

Te Ōhākī

The Salvation Army Māori Ministry
- Strategic Plan 2015-2025



Te Ope Whakaora

A Maori Ministry Council proposal for The Salvation Army Territorial
Coordinating Council consideration

April 2015

Background

Te Ōhākī (*The Salvation Army Maori Ministry Strategic Plan – 2015 to 2025*) has been developed with the purpose of casting a 10 year vision of how things could be. Maori involvement in the ministry of The Salvation Army is and has been frequent - both by way of the giving and receiving of support. The aim of this strategy is provide a focus for the whole Salvation Army in Aotearoa/New Zealand to unlock the possibility for a greater involvement of Maori in mission, a more effective social and evangelistic ministry with and for Maori as well as a clear sense that there is a place for Maori in Te Ope Whakaora – a turangawaewae (a place to stand). To achieve the optimum results it is envisaged that all aspects of the Army would become aware of, and involved in, the outworking of this strategy from the THQ, DHQ and Nationally Managed level to the Corps and Centres within their communities.

History

The Salvation Army's work with Māori (known in New Zealand as tangata whenua, 'the people of the land') needs to be understood in the context of New Zealand's founding document, the Treaty of Waitangi. This document was signed between representatives of the British Government and Māori chiefs at Waitangi in 1840. The enacting of the Treaty of Waitangi in New Zealand history has been complex and includes many painful chapters.

The Salvation Army opened fire in New Zealand in 1883. In the early years, there were periods of distinct ministry to Māori. Work was initiated in 1888 with the appointment of Captain Ernest Holdaway to Māori living in the Whanganui River communities. A separate Māori Division was established in 1889, with Holdaway as Divisional Commander. A 'Māori Tribute' was levied on all corps (one penny per soldier and recruit, per month) and a Māori Song Book was published (translated and compiled by Holdaway). This work gradually expanded. Regrettably, there was a lack of long-term vision among the Army's leaders around this mission. In 1894, the Māori Division was disbanded and its officers deployed elsewhere. The Māori Tribute was also abolished. Two years later, the Māori Division (again under Holdaway's leadership) was reconstituted with a focus on the East Coast, Bay of Plenty and Otaki areas. In 1897, a Maori Officer Training College was established in Gisborne.

In 1899, the Māori Division was again dissolved, and the Holdaways were appointed to Australia, which had responsibility for oversight of the Army's work in New Zealand. Afterwards, the Army's Māori work was much diminished, with many of its early stalwarts resigning to join churches that still worked with Māori.

In 1912, New Zealand became an autonomous territory, separate from Australia. With some notable exceptions, there was still not a solid work among Māori for many years. In 1961, Commissioner A.J. Gilliard set up a Māori Affairs Board, an initiative not pursued by his successors. However, from the 1970s onwards, there was a growing awareness of the importance of both biculturalism and multiculturalism among the Army in New Zealand. This was reflective of a greater fight for justice and equality for Māori within the wider community. General Eva Burrows's 'Agenda for the Future' (1987), was a timely reminder to the international Salvation Army—and the Army in New Zealand—to give attention to all forms of racial and national prejudice.

In 1988, The Salvation Army became a founding member of a new ecumenical body, the Conference of Churches of Aotearoa New Zealand, giving support to its 'bicultural partnership goal', which acknowledged the Treaty of Waitangi as the basis of a bicultural partnership between Māori and Pākehā (those who had come since to make their home in New Zealand). The Army's Council on Race Relations at Territorial Headquarters fostered training in Māori issues, with Treaty workshops and the encouragement of bicultural signage. They also kept Māori issues before Army leadership.

Salvation Army Māori Fellowship groups developed in Auckland and Wellington and, in 1991, Major Mavis Hirini was chosen and later installed as National Convenor of these groups. In 1998, Captain Wayne Moses succeeded Major Hirini and began to urge Salvation Army leaders to empower Māori leadership. One outcome of this was the appointment, in 2000, of Captains Wayne and Harriet Moses as leaders responsible for the Army's Māori work in New Zealand. This was initially in addition to their corps officer roles. More Māori Fellowships were established and progress was made in educating Pākehā Salvationists, representing the Army in the wider Māori world, and in adding a Māori dimension to the Army's national activities in New Zealand. However, there were still occasional 'boundary disputes' and tensions.

After the resignation of the Moseses for health reasons, leadership of Te Manatū Māori O Te Ope Whakaora O Aotearoa (The Salvation Army New Zealand Māori Ministry) was given by Nan and Joe Patea—first part-time and, from 2006, full-time. The couple were warranted as auxiliary officers in 2007 and supported by a National Māori Ministry Council. The Pateas were an available as a national resource, helping to develop a stronger awareness of Māori culture, including Māori language and kapa haka (performing arts), and assisting corps to develop stronger connections with their local marae (Māori communal meeting spaces). Under the Pateas, there was a strong focus on increasing bicultural awareness and commitment among officer cadets as part of their training. Aux-Captain Joe Patea was promoted to Glory in 2011, with Aux-Captain Nan Patea continuing to provide national leadership until her retirement in December 2014. Lieutenants Tau and Trish Matakī took on the mantle of leadership following their commissioning in the same month.

Today, The Salvation Army acknowledges the principles of partnership, protection and participation inherent in the Treaty of Waitangi, and aims to work together with Māori in its church and social service settings. The inequalities that exist between Māori and non-Māori in New Zealand cause Māori to face considerable challenges and hardships. The Salvation Army therefore strives to see Māori protected from the social and economic causes of inequality, so they can achieve the best possible outcomes for themselves in their own land. It is encouraging that the number of Māori serving as leaders, staff and volunteers within The Salvation Army has been on the rise in recent years.

Te Ōhākī – The meaning behind the name of the Strategy

An ōhākī is a person's final wishes before death. Often this has been related to the distribution of authority over land and people. It was and is a significant custom, and is considered to carry an authority which ensures a person's relatives and loved ones cannot dispute or argue amongst themselves. The etymology of ōhākī suggest a connection with breath as a sacred act, with idea of one's breath speaking to others, being spoken of and being full of potential.

The Māori Ministry Strategy Plan is called *Te Ōhākī* to connect the strategy with the ōhākī of Jesus Christ. After His resurrection and at the time of his ascendancy to His Father, Jesus beseeched his disciples:

Therefore go forth and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit. - Mat. 28.19

This final wish is Christ carries the authority of our confidence in His resurrection and eternal life for all of His people. It is the historical experience of indigenous people worldwide that these words were used to carry a colonising religion to them that caused immeasurable damage. The Māori Ministry Strategy Plan, *Te Ōhākī* restores these words from being a tool of colonisation, to an imperative to build relationships that transcend culture, ethnicity, race and all other barriers.

Te Ōhākī is an instruction to put whakawhanaungatanga at the centre of our faith and our church.

Ngā uara ō Te manatū Māori - Māori Ministry Values

Whānau

For tangata whenua, faith has its expression both as individuals, as family and as community. Māori Ministry believes that anyone in the Salvation Army connecting with tāngata whenua needs to do that through, with and as whānau

Whakawhanaungatanga

Relationships, and particularly the familial relationships of whakapapa, are central to what it means to be tāngata whenua. Māori Ministry's primary belief is that salvation is in relationship with Christ and with each other; relationships are not only about points of decision, but also about consistently being open to each other.

Pōwhiri

Any connection with other people needs to be respectful. Pōwhiri is the central model of respectful relationships for all tāngata whenua and is the model of community and whānau engagement in Māori Ministry.

Manaakitanga

The Salvation Army has a proud history of walking alongside the poor. Māori Ministry is a part of that tradition and our desire to build up and uphold the mana of tāngata whenua motivates us to lead efforts of hospitality and advocacy.

Vision



Kōtahi te whāriki i rārangatia ai te whakapono me te whakapapa. Nā te Ariki i raranga kia hāpaitia te mana Atua, te mana tangata, te mana whenua.

The whāriki is an important symbol of community in te Ao Māori. In our Māori Ministry vision the whāriki symbolises the weaving together of tikanga and Christianity. Our conviction is that this weaving together will allow Māori within the Salvation Army and those we are in relationship with to flourish into their full potential. The master strand that holds our whāriki together is Christ and our relationship with him gives us full freedom to express our identity, our relationships and discipleship as tāngata whenua.

Strategic Goals

Goal 1: Te tikanga o te hāhi – Being Church together

Our systems, policies, procedures and people reflect an intention to support tangata whenua to live out their Christian faith as Māori

1. **The Salvation Army will explore and develop governance structures** across the TSA that fully empower Māori and encourage partnership at every level of the TSA – Involving dialogue by and with Māori Ministry and Māori at grass roots as well as with THQ, Divisions, Nationally Managed Programmes, BCM etc.
2. **Māori expressions in worship and ministry:** the development of resources such as a Salvationist prayer and worship book in te reo Māori and the roll out of Paipera Tapu (the Maori translation of the Bible) to Corps. Training that is made available to ensure these resources are used in an appropriate manner and to support local Salvationists who wish to lead this development in their Corps.
3. **Discipleship for Māori:** in addition to the discipleship provided to Salvationists is a proposal to improve the pastoral, theological and ministry training to assist Māori to connect their faith and their culture.

Goal 2: Kia rarangatia te tira – Leadership

Our development plans make a greater investment in Salvation Army Māori leadership to intentionally develop Māori leaders in preparation for senior and strategic roles

1. **Māori leaders at Territorial, Executive and Divisional levels:** To see a Treaty partnership model expressed in a tangible way in leadership positions at all levels in the Salvation Army.
2. **Booth College of Mission:** To explore with BCM how to develop training models for Māori and build a more intentional bi-cultural training into their overall training programmes.
3. **Build Cultural Intelligence:** Acknowledging that Pākehā Salvationists continue to wrestle and at times struggle with biculturalism therefore ongoing training will need to be provided on a broad basis within the Salvation Army on biculturalism and its implementation.
4. **Recruitment Strategy:** whilst there are capable Māori leaders in the Salvation Army, it was recognized that there is not the broad Māori leadership that will be necessary to develop the Salvation Army culture. An intentional recruitment strategy for improved bicultural relationships should identify the gaps, the necessary skills and seek out the people to fill those roles.

Goal 3: Whakawhanaungatanga – Relationships

Our operational models foster and implement a culture of whakawhanaungatanga to better develop an environment that is welcoming and inclusive for Maori and all people.

1. **Cultural Advisors:** A cultural advisor to provide on-the-ground support in each Division to build meaningful relationships with their Māori communities and to provide appropriate cultural advice and support.
2. **Whakawhanaungatanga resources:** A range of processes have been identified in biculturalism training and in relation to *Te Ōhākī* to whakawhanaungatanga. Resources that support Corps, Centres and Division are needed to encourage the use of these processes. For example, using pōwhiri as a model of welcome and relationship building.
3. **Reorienting expectations in Corps and Centres:** the current funding, contracting, reporting and review processes do not allow space and time for whakawhanaungatanga. A redesign of policies, procedures, contracts and outcomes is necessary to build whakawhanaungatanga in as an expectation and status quo for Corps and Centres.

Goal 4: Kia rere iho te whakawa – Justice

Our response to the ongoing social injustice of poverty that impacts Māori, shows commitment to reducing inequalities for Māori

1. **Māori-led approaches to social justice:** initially the Salvation Army needs to review current practice and research other practice models of social justice to develop a view of Māori-led approaches. These approaches then need to be resourced, training provided, piloted and then utilised.
2. **Iwi partnerships:** the Salvation Army has already signed a partnership with Waikato-Tainui and Ngai Tahu. This is a model for other iwi partnerships and a definite plan and intent to build further partnerships needs to be developed, and supported with resource and capability.
3. **Intentional recruitment and development of Maori:** supporting Māori Salvationists to build the skills and abilities to meet the recruitment needs. This should include mentoring and supervision and targeted scholarships.