-	-	44
PUKEKOHE	86	11	1	-	-	-	-	10
REGIONAL	59	57	1	1	-	2	0	53
REG. FAM. BEFT.	39	26	3	-	1	1	-	21
REGIONAL								
NAT. SUP.	53	31	1	-	1	3	-	26
ST LUKES	Included in Auckland	3	-	-	-	-	-	3
TAKAPUNA		92	3	-	-	2	-	87
OREWA	125	2	-	-	-	-	-	2
TOTALS	1413	850	80	7	8	28	2	722

* Includes Avondale

T A B L E 3

OCCUPATIONAL CLASS OF RESPONDENTS

OCCUPATIONAL CLASS	NUMBER (FREQUENCY)	PERCENTAGE
<u>CLERICAL: 007</u>		
106 to 109	13	2
104 and 105	61	7
103	105	12
102	80	9
101	260	31
	519	62
<u>FIELD SOCIAL WORK: 320</u>		
105 to 107	16	2
104	31	4
102 and 103	93	11
101	2	0.2
	142	17.2
<u>RESIDENTIAL SOCIAL WORK: 322</u>		
303	1	0.1
113 to 116	8	1
108 to 112	17	2
104 to 107	45	5
101 to 103	10	1
201 to 208	12	2
	93	11.1
<u>TYPISTS: 040</u>		
108	1	0.1
107	5	1
106	15	2
101 to 104	37	4
	58	7.1
<u>MISCELLANEOUS</u>		
General Servicing	060)	
Telephone Operator	029)	
Office & General)	
Assistants	025)	
Solicitors	020)	
Clerical Executives	097)	
Trades Class	240.1)	
Psychologists	345)	
	33	3
	845	100

T A B L E 4

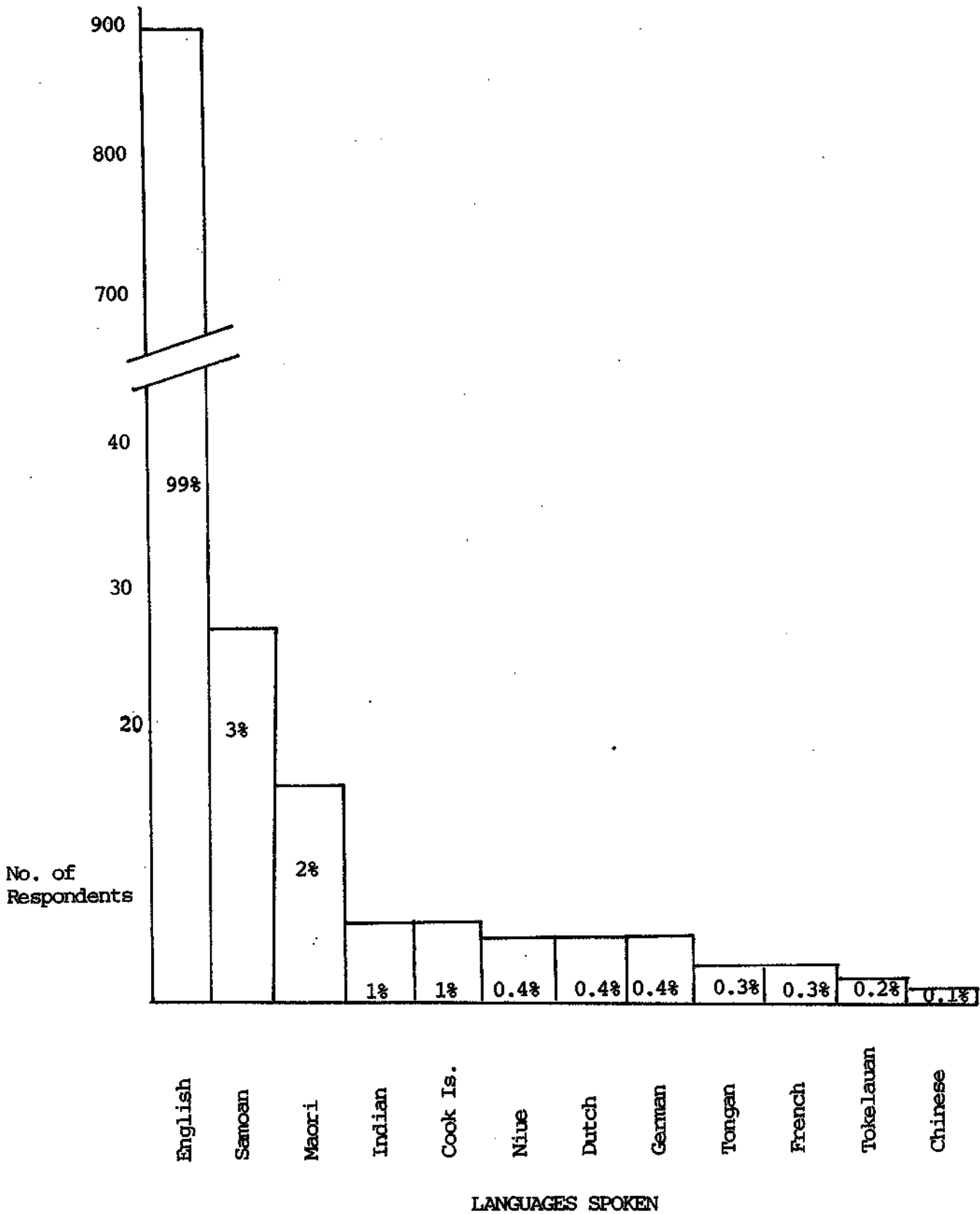
ETHNICITY BY OCCUPATIONAL CLASS AND GRADE (%)

OCCUPATIONAL CLASS	TOTAL NO. OF RESPONDENT	% N.Z.	% MAORI	% PAKEHA	% SAMOAN*	% OTHER PACIFIC	% OTHER
<u>CLERICAL: 007</u>							
106 to 109	13		8	92	-	-	-
104 and 105	61		13	75	2	3	7
103	105		5	89	2	5	-
102	81		10	81	4	2	2
101	253		9	79	6	4	2
<u>FIELD SOCIAL WORK: 302</u>							
105 to 107	16		6	94	-	-	-
104 (SSW)	31		2	98	-	-	-
102/103	93		8	85	1	4	2
101	2		-	100	-	-	-
<u>RESIDENTIAL SOCIAL WORK: 322</u>							
303	1		-	100	-	-	-
201 to 208	12		50	50	-	-	-
113 to 116	8		25	75	-	-	-
108 to 112	17		6	94	-	-	-
104 to 107	45		18	64	4	7	7
101 to 103	10		20	80	-	-	-
<u>TYPISTS & REMAINING CLASSES</u>	84		5	85	4	6	1

* Samoans were separated out from other Pacific peoples since they were the most numerous out of this ethnic group.

TABLE 5

LANGUAGE(S) SPOKEN BY RESPONDENTS



Note: Some respondents were fluent in more than one language

DISTRIBUTION OF FLUENT SPEAKERS OF MAORI AND PACIFIC LANGUAGES ACROSS INSTITUTIONS

INSTITUTION	LANGUAGES - FLUENT SPEAKERS			SAMOAN	TOKELAUAN	TONGAN
	NZ MAORI	COOK IS. MAORI	NIUEAN			
ALLENDALE	-	-	-	-	-	-
AUCKLAND	1	1	-	6	1	1
BOLLARD	-	-	-	1	-	-
TE ATATU	-	-	-	-	-	-
WESLEYDALE	2	-	-	2	-	-
WEYMOUTH	4	-	-	-	-	-

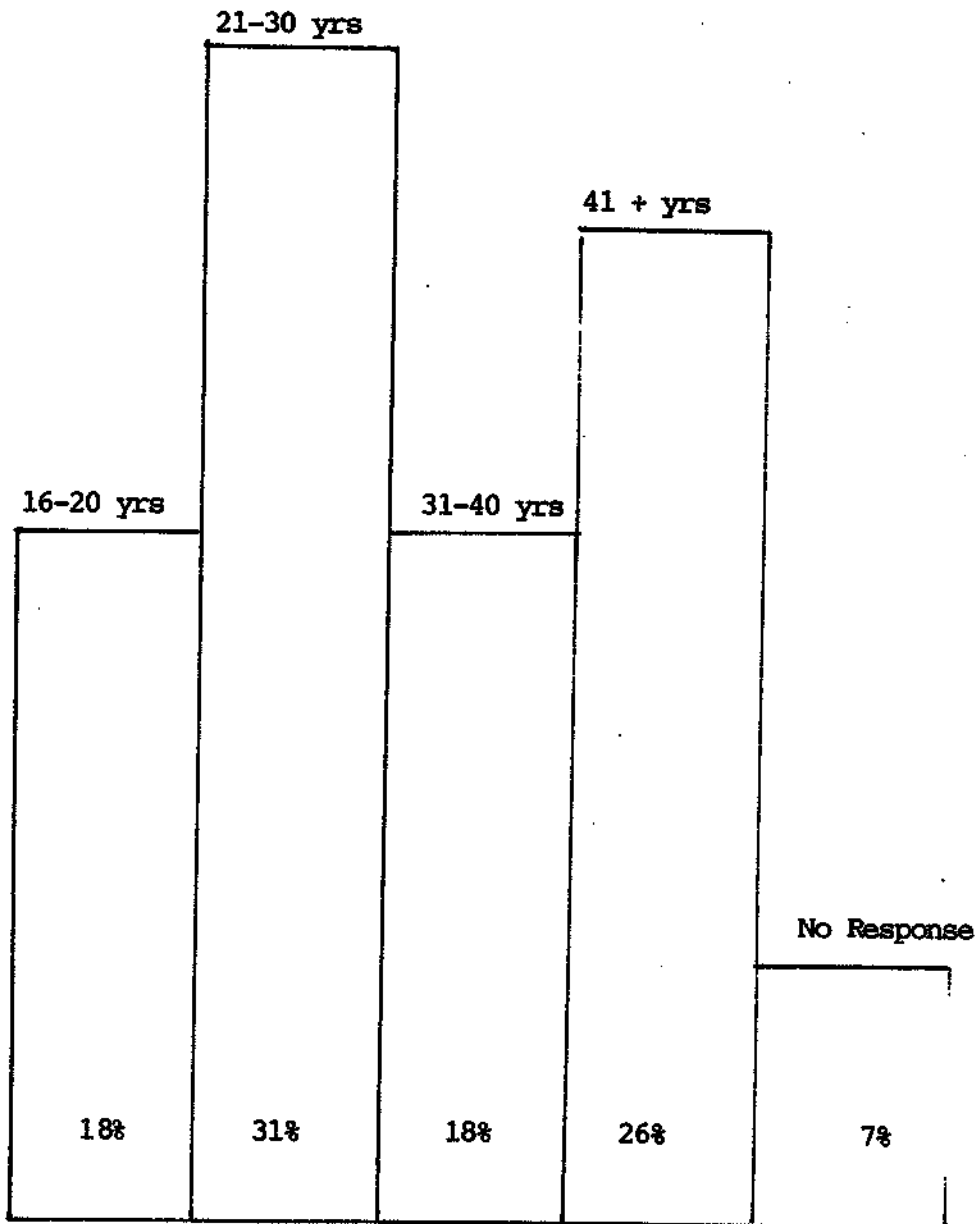
MAORI AND PACIFIC LANGUAGES ACROSS DISTRICTS

	LANGUAGES - FLUENT SPEAKERS			SAMOAN	TOKELAUAN	TONGAN
	NZ MAORI	COOK IS. MAORI	NIUEAN			
COMMUNITY CARE UNIT	-	-	-	-	-	-
HENDERSON	-	-	1	-	-	-
MANGERE	-	1	-	4	-	-
MANUKAU	2	2	-	1	-	-
NEW LYNN	1	-	-	3	-	1
OREWA	-	-	-	-	-	-
OTARA	1	1	1	1	-	-
OTAHUHU	2	-	-	1	-	-
OWAIRAKA	2	-	-	-	-	-
PANMURE	-	-	-	-	-	-
PAPAKURA	1	-	-	-	-	1
PUKEROHE	-	-	-	-	-	-
REGIONAL	-	-	-	3	-	-
REG. FAM. BFT.	-	-	-	1	-	-
REG. NAT. SUP.	-	-	2	3	1	-
ST LUKES	-	-	-	-	-	-
TAKAPUNA	-	-	-	1	-	-
TARANAKI HOUSE	-	-	-	-	-	-

TOTAL OF RESPONDENTS DISTRICTS/INSTITUTIONS	16	5	4	27	2	3
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FIGURE 1

AGE OF RESPONDENTS OF SURVEY



4.8 Discussion on Survey of Ethnic Composition of DSW Staff

1. An anti-racist staff composition would be as follows:
 - (a) The ethnic composition of staff in each work unit would reflect the ethnic composition of the consumer group.
 - (b) The ethnic composition of staff in each grade would reflect the ethnic composition of the consumer group e.g. if 75% of the children and young people in an institution are Maori, then 75% of the basic grade staff will be Maori; 75% of their senior management will be Maori and the Principal will be Maori.
 - (c) In each work unit, there should be staff who are fluent in the languages of each consumer group.

This policy is entirely different from the policy of "equal representation". (See 3. 5)

2. The low response rate of the survey is evidence of institutional racism. The following factors illustrate racism at work in this survey:
 - (a) Staff denial of the importance of ethnicity.
 - (b) Management resistance to the survey.
 - (c) Pakeha staff fear of how the results could be used. One such fear is that Pakeha could be replaced by Maori or Pacific people.
 - (d) Pakeha staff fear that the acknowledgement of differences could result in changes in management structure and methods of work.
3. The survey results indicate that the ethnic composition of DSW staff reflects the ethnic composition of the population of Aotearoa and of Tamaki-makau-rau region in particular. This broad comparison of DSW staff with the general population in terms of ethnicity is not valid. (see 3.5)
4. The only valid comparison is that of the ethnicity of staff relative to the ethnicity of the consumer group served by that staff group.

5. The ethnic composition of the staff in each work unit in Tamaki makau-rau does NOT reflect the ethnic composition of the consumer group served by that work unit. (Work unit refers to both offices and institutions.)
6. The only client group in the Tamaki-makau-rau region about whom we could obtain recent statistical information in terms of ethnicity were:
 - (a) Children and young persons who made Court Appearances in 1982. (Figures obtained from Statistics Unit, (Table 7, p.20)
 - (b) The residents of the six Residential Institutions in 1983. (Figures obtained from Director, Residential Services, Auckland Regional Office.) (Table 8, p.21.) The dearth of statistical information on ethnicity is further evidence of institutional racism.
7. The Court Reports written on children and young persons who came before the Courts in Tamaki-makau-rau in 1982 reveal a gross imbalance in the ethnic composition of children and those who wrote the reports (refer Table 7, p.20).
 - 44.8% of Court Reports concern a Maori person or child
 - 15.5% concern a Pacific young person or child
 - 33.3% concern a Pakeha young person or childIn total, 60% of all Court Reports in 1982 concerned Maori and Pacific children and young persons. Only 15% of the Field Social Workers responsible for writing these reports are Maori and Pacific people.
8. The Residential Institutions in Tamaki-makau-rau also show a gross imbalance in the ethnic composition of the children in relation to the staff. The figures from each of the six institutions have been merged for the purpose of this discussion, but individual figures can be seen in Table 8 (p.21). The figures reveal that:
 - 62% of the residents are Maori - 22% of the staff are Maori.
 - 16% of the residents are Pacific people - 5% of the staff are Pacific Islanders.
 - 22% of the residents are Pakeha - 71% of the staff are Pakeha.Overall, 78% of the children and young persons in the institutions in the Tamaki-makau-rau are Maori and Pacific people. 25% of the staff are Maori or Pacific people.

9. The Department must ensure that consumers are served by staff from the same ethnic background.
10. Many Maori and Pacific consumers of social services are making strong pleas for cultural matching of consumers and helpers. One recent example is that of Eva Rickards who spoke to the Waikato Branch of N.Z.A.S.W. in May 1984. (See Appendix 2 for a newspaper report of her address.)

She stated that:

"Maori people should be responsible for looking after Maori children in trouble with the law or at home."

"Maori Social Workers should be employed in proportion to the number of Maori children in DSW care."

"If it's a Maori problem, it needs a Maori solution."

11. Pakehas do not have the knowledge to work effectively with Maori and Pacific people. It is not possible for Pakehas to put aside their own cultural values and conditioning.
12. It is essential that Maori staff have equal participation in decision-making and are deployed at all levels of the Department.

4.9 Conclusion

The Department of Social Welfare practises institutional racism in its staffing by:

- (1) Employing an overwhelming majority of Pakeha staff.
- (2) By allowing Pakehas to dominate decision-making positions.

By continuing such practices, DSW perpetuates a service to consumers which is racist.

4.10 Recommendations

These recommendations are transitional steps only to the ultimate goal of a bicultural society.

1. That the ethnicity of all DSW staff and consumers be identified and recorded.
2. That DSW implement an Affirmative Action Recruitment Programme for Maori people for the period 1985 - 1990.

3. That the Department of Social Welfare implement an Affirmative Action Promotion Programme to ensure that Maori staff are represented at senior levels in each work unit.
4. That resources be made available for the training and support of Maori staff.
5. That the Department of Social Welfare deploy Maori staff in positions involving direct contact with Maori consumers.
6. That the Department of Social Welfare ensure that Maori staff are free to work in a way which is in keeping with their own culture.

T A B L E 7

ETHNICITY OF CHILDREN AND YOUNG PERSONS COURT APPEARANCES
IN THE AUCKLAND REGION DURING 1982

DISTRICT	TOTAL	PAKHA	MAORI/ PART MAORI	PACIFIC/ PART PACIFIC	INDIAN	OTHER
AUCKLAND	1097	425	465	186	2	19
HENDERSON	194	61	108	14	-	11
NEW LYNN	268	94	114	37	-	23
TAKAPUNA	490	339	115	13	-	23
OTAHUHU	259	47	143	30	-	39
OTARA	443	26	191	195	-	31
MANUKAU	108	53	23	4	-	28
MANGERE	434	59	269	82	1	23
PUKEKOHE	156	48	105	2	1	-
PAPAKURA	351	112	169	28	-	42
AUCKLAND REGION	3800	1264	1702	591	4	239
TOTAL NEW ZEALAND	12858	5307	6104	858	10	579

ETHNIC COMPOSITION OF YOUNG PEOPLE IN D.S.W. INSTITUTIONS IN
THE AUCKLAND REGION 1 JANUARY 1983 - 31 DECEMBER 1983

Institution	Total	Maori		Pacific		Pakeha	
		Number	(%)	Number	(%)	Number	(%)
Allendale	91	54	(60)	14	(15)	23	(25)
Bollard	623	399	(64)	99	(16)	125	(20)
Owairaka	965	600	(62)	146	(15)	219	(23)
Te Atatu	16	7	(44)	2	(12)	7	(44)
Wesleydale	289	163	(56)	55	(19)	71	(25)
Weymouth	43	27	(63)	14	(32)	2	(5)
Overall Total	2027 (100%)	1250	(62%)	330	(16%)	447	(22%)

T A B L E 9

COMPARISON OF ETHNIC COMPOSITION OF CONSUMER GROUP (C.G.)

AND D.S.W. STAFF DECEMBER 1983

1. RESIDENTIAL INSTITUTIONS

MAORI %		PACIFIC %		PAKEHA %		OTHER %	
CONSUMER GROUP	RESIDENTIAL STAFF	CONSUMER GROUP	RESIDENTIAL STAFF	CONSUMER GROUP	RESIDENTIAL STAFF	CONSUMER GROUP	RESIDENTIAL STAFF
60	20	15	5	25	71	0	4

2. COURT REPORTS

MAORI %		PACIFIC %		PAKEHA %		OTHER %	
CONSUMER GROUP	SOCIAL WORK STAFF	CONSUMER GROUP	SOCIAL WORK STAFF	CONSUMER GROUP	SOCIAL WORK STAFF	CONSUMER GROUP	SOCIAL WORK STAFF
44.8	8	15.5	5	33.3	85	6.4	2

CHAPTER 5

STAFF RECRUITMENT AND SELECTION IN D.S.W.

- 5.1 An anti-racist staff recruitment and selection system would consist of:
- (1) All job advertisements would be bilingual i.e. in Maori and English language and published in both Maori and Pakeha media.
 - (2) All Departmental job and career information brochures would be actively disseminated through both Maori and Pakeha networks.
 - (3) Maori staff would be available to respond to job enquiries from Maori people.
 - (4) At least half the annual intake of State Services Commission cadets would be Maori.
 - (5) Maori staff would induct, train and support Maori cadets.
 - (6) The Maori community would contribute equally with D.S.W. to the drawing up of job descriptions for all staff positions.
 - (7) The Maori community would contribute equally with D.S.W. to the drawing up of criteria for the selection of all staff.
 - (8) The State Services Commission 'Merit Criteria for Selection' would reflect both Maori and Pakeha values.
 - (9) All applicants for jobs would have the opportunity to apply in a manner appropriate to their culture i.e. applications would be in Maori or English language and in written or oral form. The application procedures would reflect both Maori and Pakeha values.
 - (10) Maori people would comprise at least half of all interview panels.
 - (11) Selection venues, format and methods would be appropriate to Maori people.
 - (12) The Department would continue to establish specific positions for Maori people. These positions would be defined and controlled by the Maori community.

5.2 Current Policy and Practice

General

Recruitment and selection of staff in the Department of Social Welfare is controlled by the State Services Commission. It is based on the principle of 'merit'. The State Services Commission Manual of Appointments states that:

"No appointment to the Public Service shall be made unless the person appointed has clearly more merit for the position to be filled than any officer who is qualified and available....".

The State Services Commission Act 1962 Section 28, 5 states that:

"Merit of an officer shall be determined by:

- (a) Work experience and competence shown in performance of duties previously carried out by him.
- (b) Personal qualities, characteristics and attributes relevant to the position to be filled.
- (c) Relevant educational or other qualifications....".

The Public Service is also bound by the Race Relations Act 1971, Section 9 (see Appendix 3) and the Human Rights Commission Act 1977 Section 28(1) and (2) (see Appendix 4).

While the principle of merit selection may be acceptable, the criteria used to determine merit are Pakeha-defined.* A Maori or Pacific person may give very different criteria for merit e.g. age, mana, life experience, ancestry, bilingualism. Although educational qualifications are only one part of the merit selection criteria, they appear to be given undue emphasis in practice. For example, a school leaver must have at least School Certificate (S.C.) and preferably University Entrance (U.E.) before she/he will be considered for the S.S.C. Cadet Scheme. The policies and practices of the Education Department on internal examinations e.g. scaling of marks in S.C., have ensured that 64% (1981) of Maori pupils leave school without qualification. These young people are immediately disadvantaged. The S.S.C. Act 1962 Section 28, 5 appears to provide scope for specifically recruiting and selecting people from other ethnic groups. However, the Act is often interpreted in a narrow way which limits the eventual outcomes. The establishment of a Maori Advisory Unit in the Auckland Regional Office of the Department of Social Welfare is an example

of the way in which the merit criteria can be interpreted more broadly. The Race Relations Act 1971 also allows further scope for introduction of special schemes for people from other cultures.

5.3 The Recruitment Process

Recruitment into clerical cadet positions in the Department of Social Welfare is administered by the S.S.C. Recruitment Officer. The main method used by this officer is visits to schools, by invitation. In 1983, in Tamaki-makau-rau, all cadet vacancies were filled as a result of school visits. No cadet positions were advertised outside the school. (This has been a common pattern over the years.) People who had previously left school are therefore excluded. Recruitment into graded clerical positions and social work positions is by means of advertisement in the Public Service Official Circular (P.S.O.C.) and occasionally in the mainstream media. All advertisements are in the English language. Recruitment is thus culturally biased in favour of Pakeha people.

5.4 Application Forms

All outside job applicants are required to complete a PS17A Form. Internal applicants have to complete a PS6 Form. Residential and social work applicants are required to complete an additional extended application form.

All these forms are culturally biased in that

- (a) The form and instructions are in English only.
- (b) The PS17A and PS6 Forms place considerable emphasis on educational qualifications.
- (c) The forms require a high level of "competence" in the written use of English language.

The initial stage of the selection process is thus dominated by the written word. This disadvantages people from a culture with an oral tradition.

5.5 The Maori and Pacific Recruitment Scheme

In co-operation with the Department of Maori Affairs, the S.S.C. introduced in late 1980, a special Recruitment Scheme for "well qualified Maori and Pacific youth in the executive/clerical occupational class" (P.S.O.C. No. 34, 1982). It has subsequently

been extended into a few other occupational classes.

This scheme only caters for a small proportion of the total number of Maori and Pacific school leavers. It takes only school leavers with qualifications i.e. at least School Certificate and preferably U.E. The jobs available are all Pakeha-defined. In 1983/84, only 29% of all the S.S.C. cadets employed by the Department of Social Welfare in Tamaki-makau-rau were from the Maori and Pacific Scheme. This figure is inadequate.

The cadets are expected to fit into the Pakeha system of operation and are not encouraged to express their cultural values and ways.

5.6 The Selection Process

The Department has some written guidelines for the selection of both clerical and social work staff. There is no reference to the following factors in any of the guidelines:

- (a) The ethnic appropriateness of the persons who short list and interview applicants.
- (b) The ethnic appropriateness of the venue, format and content of the interview e.g. a Maori applicant arrives for a job interview on the twelfth floor of a central city office block; she/he is met by a panel of four to six Pakeha. She/he may receive a cursory handshake before being launched immediately into a question and answer session. The interview will be carried out in English. No recognition is given to the applicant's status in tribe and family context. This experience can be alienating and frightening for Maori people.

In most Departmental interviews, the applicant is expected to "sell herself or himself as an individual" - a trait which is contrary to Maori values and ways of presentation. There is a Maori saying: "Te tangata mau ana te Rangatiratanga kaore e taupatupatu ana" (people of calibre don't compete.)

The selection process for the proposed Maori Advisory Unit has involved each applicant's support group speaking about the merit of the applicant. The applicants were not expected to do this themselves.

Any judgement that is made about a person by someone of a culture other than that person's culture, is implicitly racist.

The current selection processes in the Department of Social Welfare are strongly biased in favour of Pakeha and therefore disadvantage Maori people.

5.7 Conclusion

In terms of the criteria listed at the beginning of this chapter for an anti-racist staff recruitment and selection system, it is quite clear that the current system is racist.

5.8 Recommendations

We recommend that:

- (1) The Department of Social Welfare make a commitment to a staffing policy in which the ethnic composition of the Department of Social Welfare staff in each work unit reflects the ethnic composition of the particular consumer group which it serves. For example, in the Bollard Girls' Home where 80% of the young women are Maori, the Department should employ a staff group which is 80% Maori. At present the staff is 15% Maori.
- (2) The Department of Social Welfare implement an Affirmative Action Recruitment Programme to increase the number of Maori staff in all sections and at all levels of the Department. A plan of action including target numbers, and a time frame will need to be established. The proportion of Maori staff must reflect the proportion of Maori consumers.
- (3) All jobs advertisements be bilingual i.e. be written in Maori and English languages and be published in both Maori and Pakeha media.
- (4) The Department of Social Welfare produce career and job information material in both Maori and English language and ensure that it is accessible to the Maori community.
- (5) The Department of Social Welfare deploy Maori staff to deal with job enquiries from Maoris.
- (6) The Department of Social Welfare increase its annual intake of Maori people from the State Services Commission Maori and Pacific Island Recruitment Scheme.

- (7) The Department of Social Welfare appoint Maori staff to induct, train and support Maori cadets.
- (8) That new jobs be created which allow Maori staff to work in a way which is appropriate to their culture.
- (9) That Maori people have full control over the definition of these jobs and the selection of staff for them.
- (10) The State Services Commission criteria for 'merit selection' be rewritten to recognise the skills and attributes of people with a bicultural background. For example, biculturalism needs to be recognised as a criterion with equal value to the three traditional criteria (work experience, personal qualities and educational qualifications).
- (11) The State Services Commission be requested to revise application procedure in order to make it more appropriate to Maori people.
- (12) That all interview panels reflect the ethnic composition of the consumer groups to be served by the position.
- (13) All selection methods and venues be ethnically appropriate to the applicants.

CHAPTER 6

STAFF TRAINING

6.1 An Anti-Racist Staff Training System

- (1) Fifty percent of all staff trainers would be Maori or Pacific people.
- (2) All Pakeha staff trainers would have a commitment to increasing their awareness of their personal racism.
- (3) All courses would address the issue of racism.
- (4) Maori people would be consulted about content and methods of teaching.
- (5) Maori staff would determine the type of training most appropriate for themselves e.g. choice of venue and methods of teaching.
- (6) Resource of the total community would be used in the training.

6.2 Current Structure

The following have responsibility for staff training in the Tamaki-makau-rau region.

(1) Field and Residential Social Work

- (a) Regional Training Supervisor -
A facilitative and consultative role with field and residential social workers.
- (b) Taranaki House (Avondale) -
A training institution offering national residential courses as well as facilitating regional workshops to meet the needs of specific offices.
- (c) Residential Staff Training School (Levin) -
Offers residential courses, primarily for residential social work staff.
- (d) Each district office/institution has a social worker responsible for social work staff training within that office/institution. This person liaises with the Regional Training Supervisor.

(2) Clerical and Administrative Staff

- (a) Regional Support and Training Officers (R.S.T.O.) plus two Assistant Training Officers.
- (b) In several offices in Tamaki-makau-rau, there are senior clerical staff responsible for clerical training within that office.

6.3 Current Policy

The Department of Social Welfare Act 1971 Section 4 (2C) states that the Department of Social Welfare "shall provide for the training of such persons as the Minister may direct (whether employed in the service of Her Majesty or by any agencies of the Crown or by any other organisations) to undertake social welfare activities".

Of the staff training personnel consulted for this paper, few were aware of any set policy for staff training. Most responded to perceived need. One training group had formulated policy which directly included the issue of racism and this was seen as an issue to be addressed for every course conducted in 1983.

The policy statement issued by the Social Work Training and Staff Development Unit, Head Office, in August 1983 addresses issues of social justice, responsibility and equity but does not address the issue of racism.

6.4 Current Training Programmes

(1) Field Social Workers

- (a) The 1984 National staff training circular 1983/11 offers a wide range of courses. There are no courses relating specifically to racism and none of the courses outlined mention racism as a specific component.
- (b) Taranaki House -
In the tutors' goals for 1983 a commitment was made to consider the issue of racism in every course held in that year and to address racism in training procedures. Of the eight courses held in 1983, four addressed the issue of racism.
- (c) Regional Training Supervisor -
In the past there has been little emphasis in discussing and addressing racism in courses facilitated by this officer. Over

the past few months a Supervisor's Guide has been developed to meet the future staff training needs of new staff. This Guide includes modules on "Social Work and Racism" and "Communication and Cultural Systems".

(d) Staff training within district offices. -

Staff training programmes vary from office to office according to the personnel involved. Some offices are beginning to address racism as an issue. The focus tends to be on marae visits and discussions re Maatua Whangai. Two offices have conducted programmes which address institutional racism using resource people from the National Council of Churches Programme on Racism.

(2) Residential Social Workers

- (a) The National staff training programme is the same as that for field social workers.
- (b) The Regional Training Supervisor is the same as that for field work.
- (c) The comprehensive report "Training for newly appointed social workers in residential care", July 1982, addresses the selection and training of new residential social workers. Through this report recommendations were made to Head Office in July 1982. The issue of racism is not addressed in this report. The crosscultural issue is referred to in only one of the ten proposed modules.

(3) Clerical and Administrative Staff

- (a) The Regional Support and Training Officer -
A 1984 discussion paper includes as one of its four goals "to increase the effectiveness of crosscultural training". This paper provides information on the crosscultural studies courses which are available.
- (b) Training Resources -
An introductory training pack is available to assist personnel in district offices to conduct induction programmes. This training pack provides basic information about such subjects as public relations, administrative matters and methods of organisation. Cultural and racial differences are not mentioned in any of the sections.

- (c) Management I Module (Criterion Referenced Instruction CRI). -
The issues of racism and cultural differences are not addressed in this new module.
- (d) Skills of Interviewing Module (CRI) -
There is only one reference to crosscultural differences in this new programme. The issue of racism is not addressed.

(4) Generic Training Opportunities

The regional training officers now offer a comprehensive cross-cultural studies programme for Departmental employees at all levels and occupational categories. These courses are conducted in co-operation with the Auckland University Department of Continuing Education, Auckland Technical Institute and the Pacific Island Educational Resource Centre. They provide the opportunity to attend Maori language courses, a course on "Maori Welfare and Cultural Sensitivity" and a course addressing Pacific cultures.

6.5 Institutional Racism

Within DSW staff training institutions, institutional racism can be identified by the following:

- All staff trainers in training institutions are Pakeha.
- The venues for staff training reflect Pakeha values, e.g. seating, environment, food.
- Programmes of training are formulated and conducted by Pakeha.
- Focus is often on a student/teacher relationship rather than collective sharing.
- Maori and Pacific staff are expected to conform to Pakeha styles of teaching and learning e.g. Maori participants at a recent course on Community Development at Tirohomoana (i) were not welcomed in Maori. (ii) there was little or no reference to issues of racism (iii) they were not included in the process of planning the course.

6.6 Conclusion

There is very little written policy available as a guideline for staff training. Training tends to be dependent on the needs as perceived by individual staff trainers. This lack of policy means that the Department avoids being accountable on the issue of racism in staff training. It also means that racism is overlooked in training programmes.

The anti-racist staff training system as outlined in the introduction

of this section, makes it quite clear that our current staff training policy and practice is racist.

6.7 Recommendation

To fully address the issue of racism, a shift needs to be made from focussing only on general crosscultural issues to include that of racism. This must involve personalising individual racism and analysing the institutional racism perpetuated by the Department of Social Welfare.

In support of this, the booklet "Public Service in a Multicultural Society" (1983) makes the following statements:

P. 32... "The Public Service, especially in the senior policy-making positions, should more adequately represent all groups in New Zealand. This implies the provision, as necessary, of special recruitment and training programmes."

P. 35... "Training programmes should be set up to overcome discriminatory attitudes and practice."

P. 36... "There has to be a willingness to learn about another culture and to accept at least biculturalism and bilingualism."

Trainers must involve two processes:

- (1) Training in personal and institutional racism.
- (2) Crosscultural issues.

We recommend that:

- (1) The Department of Social Welfare formulates clear policy for all staff training which must include a commitment to addressing racism as an integral part of all staff training programmes.
- (2) The Department actively recruit Maori people into staff training positions.
- (3) Maori trainers be given the scope and resources to carry out training in a culturally appropriate form and style.
- (4) Maori staff determine the type of training appropriate for them.
- (5) The Department, recognising that the language is the heart of a culture, ensures that a minimum of forty hours per worker, per annum, should be available to all staff to study Maori language.

- (6) All Pakeha staff participate in an anti-racism training programme.
- (7) The Department recognising the wealth of Maori resources, incorporates this resource into training programmes.
- (8) The Department purchases Maori literature and uses it as a training resource.

CHAPTER 7

DEPARTMENTAL ENVIRONMENT

7.1 Anti-Racist Approach

A physical environment based on an anti-racist approach should neither alienate nor intimidate consumer groups or staff. It should represent the values and culture of the indigenous Maori people and the wishes of the local community. Staff should live in the area and reflect the ethnic composition of the consumers.

7.2 Introduction

- (1) The physical environment of a building influences first impressions of the institution. For this reason the group examined several Departmental offices and institutions.
- (2) For the purpose of this report, the physical environment means all that the public encounters when they visit the Department. Telephone services are not included but all architectural features and visible personnel are.

7.3 Findings

- (1) In some of the buildings visited, attempts had been made to recognise the multicultural nature of the consumer group. This took the form of such things as multi-lingual direction signs, a multi-lingual 'welcome' poster, and visible Maori and Pacific staff.

Far more often we saw the very opposite of the positives listed above:

- signs/notices and information leaflets in English only
- no notices about available translation services
- wall posters and cards were monocultural and possibly offensive e.g. white men in military uniforms
- all reading material in English and reflecting monocultural Pakeha interests
- visible staff predominantly Pakeha regardless of the ethnicity of the consumer group
- Pakeha receptionists who spoke loudly and patronisingly to Maori and Pacific consumers.

These are some of the more tangible aspects of institutional racism.

There are other aspects to institutional racism.

Imagine for instance, a Pacific woman with her baby and toddlers, coming to the Department regarding a benefit. She is often kept waiting, there is inadequate seating for her family, no available toilet, no public telephone. There are no toys for the children, no person behind the desks with whom she feels comfortable, or speaks her language. This is a common experience.

Consumers who are not from the dominant Pakeha culture encounter both an alien institution and an alienating environment when they visit the Department.

Overall, we found minimal evidence of attempts to provide an anti-racist Departmental environment.

7.4 Recommendations

We recommend that the Department make the physical environment of all work units culturally appropriate to the consumers - giving particular emphasis to the needs of Maori people.

This will require the following steps:

- (1) Consistent recognition of the tangata whenua by involving them in all decision-making.
- (2) Researching the ethnic composition of the local population and consumer group.
- (3) Involving the local community in the design of an appropriate physical environment.
Factors to be considered:
 - office decorations
 - office seating
 - play area for children
 - planting of native shrubs
 - appropriate music
- (4) Appointing staff who reflect the ethnic composition of the consumer group in the local area.

- (5) Appointing staff who live in the local area.
- (6) Establishing a community liaison committee to advise the Department on the setting up and continuing operation of the office. This must include Maori people.
- (7) Seeking regular consumer feedback of the services provided by the particular work unit.

CHAPTER 8

CONCLUSION

8.1 The group's working premise that "The Department of Social Welfare practises institutional racism" has been substantiated in the four areas which were researched:

- (1) The ethnic composition of staff is dominated by Pakeha.
- (2) The recruitment, selection and promotion of staff is culturally biased in favour of Pakeha applicants.
- (3) Staff training is monocultural and ignores the issue of personal and institutional racism.
- (4) The physical environment is monocultural and alienating to Maori consumers.

8.2 Implications of Conclusion

- (1) The Department must take immediate action to eliminate institutional racism.
- (2) Institutional racism is a Pakeha problem and must be addressed by Pakeha policy makers and staff.
- (3) The Department must become bicultural. To do this it must return power and resources to Maori people so that they may be equal participants in policy and decision-making.

CHAPTER 9

RECOMMENDATIONS

- 9.1 That a task force of Pakeha staff be set up to design, implement and evaluate a comprehensive anti-racism programme for the Department. This task force must be monitored by Maori people.
- 9.2 That the Maori people of Tamaki-makau-rau be asked to bring together a group of people to develop their bicultural vision for the Department of Social Welfare. This group must be provided with all the resources which it considers necessary to carry out the task.
- 9.3 That the Department hand over the necessary power and resources to the Maori people to enable their vision to be implemented.

In addition to the above overall recommendations we repeat the specific recommendations pertinent to the four preceding chapters in this report.

9.4 (1) Ethnic Composition of Staff

These recommendations are transitional steps only to the ultimate goal of a bicultural society.

- (1) That the ethnicity of all Department of Social Welfare staff and consumers be identified and recorded.
- (2) That the Department of Social Welfare implement an Affirmative Action Recruitment Programme for Maori people for the period 1985 - 1990.
- (3) That the Department of Social Welfare implement an Affirmative Action Promotion Programme to ensure that Maori staff are represented at senior levels in each work unit.
- (4) That resources be made available for the training and support of Maori staff.
- (5) That the Department of Social Welfare deploy Maori staff in positions involving direct contact with Maori consumers.

- (6) That the Department of Social Welfare ensure that Maori staff are free to work in a way which is in keeping with their own culture.

9.4 (2) Staff Recruitment and Selection

- (1) The Department of Social Welfare make a commitment to a staffing policy in which the ethnic composition of Department of Social Welfare staff in each work unit reflects the ethnic composition of the particular consumer group which it serves. For example, in the Bollard Girls' Home where 80% of the young women are Maori, the Department should employ a staff group which is 80% Maori. At present the staff is 15% Maori.
- (2) The Department of Social Welfare implement an Affirmative Action Recruitment Programme to increase the number of Maori staff in all sections and at all levels of the Department. A plan of action including target numbers and a time frame, will need to be established. The proportion of Maori staff must reflect the proportion of Maori consumers.
- (3) All job advertisements be bilingual i.e. be written in Maori and English language and be published in both Maori and Pakeha media.
- (4) The Department of Social Welfare produce career and job information material in both Maori and English language and ensure that it is accessible to the Maori community.
- (5) The Department of Social Welfare deploy Maori staff to deal with job enquiries from Maoris.
- (6) The Department of Social Welfare increase its annual intake of Maori people from the State Services Commission Maori and Pacific Island Recruitment Scheme.
- (7) The Department of Social Welfare appoint Maori staff to induct, train and support Maori cadets.
- (8) That new jobs be created which allow Maori staff to work in a way which is appropriate to their culture.

- (9) That Maori people would have full control over the definition of these jobs and the selection of staff for them.
- (10) The State Services Commission criteria for 'merit selection' be rewritten to recognise the skills and attributes of people with a bicultural background. For example, biculturalism needs to be recognised as a criterion with equal value to the three traditional criteria (work experience, personal qualities and educational qualification).
- (11) The State Services Commission be requested to revise application procedure in order to make it more appropriate to Maori people.
- (12) That all interview panels reflect the ethnic composition of the consumer groups to be served by the position.
- (13) All selection methods and venues be ethnically appropriate to the applicants.

9.4 (3) Staff Training

The booklet "Public Service in a Multicultural Society" (1983) makes the following statements.

P. 32... "The Public Service especially in the senior policy-making positions, should more adequately represent all groups in New Zealand".

This implies -

"The provision, as necessary, of special recruitment and training programmes".

P. 35... "Training programmes should be set up to overcome discriminatory attitudes and practise".

P. 36... "There has to be a willingness to learn about another culture and to accept at least biculturalism and bilingualism".

To fully address the issue of racism, a shift needs to be made from focussing only on general crosscultural issues to include that of

racism. This must involve personalising individual racism and analysing the institutional racism perpetuated by the Department of Social Welfare.

Training must involve two processes:

- (1) Training in personal and institutional racism.
- (2) Crosscultural issues.

We recommend that:

- (1) The Department of Social Welfare formulates clear policy for all staff training programmes.
- (2) The Department actively recruit Maori and Pacific people into staff training positions.
- (3) Maori trainers be given the scope and resources to carry out training in a culturally appropriate form and style.
- (4) Maori staff determine the type of training appropriate for them.
- (5) The Department, recognising that the language is the heart of a culture, ensures that a minimum of 40 hours per worker, per annum, should be available to all staff to study Maori language.
- (6) All Pakeha staff participate in an anti-racism training programme.
- (7) The Department recognising the wealth of Maori resources and incorporates this resource into training programmes.
- (8) The Department purchases Maori literature and uses it as a training resource.

9.4 (4) Departmental Environment

We recommend that the Department make the physical environment of all work units culturally appropriate to the consumers. This will require the following steps:

- (1) Consistent recognition of the tangata whenua by involving them in all decision-making.
- (2) Researching the ethnic composition of the local population and consumer group.

- (3) Involving the local community in the design of appropriate physical environment.

Factors to be considered:

- office decorations
- office seating
- play area for children
- planting of native shrubs
- appropriate music

- (4) Appointing staff who reflect the ethnic composition of the consumer group in the local area.
- (5) Appointing staff who live in the local area.
- (6) Establishing a community liaison committee to advise the Department on the setting up and continuing operation of the office. This must include Maori people.
- (7) Seeking regular consumer feedback of the services, provided by the unit.

QUESTIONNAIRE ON ETHNIC COMPOSITION OF STAFF

Dear staff member,

You will note a code at the top right hand corner. This is the code for your office and enables the researcher to keep track of the source of returned questionnaires.

(Please tick the appropriate box/es)

1. Are you female
 male

2. What is your age? 16 - 20 31 - 40
 21 - 30 41 +

3. Are you Chinese
 Indian
 N.Z. Maori
 Pakeha/European
 Pacific Islander - Cook Islander
 Niuean
 Samoan
 Tokelauan
 Tongan
 Other (please specify) _____
 From more than one ethnic group (please specify) _____

4. If you are a Maori or of Maori descent, to which tribe/s do you belong? _____

5. Which language/s do you speak.... a little fluently

Chinese	<input type="checkbox"/>	<input type="checkbox"/>
Indian	<input type="checkbox"/>	<input type="checkbox"/>
N.Z. Maori	<input type="checkbox"/>	<input type="checkbox"/>
English	<input type="checkbox"/>	<input type="checkbox"/>
Pacific Island - Cook Island Maori	<input type="checkbox"/>	<input type="checkbox"/>
Niuean	<input type="checkbox"/>	<input type="checkbox"/>
Samoan	<input type="checkbox"/>	<input type="checkbox"/>
Tokelauan	<input type="checkbox"/>	<input type="checkbox"/>
Tongan	<input type="checkbox"/>	<input type="checkbox"/>
Other (please specify) _____		

6. Which language/s do you understand.... partly completely

Chinese		
Indian		
N.Z. Maori		
English		
Pacific Island - Cook Island Maori		
Niuean		
Samoan		
Tokelauan		
Tongan		
Other (please specify)		

7. What is your occupational class and grade?

Thank you for your co-operation.

Give us problem children

- Rickard

Maori people should be responsible for looking after Maori children in trouble with the law or at home, says Raglan Maori leader Eva Rickard.

But that responsibility must be matched with authority, funds and other necessary resources, she said.

Speaking at the Social Workers' Association Waikato branch annual meeting last night, Mrs Rickard said social welfare money was being spent on buildings instead of people.

"Your buildings are getting bigger and bigger and the kids are getting poorer and worse," she said.

Mrs Rickard said she could support 10 children with the money needed to keep just one in a social welfare home. And five marae-based maatua whangai (foster care systems for young offenders) could be set up with the money it cost to send the Te Maori exhibition and cultural party to America.

Mrs Rickard told the social workers the way to improve their care of Maori people was "to let us do it and let us have the money to do it with."

Marae-based maatua whangai schemes would take Maori children back to the land. That was where the Maori people's identity and future lay, she said.

"You can't help Maoris — we've got to help ourselves."

She told the largely Pakeha audience that Maori people were "sick and tired of being told what is good for us".

"Maori people should be working with Maori people," Mrs Rickard said. Maori social workers should be employed in proportion to the number of Maori children in Social Welfare Department care.

The Maori Women's Welfare League, the New Zealand Maori Council and the Maori Warden System had been set up by the Pakeha government to care for Maori people — but they all subsisted on meagre budgets.

These and other voluntary Maori social workers needed more recognition, she said.

As Maori people comprised 10 per cent of New Zealand's population, they deserved one-tenth of the

country's expenditure. Mrs Rickard said this meant about \$1.4 billion should have been spent on Maori people last year, but the Maori Affairs Department had a budget of only \$52 million.

No Pakeha government would give them that much money, so she planned to set up a Maori Parliament based on the Kotahitanga movement. It would be set up in September, solely to look after Maori interests, Mrs Rickard said.

"If it's a Maori problem, it needs a Maori solution."

Mrs Rickard also urged social workers to lobby for changes in social welfare to ensure that people came before institutions.

Urbanisation, the breakdown of family authority and moral conventions, the complexities and novelty of modern life, and the economic insecurity of the industrial system had called into being the modern social worker, she said.

"They perform a function in modern society which is not a luxury but a necessity."



EVA RICKARD... "let us do it".

3594

Race Relations

6

the employee from doing that act, or from doing as an employee of that person acts of that description.]

This section was substituted for the original s. 8 by s. 86 of the Human Rights Commission Act 1977.

9. Measures to ensure equality—Anything done or omitted which would otherwise constitute a breach of any of the provisions of sections 4 to 7 of this Act shall not constitute such a breach if—

- (a) It is done or omitted in good faith for the purpose of assisting or advancing particular persons or groups of persons or persons of a particular colour, race, or ethnic or national origin; and
- (b) Those groups or persons need or may reasonably be supposed to need assistance or advancement in order to achieve an equal place with other members of the community.

[Racial Disharmony]

[9A. Racial disharmony—(1) It shall be unlawful for any person—

- (a) To publish or distribute written matter which is threatening, abusive, or insulting, or to broadcast by means of radio or television words which are threatening, abusive, or insulting; or
- (b) To use in any public place (as defined in section 40 of the Police Offences Act 1927), or within the hearing of persons in any such public place, or at any meeting to which the public are invited or have access, words which are threatening, abusive, or insulting,—

being matter or words likely to excite hostility or ill will against, or bring into contempt or ridicule, any group of persons in New Zealand on the ground of the colour, race, or ethnic or national origins of that group of persons.

(2) For the purposes of this section, the terms “publishes”, “distributes”, and “written matter” have the respective meanings given to them by section 25 (2) of this Act.]

This section and heading were inserted by s. 86 of the Human Rights Commission Act 1977.

Conciliation

10. Race Relations Conciliator—(1) There shall be appointed a Conciliator to be called the Race Relations Conciliator.

national origin, sex, marital status, or religious or ethical belief in a situation where such preference would be unlawful under any other provision of this Part of this Act, the imposition of that condition or requirement shall be unlawful under that provision unless the person imposing it establishes good reason for its imposition and shows that its imposition is not a subterfuge to avoid complying with that provision.

28. Commission may approve special programmes—

(1) The Commission may, upon such conditions as it thinks fit and subject to revocation or suspension at any time, approve in writing any special plan or programme submitted to it by any person if it considers that—

- (a) The plan or programme will assist or advance particular persons or groups of persons, being in each case persons of a particular sex or marital status; and
- (b) Those persons or groups need or may reasonably be supposed to need assistance or advancement in order to achieve an equal place with other members of the community.

(2) Anything done or omitted which would otherwise constitute a breach of this Part of this Act shall not constitute such a breach if it is done or omitted in good faith for the purpose of a plan or programme approved for the time being under subsection (1) of this section.

29. Measures to ensure equality—Anything done or omitted which would otherwise constitute a breach of any of the provisions of sections 19, 20, 21, 22, and 26 of this Act shall not constitute such a breach if—

- (a) It is done or omitted in good faith for the purpose of assisting or advancing particular persons or groups of persons or persons of a particular colour, race, or ethnic or national origin; and
- (b) Those groups or persons need or may reasonably be supposed to need assistance or advancement in order to achieve an equal place with other members of the community.

Cf. 1971, No. 150, s. 9

30. Measures relating to pregnancy or childbirth—For the avoidance of doubt it is hereby declared that preferential

RECOMMENDED READINGRacism in New ZealandN.Z. Publications

- (1) "Resources on Racism" - Auckland H.A.R.T. Committee 1983.
- (2) A.C.O.R.D. Publications and Newsletter - October 1983.
- (3) "The Figures Tell the Story" - New Perspectives on Race (N.P.R.) 1982.
- (4) "Definitions of Racism" - N.P.R. 1980 Resource Sheet
- (5) "The White Male Club" - N.P.R.
- (6) "Monocultural Church" - N.P.R.
- (7) "Pakehas Working Against Racism" - N.P.R.
- (8) "Pakeha Women & Racism" - Mitzi Nairn (N.P.R.)
- (9) "The Future of N.Z's Health System" - Bob Scott & Jill Harris (National Council of Churches (N.C.C.) Program on Racism)
- (10) "Inventory of Racism" - N.C.C. Program on Racism
- (11) "The Racism of Economics and the Economics of Racism" - Mitzi & Ray Nairn (on behalf of A.C.O.R.D.)
- (12) "Cultural Imperialism and the Maori - The Role of the Public Servant" - Donna Awatere - March 1982.
- (13) "Maori Sovereignty" - Broadsheet Nos. 100, 103, 106 - Donna Awatere - 1982.
- (14) "Racism and Culture" - Donna Awatere - Craccum 10.4.84
- (15) "Institutional Racism in the University of Auckland" - Anne Salmond - Craccum
- (16) "The Genesis of Maori Activism" - Ranginui Walker - Feb. 1983.
- (17) "Social Welfare - Who Gets the Benefits" - A.C.O.R.D. - March 1978.
- (18) "Reform from Within" - Kara Puketapu - January 1982.

- (19) "Turmoil in Paradise - a view of the Socio Political Upheavals in Western Samoa - Sefulu Ioane - Feb. 1983.
- (20) "Race Against Time" - Human Rights Commission (H.R.C.)
- (21) Understanding Polynesians)
Understanding Samoans) Vocational Training
Understanding Pakehas) Council
- (22) "Talking Past Each Other" - Patricia Kinloch and Joan Metge.
- (23) "Development from Below" Institutional Transformation in a Plural Society - Ranginui Walker "Development Tracks" ed. Ian Shirley
- (24) "The Public Service in a Multicultural Society", S.S.C., March 1982.