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BUILDING BASELINE DATA ON MAORI, WHANAU DEVELOPMENT AND MAORI REALISING THEIR POTENTIAL

LITERATURE REVIEW: FACILITATING ENGAGEMENT

FINAL REPORT

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Prepared for:

Te Puni Kokiri
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E papaki nei te tai o mihi ki nga kaitaunaki i tenei kaupapa nui whakaharahara.Ki te hunga na ratau i para i te huarahi, nga kuia, nga koroua, mei kore ake koutou, kua papatoiake rawa atu a matau mahi. Kaati, ki nga kaiwhakaropiropi, kaituhituhi i enei korero, he mihi mutunga kore ki a koutou katoa.

INTRODUCTION

1.1 The Proposal

This research project was developed in response to the Request for Proposals from Te Puni Kokiri for three literature review documents related to policy development for the Maori Potential Framework.

As noted in the Request for Proposals (RFP), Te Puni Kokiri wishes *"to build its information data-bases related to whanau development, to Maori reaching their potential and to Maori succeeding as Maori, and is requesting the submission of proposals to undertake research".[1]* The projects are to contribute to the development of a database that will provide Te Puni Kokiri with *"baseline data on enhancing whanau well-being, on whanau leadership and engagement, and on innovation and enterprise which facilitate whanau development and the realisation of Maori potential, both to inform policy advice and to contribute to the outcome of Maori succeeding as Maori."[2]*

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[1] Te Puni Kokiri May 2005 'Building Baseline Data on Maori Whanau Development and Maori Realising Their Potential' Request for Proposals: 1
[2] ibid.

1.2 Contact Details

The contact people for the research team are Dr Leonie Pihama and Sandie Gusscott. Their contact details follow.

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2. ASSIGNED PERSONNEL

2.1 Capability of the Team

The Project Team brings together a range of diverse skills and experiences within the Maori Education, Social Policy, Kaupapa Maori, Maori Innovation and Economic Development and Research areas.

IRI is based in the Rehutai Complex, Waipapa Marae at the University of Auckland. IRI has strong Iwi networks and as an entity have the ability and network to draw expertise from a wide and diverse peer network.

The involvement of Professor Linda Tuhiwai Smith as peer reviewer also brings it a vast network of researchers across Aotearoa through her co-directorship of Nga Pae

o Te Maramatanga (The Maori Centre of Research Excellence). The implementation and financial audit of the project will be supported by Auckland UniServices Limited (UniServices) and managed with proactive project management methodologies.

2.2 Core Team

The Core Team consists of Dr Leonie Pihama, Ms Mera Penehira, Ms Donna Gardiner and Ms Ella Henry as the Principal Investigators. It is noted that the Core Team is a highly skilled group of Maori researchers/academics who have the skills and knowledge to provide Te Puni Kokiri with a substantial research report in the defined areas.

Project Leadership of each area will be as follows:

Overall Project Leader – Dr Leonie Pihama
Facilitating Engagement – Ms Mera Penehira
Developing Leaders – Ms Donna Gardiner
Innovation, Enterprise and Economic Opportunities – Ms Ella Henry

Dr Leonie Pihama (Te Atiawa, Ngati Mahanga), BA, MA (Hons), PhD

Dr Leonie Pihama is the Director of IRI. She is experienced in evaluation research and teaches policy. Dr Pihama has had extensive involvement in Maori Education and is actively involved with Te Wharekura o Hoani Waititi. Her Masters thesis examined the Parenting programme 'Parents as First Teachers' and the relevance of the programme to Maori whanau. Dr Pihama has been involved in the evaluation of the Framework for Measuring the Effectiveness of Corrections Programmes for Maori for the Department of Corrections as well as being part of the research teams for Meeting the Needs of Maori Victims of Crime and the Evaluation of Programmes for the Protected of Maori Adult Persons under the Domestic Violence Act 1995. She has recently completed a major literature review on Maori pedagogies for ITPNZ which is being utilised as a framework for exploring Maori e-learning pedagogies. Dr Pihama is the overall Project Leader and Co-Investigator for this research.

Ms Mera Penehira (Ngati Raukawa) M.Ed (Ed.Psych), Dip. Early Intervention, Higher Diploma Tchng (ACE), Tohu Mohiotanga, Dip Tchng (ECE)

Ms Penehira is currently a Project Manager and Researcher for Nga Pae o Te Maramatanga. Ms Penehira has extensive knowledge and experience in Maori Education and in particular in the areas of Te Kohanga Reo, Early Childhood Education and Special Education. She has worked as a contract researcher with the International Research Institute for Indigenous Education and similarly with Paewhenua Hou Partnership. Ms Penehira has worked as Service Manager and Early Intervention Teacher with Ohomairangi Early Intervention Service, a Kaupapa Maori special education provider. She is a trained teacher and has completed her Masters in Educational Psychology at the University of Auckland and has experience and skills in qualitative and evaluative research and indigenous methodologies. Ms Penehira is Co-Investigator for this research

Ms Donna Ngaronoa Gardiner (Ngai Te Rangi Ngati Ranginui)

Ms Gardiner brings to the team, a background in Community Development, the Public Service, Whanau and Hapu Development, and a lifelong commitment to Indigenous and Women's Development. Prior to joining Nga o Te Maramatanga Donna was employed as a senior Lecturer at Te Ara Poutama AUT and was the programme leader for the degree and undergraduate programmes for four years. Before that Donna was employed as the Outpost Manager Manukau for Te Whare Wananga o Awanuiarangi, for three years. Ms Gardiner is is Co-Investigator for this research

Ms Ella Henry (Ngati Kahu ki Whangaroa, Ngati Kuri, Te Rarawa)
Ella Henry has a diverse background in management, education and Maori development, politics, and iwi, hapu and whanau development, including sitting as a member for Nga Aho Whakaari, or the Maori in Film, Video and Television Incorporated Society since 1996. She has been involved with Maori moving image industries since becoming a member of Te Manu Aute (the Maori Communicators Network) in 1988. Ella has taught Maori Management and Business courses at The University of Auckland and was the Head of Pukenga at Unitech. She is currently a Maori Health Manager for the Plunket Society and is also currently undertaking her

doctoral studies in the area of Maori business development. Ms Henry is Co-Investigator for this research.

2.3   The International Research Institute for Maori and Indigenous Education (IRI), University of Auckland

The International Research Institute for Maori and Indigenous Education (IRI) was established in 1997 and is situated in The Faculty of Arts at The University of Auckland.   The Institute consists of a multi-disciplinary team of mainly Maori academics with a proven research record.

The kaupapa of IRI is to conduct and disseminate research, scholarship and debate, which will make a positive difference to the lives of Maori, and other Indigenous peoples, by drawing together a group of highly skilled and respected scholars who are dedicated to quality outcomes for Maori and Indigenous Peoples. As such IRI is well placed to work on this project and within a collaborative team that will bring diverse cultural knowledge and research expertise together for this project.

2.4   Auckland UniServices Limited

UniServices is the contract arm of the University and it provides professional project management support to Senior Academic Staff engaged in leading new initiatives with external clients. It has a highly developed contract support infrastructure – which includes dedicated human resources and purchasing services, accounting, reporting, and audit.

3 KAUPAPA MAORI RESEARCH

This research is based within a Kaupapa Maori approach. According to Tuakana Nepe[3] Kaupapa Maori derives from distinctive cultural epistemological and metaphysical foundations. This is further argued by Dr Linda Tuhiwai Smith[4] who states;

> *The concept of kaupapa implies a way of framing and structuring how we think about those ideas and practices.*

Contemporary expressions of Kaupapa Maori are seen within the education system. Their development and ongoing survival has been driven by Maori. Te Kohanga Reo and Kura Kaupapa Maori are two well known examples. Te Kohanga Reo and Kura Kaupapa Maori developed as resistance to a mainstream Pakeha centered system that failed to address key needs of Maori. As a founding member of Kura Kaupapa Maori in Tamaki Makaurau, Dr Graham Hingangaroa Smith has argued that Kura Kaupapa Maori is a successful intervention for Maori. One of the key elements is that the development originated from and is driven by Maori. Within Kura Kaupapa Maori key features are consistently evident.

Expressions of Kaupapa Maori theory have been summarised by Graham Hingangaroa Smith[5] in the following way:

> ➤ *A Kaupapa Maori base (Maori philosophy and principles) i.e. local theoretical positioning related to being Maori, such a position presupposes that:*
>
> ➤ *the validity and legitimacy of Maori is taken for granted*
>
> ➤ *the survival and revival of Maori language and culture is imperative*
>
> ➤ *the struggle for autonomy over our own cultural well-being, and over our own lives is vital to Maori survival.*

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3 Nepe, T.M. 1991. E hao nei e tenei reanga: Te Toi Huarewa Tipuna;Kaupapa Maori , An educational Intervention system, M.A. Thesis, University of Auckland.
4 Smith, L.T. 1996. Kaupapa Maori Health Research. In Hui Whakapiripiri: A Hui to Discuss Strategic Directions for Maori Health Research. Wellington School of Medicine: Te Roopu Rangahau Hauora a Eru Pomare. p.204.
5 Smith, G.H. 1990. Taha Maori: Pakeha Capture. In J. Codd, R. Harker & R. Nash (Eds.), Political Issues in New Zealand Education. Palmerston North: Dunmore Press. p.100.

These features speak not to content per se, but to Maori aspirations, philosophies, processes and pedagogies, which are consistently found within successful Maori initiatives.

Where much existing material related to Kaupapa Maori initiatives is located within the Maori education field, Kaupapa Maori is not limited to any one sector. Graham Smith notes that Kaupapa Maori is relevant to all aspects of society. The success elements that are evident in Te Kohanga Reo and Kura Kaupapa Maori derive from wider Maori knowledges, they are inherently a part of tikanga Maori. Kaupapa Maori can not be seen to be bound to any one sector (for example education or justice) as Kaupapa Maori does not know the parameters that are a part of defining those sectors.

There is a growing body of literature regarding Kaupapa Maori theories and practices that assert a need for Maori to develop initiatives for change that are located within distinctly Maori frameworks.[6] Kaupapa Maori in research is concerned with both the methodological developments and the forms of research method utilised. The distinction between methodology and method is very important and can be summarised thus:

> **Methodology**: a process of enquiry that determines the method(s) used.

> **Method**: tools that can be used to produce and analyse data.

In this sense Kaupapa Maori is *"a theory and an analysis of the context of research which involves Maori and of the approaches to research with, by and/or for Maori"* (Smith, 1996).

A Kaupapa Maori approach does not exclude the use of a wide range of methods but signals the interrogation of methods in relation to tikanga Maori.[7] Furthermore, Kaupapa Maori enables an analysis of issues with Aotearoa from an approach that is distinctively by and of Aotearoa. As such Kaupapa Maori is a 'home grown' theoretical and research approach that interogates and investigates issues as they are contextualised within Aotearoa. This is a key element of Kaupapa Maori. It enables a critical approach from a Maori base. It also enables a process of analysis in regards to the colonial experiences of Aotearoa, as such Kaupapa Maori has a

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6 for example, Smith L.T. & Cram, F. 1997. An Evaluation of the Community Panel Diversion Pilot Programme. Commissioned report for the Crime Prevention Unit. Cram, F., Kempton, M. & Armstrong, S. 1998. Evaluation Report: Te Whare Tirohanga Maori, Hawkes Bay Regional Prison. Wellington: Department of Corrections.

decolonising agenda that is also a key element of analysis. Such an agenda is explicit in the phrase Kaupapa Maori theory.[8] The centrality of te reo and tikanga Maori does not mean that researchers and academics working from a Kaupapa Maori base do not draw upon wider national and International frameworks as that is not the case. A Kaupapa Maori approach is both open to and inclusive of a range of methods however those methods are firstly interogated for their relevance and appropriateness to the issues at hand. This is not new. Maori people have for the past 200 years shown a flexibility and adaptability in regards to new approaches. Kaupapa Maori provides the foundation from which this project will operate, it also determines the framework of thought in regards to the areas of development that are proposed here.

4 Background

4.1   Project Aim

The aim of this research project is undertake a literature review which provides insight and understanding into three key area (i) Facilitating Engagement; (ii) Developing Leadership and (iii) Fostering Innovation, Enterprise and Economic Opportunities. This research will be viewed alongside the literature review being undertaken by Professor Mason Durie regarding Whanau and Well-being. The reviews will include the key research objectives as noted by Te Puni Kokiri. These being;

Review One: Developing Leadership

- To undertake a literature review and analysis of the means and strategies used to assist Maori to grow leaders both for business and cultural purposes.
- To determine the effect of these means and strategies upon realising the social, cultural, educational and economic potential of Maori.
- To outline the nature of the programme/s, means, strategies offered.

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7 Smith, L.T. & Cram, F. 1997. An evaluation of the Community Panel Diversion Pilot Project. Commissioned by the Crime Prevention Unit, Office of the Prime Minister and Cabinet, Wellington.
[8] Refer Pihama, L., 1993 *Tungia te Ururua, Kia Tupu Whakaritorito Te Tupu o te Harakeke: A Critical Analysis of Parents as First Teachers*, RUME Masters Theses Series Number 3, University of Auckland, Auckland

- To determine how the programmes contribute to whanau development and Maori succeeding as Maori.
- What constitutes Maori/whanau leadership, how is it expressed and what forms does it take.
- How does quality Maori leadership influence the realisation of whanau potential and success.
- What mechanisms are employed to ensure the transmission of leadership across generations.
- How has Maori leadership evolved over time to meet changing needs and demands.
- What are the dimensions of leadership by gender, age, purpose and succession.
- How best are leaders grown.

Review Two: Facilitating Engagement

- To investigate the concept of whanau engagement and its various dimensions.
- To identify processes, practices and contributing factors to effective inter and intra whanau engagement.
- To explore past, present and potential mechanisms for connecting whanau members with each other.
- To identify means whereby strong whanau engage effectively with other Maori collectives to mutual benefit.
- To identify success states of engagement and investigate the development of models for wider whanau use.

Review Three: Innovation, Enterprise and Economic Opportunities

- To undertake a literature review and analysis of available studies into Maori innovation, enterprise and economic opportunities and studies which suggest how Maori could engage such opportunities.
- To identify what are the causative or environmental factors which contribute to the development of an innovative, enterprising approach to economic opportunities.
- To identify exemplars of Maori enterprise and innovation at work in the economy.
- To describe those strategies that appear to contribute to raising Maori creativity, enterprise and innovation in regard to Maori and other business endeavours.
- To investigate the present or potential use of mentoring, business incubators and seed funding for Maori business.

- To identify the personality type or antecedent factors that contribute to Maori entrepreneurship both business and cultural.

As noted in the Kaupapa Maori section of this proposal it is intention of Kaupapa Maori to outline intervention and transformative elements that support Maori initiatives and developments. Those elements have been in practice within a range of Kaupapa Maori initiatives over the past twenty years. The Maori Providers project undertaken by IRI with Te Puni Kokiri identified a range of key elements.[9] Other research projects led by IRI[10], and Maori researchers associated with IRI[11], have also outlined critical elements which enhance Maori wellbeing.

4.2 Defining Whanau

A depth discussion of whanau in relation to the notion of the 'pa harakeke' is provided in the Ministry of Health report (2003) *'Te Rito Action Area 13 Literature Review'.* The report states;

> *"The imagery of the harakeke is utilised in the programme 'Atawhainga Te Pa Harakeke' operated by the Early Childhood Development Unit.[12] The Pa Harakeke refers to the flax plant which is recognised within Maori society as a symbol of whanau and protection. According to the Huhana Rokx the saying 'Kua tupu te pa harakeke: The flax plant is growing' is an indication that a whanau is secure and protected and therefore able to grow. The metaphor of the flax bush is prevalent in Maori whakatauki in any discussion regarding the Maori whanau. It is a broad and encompassing term, which includes a direct*

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[9] The International Research Institute for Maori and Indigenous Education in collaboration with Te Roopu Rangahau Hauora a Eru Pomare 2002 *Iwi and Maori Provider Success*, Te Puni Kokiri, Wellington

[10] Pihama, L., Jenkins, K. & Middleton, A., *Te Rito Action Area 13, Family Violence Prevention for Maori Research Report*, Ministry of Health, Auckland (102pp) 2003; Pihama, L., Jenkins,K. & Middleton, A., Philip-Barbara, G.,*Tiakina Te Pa Harakeke, A Narrative Report on Family Violence Prevention for Maori*, Ministry of Health, Auckland (30pp) 2003; Cram, F., Pihama, L., Jenkins, K., Philip-Barbara, G. *Evaluation of Programmes for Protected Persons operating under the Domestic Violence Act* Report to Ministry of Justice, Family Court, Wellington, (150pp) 2001

[11] Smith, Graham Hingangaroa 1997 *The Development of Kaupapa Maori Theory and Praxis.* Unpublished PhD thesis, School of Education, University of Auckland, Auckland

[12] Kingi, Pauline, July 1999 *The Impact of Violence on Children: Vulnerability and Resilence.*, Presentation to 'Children and Family Violence Effective Interventions Now' Conference. www.justice.govt.nz/pubs/reports/1999/family_conference/author_11.html

link to gods, ancestors and universe. Maori Marsden[13] says that pivotal to the sustenance of the Pa Harakeke (the flax bush) is the centre shoot or 'te rito' which is used to symbolise the central importance of the child. It is a deeply stratified human relationship complex. It is a total environment in which, Maori assert, the past stands as a resource to sustain the current and future generations." (pg 30)

The report draws on the weaving analogy and refers to the writing of Joan Metge[14] that indicates that the analogies draw with harakeke provides a visual representation of "the significance of parents and elders as protectors and re-generators". (Ministry of Health 2003: pg). Joan Metge develops the view that:

"Maori use the flax bush (te pa harakeke) as a favourite metaphor for the family group they call the whanau. They identify the rito in each fan as a child (tamaiti), emerging from and protected by its parents (matua) on either side. [This also symbolises that two whakapapa or genealogical lines of descent arise from the two parents]. Like fans in the flax bush, parent-child families in the whanau share common roots and derives strength and stability as part of a larger collective. Like rito, children are the hope of continuity…" they represent life's yearning for itself – the future. Like the flax bush the familial systems of whanau, hapu and iwi enter cycles of birth, death and regeneration. In this sense new life is made possible by the old."[15]

In a comprehensive discussion of Maori concepts titled 'He Hinatore Ki Te Ao Maori: A Glimpse Into The Maori World'[16] whanau is described as:

"The basic unit of Maori society into which an individual was born and socialised. The whanau was the cluster of families and individuals descended from a fairly recent ancestor. Whanau derived from the word whanau (to give birth). On a purely descriptive level the whanau could consist of up to three or four generations living together in a group of houses." (ibid:30)

The report further notes that whanau had social roles and acted as

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[13] Marsden, Maori (1977) 'God, Man and Universe: A Maori View'. King, M. (ed), Wellington 1977.
[14] Metge, J. 1995 op.cit
[15] ibid.
[16] He Hinatore ki te Ao Maori: A Glimpse Into the Maori World, Ministry of Justice, Wellington, March 2001:30

> *"… a unit for ordinary social and economic affairs, and making basic day to day decisions. Its members had close personal, familial and reciprocal contacts and decision-making relationships with each other."[17]*

Whanau has been defined in general terms as `extended family' consisting of up to three or four generations and was the basic social unit "under the direction of kaumatua and kuia".[18] The role of kuia and koroua was clearly noted and discussion of kaumatua in providing guidance and support was emphasised by both informants and literature drawn on in the report. The following comment from a kaumatua emphasises this point;

> *"Our kaumatua, kuia, grandparents, or even granduncles or whoever was around made it easier for a parent because it wasn't just the parents focusing on each other. The responsibility in fact was shared, it was shared by your extended whanau, shared by your hapu and the community that you lived in."*
> *(ibid:31)*

Reflecting on her childhood Rangimarie Rose Pere writes;

> *"Every adult from my childhood community was involved with parenting as part of our social control and if I had difficulty communicating with my natural parents or grandparents, there were numerous others I could turn to for help."*
> *(Pere 1979: 25)*

The central role of whanau in wider Maori structures is clearly articulated by the authors of the 'Te Hinatore' report.

> *"Politically the whanau would meet to decide important matters, and the kaumatua would act as the spokespeople in the wider forum of hapu. Economically, the whanau provided its own workforce for subsistence activities and would work together to produce or gather food, hunt and fish. The whanau shared their wealth and resources, holding their houses, tools, stored food and effects in common... Therefore in most matters the whanau was self-sufficient." (ibid:32)*

Rangimarie Rose Pere also highlights the key position of kaumatua within whanau and as a Maori educationalist she notes that it was kaumatua that took responsibility

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[17] ibid.:30

[18] Henare,M., 1988. *Nga tikanga me nga ritenga o te ao Māori: Standards and Foundations of Maori Society in The Royal Commission on Social Policy*, April, Governement Printer, Wellington

for the education of their mokopuna and provided the initial introduction to a wealth of knowledge and the skills that pertained to their development. [19]

Until relatively recent time in our history Maori children were collectively nurtured, raised and educated in this manner. This ensured the child had access to a range of adults and siblings whom all contributed to their accumulation of knowledge, language, values, and belief systems essential to the maintenance and continuance of Maori societal structures.[20]   Te Rangihiroa states that for the Maori child the earliest "personal instruction" was received from their tipuna.   This was made possible due to the whanau living arrangements.   The child lived within an environment that embraced at least three generations and was exposed to a lifestyle that allowed for their nurturing and education from their elders. Makereti[21] describes how children were taught all aspects of life through living and sleeping with their parents, grandparents, granduncles through whom they would learn of folk-lore, traditions, legends, whakapapa, karakia and of their relationship to the land, sea, rivers, mountains, forests, birds and all aspects of nature.

The 'Te Rito' report indicates that the definition of whanau in historical literature has been problematic.

> Margaret Orbell[22] has reviewed the works of Elsdon Best[23], Percy Smith[24], Raymond Firth,[25] and Peter Buck[26], who is also known as Te Rangi Hiroa concluding their definition of a 'traditional' Maori whanau is mis-named. Orbell[27] noted that the definition of whanau constructed by these anthropologists was better understood using the historical marker 'classical'. It is noted that Metge[28] was also critical of the term 'traditional' Maori family, with Metge viewing the term 'classical' as more appropriate in term of western

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[19] Pere, R 1986
[20] ibid.
[21] Papakura, Makereti 1938 *The old-time Maori*. V. Gollancz, London
[22] Margaret Orbell (1978) *The Traditional Maori Family,* in Peggy Koopman-Boyden (ed.), Families in New Zealand Society, Wellington, Methuen (N.Z.) 1978:104-119.
[23] Elsdon Best 1924 *The Maori As He Was.* Polynesian Society, Wellington
[24] S. Percy Smith (1913-1915) *The Lore Of The Whare-Wananga.* 2 volumes. New Plymouth, Polynesian Society (Memoirs 3 and 4).
Percy Smith (1910) *The Maoris Of The West Coast.* New Plymouth: Polynesian Society, 1910.
[25] Raymond Firth (1929-1959) *Economics of the New Zealand Maori.* 2nd Edition. Wellington: Government Printer, 1959.
[26] Sir Peter Buck (Te Rangi Hiroa). 1950 *The Coming of the Maori.* Second Edition. Wellington, Maori Purposes Fund Board.
[27] Orbell, M.1978 op.cit.

anthropological constructions (Ministry of Health, 2003)

The Report authors further state that there are general typologies that provide elements of whanau;

> *"a typology for whanau using anthropological ordering suggested that a whanau is:*
>
> *a family group usually comprising three to four generations: an older man and his wife, some or all of their descendants and in-married spouses, or some variant (such as several brothers with their wives and families) representing a stage in a domestic cycle*
>
> *a domestic group occupying a common set of buildings (sleeping houses or houses, cookhouse and storage stages) standing alone or occupying a defined subdivision of a village*
>
> *a social and economic unit responsible for the management of daily domestic life, production and consumption*
>
> *the lowest tier in a three-tiered system of socio-political groups defined by descent from common ancestors traced through links of both sexes, the middle tier consisting of hapu and the highest of iwi" (ibid:27-28)*

Definitions of whanau have also tended to entrench western notions of gender relations, with authors such a Raymond Firth[29] placing the decision-making for whanau directly with senior 'male' members. However there is little evidence to support the notion that whanau were 'headed' solely by males. Rangimarie Pere states that within her whanau, hapu and iwi experiences of whanau, both women and men worked together for the well-being of all.[30] It would be appropriate therefore to read such assertions in the context of the social and cultural imposition of nuclear family structures and dominant western gender ideologies. This may also be said in relation to the reconstruction of nurturing roles of Maori men and women within whanau where the role for raising children is on the whole positioned with Maori women, however documentation by Anne Salmond highlights the contributions of

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[28] Joan Metge 1995 *New Growth From Old: The Whanau in the Modern World.* Victoria University Press, Wellington. (N.Z.)

[29] Firth Raymond 1959 *Economics of the New Zealand Maori.* Second edition. Wellington, Government Printer.

[30] Pere, Rangimarie Rose 1988 *Te Wheke: Whaia Te Maramatanga me te Aroha* in Middleton, S. Women and Education in Aotearoa, Allen &Unwin New Zealand Ltd., Wellington pp 6-19

both Maori women and Maori men in the raising of tamariki.[31] The notion of balance in regards to Maori women and men is articulated clearly by Ani Mikaere[32]

> *"The roles of men and women in traditional Maori society can be understood only in the context of the Maori world view, which acknowledged the natural order of the universe, the interrelationship or Whanaungatanga of all living things to one another and to the environment, and the over-arching principle of balance."*

Whilst Elsdon Best[33] also reproduced such beliefs when discussing the roles of women and men within whanau, he also stressed that whanau acted as a collective body in ensuring their survival and as such he notes that the concept of 'whanau tahi' is a reflection of the importance of the whanau as a kin group and in working collectively. He states that;

> *"Particular stress must be laid on the power of public opinion in the Maori commune. It was a peculiarly strong force in the preservation of order, in the attitude of a person towards his neighbours, and in the upholding of a strong sense of duty. The effect of a communal life was such that it was impossible for a person to ignore this force".* [34]

Northern elder Pa Tate (1993)[35] has developed a preferred framework for Maori working within whanau, hapu and iwi systems, esteemed focused on fundamental principles which might assist the restoration of healthy relationships within whanau. Whanaungatanga, he stated, is able to provide a restorative framework and as such is a clear site of intervention. Tate (ibid:1)[36] develops his view of whanaungatanga in line with the notion of whanaungatanga as being the birth place of the collective;

Whanau	-	to birth
Nga	-	the
Tanga	-	collective.

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[31] Salmond, A. 1991 Two Worlds: First Meetings Between Maori and Europeans 1642-1772, Viking, Penguin Books, Auckland
[32] Mikaere, Ani 1994 *Maori Women: Caught in the contradictions of a colonised reality.* Waikato University Law Review, 2, 125-149:1
[33] Best 1924 ibid.: 339
[34] ibid: 356
[35] Pa Tate (1993) Unpublished paper titled presented to a Maori Community Workshop. *The Dynamics of Whanaungatanga.* This training workshop targetted Maori, in the first instance, working with whanau, hapu and iwi.
[36] Tate (ibid: 1)

The link of notions of whanau, hapu and iwi to our wider physical and spiritual environment and whakapapa structures is important to understanding the multiple connections that we have as Maori. For example Tate (ibid:1) underlines that; *"…whanaungatanga, relates to the Tapu of Being. Te Tapu o Te Tangata".*

New developments culturally, socially and politically have meant that whanau is now viewed differently from how our tupuna viewed whanau. New formations of whanau have taken place to provide for the needs of Maori people within the social, political and economic contexts they find themselves in.

Maori development over the past 15 years has focused primarily upon Iwi development. For example, treaty settlement processes have, most often, operated at an Iwi level. In some instances this has meant the marginalisation of whanau. This may be an outcome of early colonial structures which effectively reduced the position of whanau through the introduction of western notions of individualism, the nuclear heterosexual family and capitalism. For example, Linda Tuhiwai Smith[37] refers to the Native Schools system as a form of ideological 'Trojan horse'. Native Schools were built inside Maori communities as a means of ensuring certain forms of domestication occurred. A key element of the domestication process was the modelling of the nuclear family structure and its associated gender roles. Whanau was directly targeted as a site for colonisation and now 200 years later it is a site that is targeted by both the government and Maori as a means by which to transform existing disparities between Maori and non-Maori.

The position of whanau in the promotion of wellbeing for Maori has been increasingly articulated over the past 10 years on both a formal and informal basis. A growing body of literature indicates that Maori have, as a necessity, constructed a range of models of whanau[38] . Margie Hohepa[39] describes the various ways in which whanau can be regarded. Whanau, she states, has both traditional and more 'evolved' meanings. Traditional in the extent that the construct of whanau through whakapapa

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[37] Smith, L. T., 1986 "Is 'Taha Maori' in Schools the Answer to Maori School Failure?", in G.H. Smith (ed.) *Nga Kete Waananga: Maori Perspectives of Taha Maori*, Auckland College of Education, Auckland
[38] Durie, M. 2001 *Mauri Ora: The Dynamics of Maori Health*, Oxford University Press, Auckland; Cram, F. & Pitama, S. 1998 'Ko toku whanau, ko toku mana' in Adair, V. & Dixon, R. (eds) *The Family In Aotearoa New Zealand*, Addison Wesley Longman New Zealand Ltd., Auckland pp130-157

connections remains as a key definition, and more recently the cooption of the term whanau in the linking of groups of common interest, or common kaupapa. She describes these groupings as *"Whanau based on unity of purpose rather then whakapapa line".*

Mason Durie[40] also emphasises the diversity of whanau in contemporary Maori society. He notes that the term whanau has undergone changes in line with changes that have occurred in Maori society more generally, noting that there now exists a spectrum of whanau types that range from whakapapa whanau to kaupapa whanau.

Durie identifies the following whanau types;

> ➢ whanau as kin: who descend from a common ancestor
> ➢ whanau as shareholders-in-common: who are shareholders in land;
> ➢ whanau as friends: who share a common purpose
> ➢ whanau as a model of interaction: for example in a school environment
> ➢ whanau as neighbours: with shared location of residence
> ➢ whanau as households: urban dwellers
> ➢ the virtual whanau: that meets in cyberspace due to geographical separation[41]

Durie utilises the terms 'kaupapa whanau' as a means of describing those whanau that are not based within whakapapa relations.[42]   They are constituted and maintained through a particular purpose or set of circumstances, and therefore have diverse roles and obligations to their members. The 'kaupapa whanau' reflects that discussed by Graham Hingangaroa Smith in regards to Kura Kaupapa Maori[43]. Not only do such whanau provide general support on a day to day level because of their connectedness through the kaupapa but according to Smith these whanau
enable forms of intervention in economic and social disparities.

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[39] Hohepa, Margie 1999 '*Hei Tautoko I Te Reo*': *Maori Language Regeneration and Whanau Bookreading Practices*, Unpublished Doctor of Philosophy thesis, University of Auckland, Auckland
[40] Durie, M. 2001 op.cit.
[41] ibid.
[42] This is also discussed in Cram, F. & Pitama, S. 1998 'Ko toku whanau, ko toku mana' in Adair, V. & Dixon, R. (eds) *The Family In Aotearoa New Zealand*, Addison Wesley Longman New Zealand Ltd., Auckland pp130-157
[43] Smith, Graham Hingangaroa. 1997 *The Development of Kaupapa Maori Theory and Praxis.* Unpublished PhD thesis, School of Education, University of Auckland, Auckland :19

The role of whanau as a vehicle for intervention is outlined in the '*Te Rito*' report. Although the report is focused on whanau violence it provides insight into the nature of whanau in regards to our obligations and accountabilities to each other.

4.3   Understanding Deficit Theory

Given the emphasis by Te Puni Kokiri on the need to move beyond deficit thinking and understandings of whanau Maori, the research team also proposes including an analysis of deficit theories and how they are articulated in regards to Maori. Deficit theory has been dominant within understandings of social service sectors for many years. Deficit theory is articulated within notions of 'the cycle of poverty' which was advanced most strongly in the 1960's by the Kennedy government in the United States. Deficit theory has had a particularly strong position within the social service sectors in that it provides an understanding of such things as underachievement, unemployment and crime as being based within the family unit.

Within education deficit theory has been expressed through terms such as 'cultural deprivation' and 'cultural difference' and has located the family environment and culture as lacking or deprived. Such understandings have had, and continue to have, a major impact on families in New Zealand. Much social policy of the past 40 years has remained grounded upon deficit theory. As such many families have been under considerable pressure to conform to a defined notion of what constitutes family and more critically what constitutes 'good parenting'. Within deficit theorising the home environment and family background became the focus by which to explain differences in school achievement and underachievement, providing the framework through which to categorise children's achievement levels. The categorising of children in such a way allowed for the development of the conceptualisation of those groups of children designated as "underachievers" as being "culturally disadvantaged" or "culturally deprived". An example of this was seen in the cultural deprivation theory advanced by John Forster and Peter Ramsay. In their article "The Maori population 1936-1966" they proclaimed

> It is generally agreed that his [Maori] low attainment is the result of a combination of other factors. Poor Socio-economic conditions, including such factors as

occupancy rates, social attitudes, poor living conditions, and a different cultural upbringing impose severe limitations on the Maori scholar. [44]

Leonie Pihama[45] (1991) identified the foundations of deficit theory within the environmental theories of the 1960's and 70's. She notes that environmental theories have developed as a response to a biological determinism (ibid). The basis of deficit theories is founded upon the assumption that educational achievement is most influenced by the home environment and as such any 'deficiencies' in the child's knowledge can then be located within the home environment. The articulation of deficit theory was highlighted in the statement by educationalist D.G. Ball when he stated that 'the Maoriness' of Maori children was considered their greatest handicap.

The implications of such theories in Aotearoa have been significant for Maori, to the extent to which deficit theories have been entrenched in the every day language of many New Zealanders. More recently the work by Russell Bishop et.al[46] indicates that deficit theories continue to have a major impact on the ways in which many teachers provide explanations for underachievement of certain groups of children within our schools. Added to such research is the more daily articulation of deficit theory such as that expressed in the current Police recruitment campaign that targets families and 'poor parenting' as the reason for youth crime. Such campaigns provide examples of how deficit thinking continues to influence existing views in regards to what is required to bring about a change in whanau circumstances, and thus maintains limited understandings of the complexities of whanau experiences.

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[44] Forster,J., & Ramsay,P., 1969. Migration, Education and Occupation: The Maori population 1936-66 in *Social Process in New Zealand,* Longman Paul, Auckland: 211

[45] Pihama, L. (1991) Tungia Te Ururua, Kia Tupu Whakaritorito Te Tupu O Te Harakeke: A Critcal Analysis Of Parents As First Teachers, Unpublished Master of Arts Thesis, The University of Auckland, Auckland

[46] R. Bishop, M. Berryman, S. Tiakiwai and C. Richardson 2004 *Te Kotahitanga - The Experiences of Year 9 and 10 Maori Students in Mainstream Classrooms,* Maori Education Research Institute (MERI), School of Education, University of Waikato, Hamilton and Poutama Pounamu Research and Development Centre, Tauranga

5. FACILITATING ENGAGEMENT: A LITERATURE REVIEW

Introduction

This report offers a review of literature pertaining to facilitating engagement. It is specifically aimed at supporting Te Puni Kokiri to "build its information data-bases related to whanau development, to Maori reaching their potential and to Maori succeeding as Maori". (2005: p.1)

In commissioning this report Te Puni Kokiri articulated the desire to develop a strong data base that can inform policy relating to enhancing whanau engagement. Three other related reports have been simultaneously commissioned for the same purpose. These reports focus upon: whanau well-being, whanau leadership and innovation and enterprise.

The report reviews literature and offers an analysis which questions:

- What is the intent of whanau engagement?
- What is the potential of whanau engagement?
- Who stands to benefit from whanau engagement?
- What defines whanau engagement?
- What are the risks in whanau engagement?
- What do positive models of whanau engagement look like?
- Who engages who and what impact does that have?

An analysis of the literature grounded in a Kaupapa Maori view is presented in 4 specific sections:

- *Engagement*

Exploring what is understood by the term 'engagement' both nationally and internationally, and how this applies to facilitating engagement for the betterment of whanau.

- *Engagement vs Consultation*

Exploring the similarities and differences between 'engagement' and 'consultation', and understanding how the processes might intersect to enable positive relationships of engagement.

- *Whanau perceptions and Researcher/Facilitator Intent*

Exploring how historical consultation and engagement with researchers' has developed whanau perceptions about researcher/facilitator intent and how this might impact on facilitating engagement.

- *Whakawhanaungatanga*

Exploring traditional and contemporary inter and intra actions of whanau and hapū as models of engagement in Maori society.

This report focuses upon whanau and Maori development. The term 'whanau' has been examined and summarised in the introduction document that accompanies to this report. In this section of the report discussion furthers the discourse on whanau in relation to 'engagement'.

For the purposes of the present study the broader understandings of 'whanau' are applied. That is 'kaupapa whanau', individuals brought together for a specific common purpose, and 'whakapapa whanau', individuals with direct genealogical links. It is important to note that political debate in recent years would indicate that not all Maori concur with the term 'whanau' being used in any way other than to describe those with direct genealogical connections.

This was exemplified in the debates centred on the newly passed Civil Unions legislation. The current political climate in Aotearoa (New Zealand) presents a particularly challenging environment in which to develop and raise a family for gay and lesbian people. In November 2004 the Civil Unions Act came to pass giving recognition to de-facto relationships of both same sex and heterosexual couples. Under this legislation heterosexual, gay and lesbian couples can choose to formalise their relationships with a civil union. It was evident in the debate that not all Maori agreed on what constituted whanau.

By way of explanation those who supported the stance against the Civil Unions Bill asserted that it did not give gay and lesbian people a position of equity amongst heterosexual peers. Furthermore they argued that it put the traditional land titles accorded through whakapapa at greater risk, because under the Civil Unions legislation after a limited time period if the relationship is broken, each partner has the right to claim half of the assets of the other. This is however no different to the

rights of heterosexual partners in marriage. They also argued that the legislation allowed the law to re-define whakapapa, thus intimating that gay and lesbian have had no place in whakapapa. Conversely those who supported the passing of the Civil Unions bill asserted strongly that gay and lesbian Maori have always been represented in whakapapa. Supporters also believed that it was at least some recognition in law of our gay and lesbian whanau who have previously had no recognition, or worse until the 80's been legislated against.

It is not the intention of this part of the report to argue what constitutes whanau as a range of literature has been posited in the background discussion to this review. Rather the intent is to ensure that the realms of literature which may be applied to Maori and others who engage with Maori, are explored sufficiently enough to provide the questions and answers which will engender positive engagement for the ultimate enhancement of Maori development.

Building the capacity of whanau is now viewed as a major vehicle for building Maori society and in turn enhancing the nation. In his address to the Hui Taumata 2005, Professor Mason Durie (2005), affirms this saying:

> *Although Iwi development will likely continue as an important pathway for Maori advancement, it is also likely that there will be an increasing emphasis on building whanau. Expectations that iwi gains might trickle down to whanau are probably unrealistic, given contemporary Maori affiliations and different priorities between small groups such as whanau and large groups such as Iwi. (p.10)*

The focus on a literature review of this nature is therefore timely and will add to the knowledge of mechanisms that can be applied in building whanau capacity.

Engagement

The term 'engagement' in its simplest sense is applied as a method of interaction with others which generally has an intended outcome. It is known to include both dialogue and written material and may be formal or informal.

A current review of literature and internet sources indicates that the term 'engagement' is a fairly recent addition to the discourse of New Zealand Crown and other agencies. It has become increasingly more apparent in the last 5 years.

In 2004 the Department of Labour published "Government – community engagement: Key learning and emerging principles". This was the first of a thematic paper series from the 'Community Economic Development Action Research Project' (CEDAR) undertaken in 2002-2003, for the purpose of exploring the use of research as a conduit for developing a closer relationship between government policy and community. As this paper was intended as a resource to support those who engage with communities it offers a significant contribution to the current review.

The definition of 'engagement' which underpins the paper originates from the Privy Council (2000).

Citizen engagement refers to processes through which government seeks to encourage deliberation, reflection, and learning on issues at preliminary stages of a policy process often when the focus is more on the values and principles that will frame the way an issue is considered. Citizen engagement processes are used to consider policy directions that are expected to have a major impact on citizens; address issues that involve conflicts in values or require difficult policy choices or tradeoffs; explore emerging issues that require considerable learning, both on the part of government and citizens; and build common ground by reconciling competing interests.

Citizen engagement differs qualitatively from consultation in a number of ways including an emphasis on in-depth deliberation and dialogue, the focus on finding common ground, greater time commitments and its potential to build civic capacity. In this regard, citizen engagement processes should be used selectively. (2004:5)

Clearly the requirements of Crown and other agencies wishing to embark on engagement are greater than those expected within consultation processes. Such differences are explored in greater depth further on in the review. It is important to note that this paper reflects the Crown's desire to is encourage greater participation of citizens in policy development, referred to in this 'context as citizen engagement'.

Engaging citizens in policy making is part of good governance. Governments are under increasing pressure to enhance transparency accountability. Information sharing, consultation and participation are fast gaining currency in civic democracy as tools for government – community engagement. Therefore for governments to respond to these challenges, they need to build a commitment and capacity of civic engagement. (2004:5)

The contents of this paper that relate specifically to the processes and facilitators of successful engagement are explored more fully in a later section of the review.

Not all of the literature is as descriptive or indeed shares the same description of engagement. In a local government paper "Local Authority Engagement with Maori", a quantitative survey of council practices published in July 2004, the term 'engagement' is used synonymously with 'working with'. The survey questions investigated:

- Maori involvement in council structures: This included the formation of Maori standing committees; Maori membership on other council committees or subcommittees and working parties; Maori representation on or Maori advisory committees; consideration of Maori constituencies/wards.
- Policies and practices for establishing relationships with Maori: This included a range of options including co-management of sites and activities; relationship agreements; consultation policies and practices; iwi management plans; projects and funding.
- Council resources, training and relationship monitoring: This covered things such as iwi liaison and Maori policy units; internal staff and councillor training; monitoring of relationships; hearing commissioners.

This suggests that in this context engagement speaks of involvement which may or may not engender similar expectations of 'information sharing, consultation and participation' that are described broadly in the CEDAR paper above. There is nothing which assures the involvement will be active rather than passive. Committee representation for example may allow for an active role in decision making processes or it may simply be an observatory role with limited powers. Even in the event that it does allow for an active role, a 1 or 2 member representation on a committee of 8 or more has limited persuasive power or power to make change.

The paper notes that work undertaken by councils with Maori is done so within a legislative framework and that this requires councils to 'take account of Maori concerns in certain circumstances. The development of structures and policies to meet such requirements however is the responsibility of the individual council. The work of CEDAR may well be applied to assist such processes.

A third paper dealing with 'engagement' was published in 1999 by the Ministry of Education and provides guidelines for those who work with Maori in the education sector. They are intended to 'assist Ministry of Education staff to consult and engage effectively with Maori'. A clear understanding of the benefits of reciprocal relationships that underpin successful engagement is evident in the papers intent.

> *We need to be aware of the contribution and real difference education can make to their (communities) wider economic, social and cultural development … Good policy design and good policy implementation require us to identify how Maori may be affected by these, and to obtain and incorporate their perspectives wherever possible in all phases from problem definition and the formulation of options through to decision-making and implementation … flexible and positive consultation and engagement will improve the quality of our work and contribute to better educational outcomes for Maori (ibid:1).*

This excerpt of the foreword from the then Secretary for Education, Mr Howard Fancy, promises a commitment to relationship building that will have beneficial outcomes for both the communities and the education sector.

In terms of adding to the definition of 'engagement' evidenced in the literature generally, this paper states:

> *Engagement is a broad umbrella term used in these guidelines to encompass all our interactions with Maori (formal, informal, verbal, written, whether related to specific issues or not).*

It is important to note that the Ministry of Education (MOE) has not simply exchanged meanings between consultation and engagement. This is examined in more depth in the following section 'engagement vs consultation'. To further evidence this and by way of broadening ones understanding of the MOE definition, the following are listed as the purposes of the guidelines:

- To improve responsiveness and service delivery to make a difference in Maori education; [Future Focus 1997]

- To comply with legal principles of the Treaty of Waitangi; [Te Puni Kokiri review 1997]

- To empower by constructive engagement, raising achievement, reducing disparities and assisting those at risk; [Strategic Business Plan 1998 - 2000]

- To improve our leadership role through effective partnerships and innovation. [Ministry of Education National Conference 1999] (p.2)

In another document reviewed, the current "Strategy for engagement with Maori on international treaties", from the Ministry of Foreign Affairs and Trade's legal division, a different perspective of 'engagement' is highlighted. In contrast to the Ministry of Education paper discussed above, this paper recognises the lead agency as the more powerful partner in the relationship at every level.

> *The onus is on the lead agency to identify … whether there is a need for engagement with Maori … If it is considered that Maori involvement is required, the lead agency will be responsible for establishing the appropriate degree and nature of this involvement based on the nature, degree and strength of Maori interest. (ibid:1)*

This document does little to acknowledge the partnership role of Maori as Tangata Whenua in Te Tiriti o Waitangi and therefore the subsequent role of Maori in all other treaties negotiated on behalf of Aotearoa/New Zealand.

> *"…there will not be a need to involve Maori in discussions on all treaties but that the focus must be on ensuring that this occurs on international treaties concerning issues of relevance to Maori … Maori involvement would be expected on any treaty action affecting the control or enjoyment of Maori resources (te tino rangatiratanga) or taonga as protected under the Treaty of Waitangi." (p.1)*

Although the final sentence in the above excerpt shows some recognition of Te Tiriti o Waitangi and its implications for further treaty negotiations, it reflects a limited perspective, whereby the Crown remains the dominant partner who determines the basis and indeed process for Maori participation.

The document goes on to list opportunities for engagement with Maori and to its credit does suggest that these 'exist during all phases of treaty making'. Given the context described earlier of the lead agency determining the what, where and when however, this is of limited significance. The strategy states: 'Engagement with Maori on particular treaties will enable the development of an ongoing relationship with Maori' (p.3). In order for meaningful ongoing relationships to occur the issues centred on who determines the points and nature of engagement will need to be addressed.

The term 'engagement' and more specifically the terms 'civic engagement' are even more prevalent in literature from North America.

'Dialogue for Democracy' (C Bake, K Davies, M Elggren; M Ethington – no date supplied) is a university based research project which studied the definition and application of 'civic engagement' in Utah. It identified that the term 'civic engagement' has its origins in Mr John Dewey's concept of education in a democratic society.

Dewey (1933), asserted the notion that knowledge is about the comprehension of information, and that information without comprehension has limited value. To understand or comprehend information is to know the relationship that various pieces of information have to one and other and to one's own context. This can only occur when the acquisition of information, its relationships and its meaning are reflected on. In the context of whanau engagement this would imply that there is little value in simply gleaning information from the whanau. Rather, effective engagement will require an understanding of that information by reflection on how it relates to present and future information. It requires further reflection on the context from which it is gleaned and the context to which it might be applied. This could be viewed as a process of engagement which can contribute to greater knowledge amongst all participants in the process.

In the university context engagement is applied to
> *"a reciprocal beneficial academic relationship between a university, its students and faculty, and the surrounding community"(ibid:1).*

For the purposes of this review we can apply the notion of 'reciprocal benefit' to the relationships between whanau and others, in the facilitation of engagement for

whanau development. In so doing it would be reasonable to expect that a primary objective of facilitating engagement with whanau would include real benefits both for the Crown or other agency, and the whanau.

Participants in the 'Dialogue' study identified a range of definitions for civic engagement that further define how the term might be applied for whanau engagement. Emergent themes included individual public participation, dialogue, public expression, and reciprocity and community improvement.

These themes however exist on the assumption that by definition civil engagement is a democratic process that builds a democratic society. Indeed it may be on that same assumption that this report has been commissioned. However, this review would be incomplete if it ignored the body of literature which questions this very assumption.

Literature that challenges civic engagement is grounded in an in-depth analysis of contextual issues which impact on and indeed further challenge the intent of those who initiate engagement processes with communities. This analysis includes examining the demographics of those who tend to participate frequently in matters of civic engagement and those who tend to be marginalized in the processes and not frequently represented. It questions the intent of the engagement initiators who continue to encourage processes that only gain the participation of certain members or groups of society. If the engagement initiators truly intend the civic engagement to add value to and aid the creation of a more democratic society then it would be reasonable to expect the underlying reasons for skewed participation and marginalisation need to be addressed. A Armony (2004) writes:

> The intersections of class, gender, ethnicity, religion, and age – analyzed in light of the broader political context – are critical to understanding participation in civil society. (2004: 99)

Civic or whanau engagement may be initiated to address and gain community input into issues of concern within society. What Armony and others (G Daynes, 2005), caution is that until the underlying societal causes for these issues are addressed, the engagement may do little to improve the concerns and more to preserve the status quo.

> We need to examine the history of the issues they (engagement initiators) aim to address, and the contexts out of which their theories, models and

practices emerge … If we are to respond to the issues we face today, we must ask and answer serious historical questions as part of our work. We must know how things got to be the way they are where we are… we must uncover the historical contexts of the programs we adopt. We must ask how those contexts will fit the contexts we work in. It is only when those questions are answered that we can bring to bear the historical analogies and methods that give the movement for civic engagement its energy and appeal. (2005; 4)

The intent of Te Puni Kōkiri in commissioning the current report may be viewed as an expression of the Crown's intent to gain greater participation of Maori in building a more democratic society which ultimately sees Maori potential realised. The literature however would encourage the Crown to first undertake a thorough analysis of who currently participates in opportunities for engagement or consultation and how the history of Maori development and colonisation in Aotearoa has created the context for the current participation demographics. Next the literature would encourage the Crown to address any issues of inequity and mistrust evident in the demographics. This is obviously a time consuming process and one which would require a long term commitment to re-building the relationship between Maori and the Crown.

This section of the report would be incomplete without the inclusion of well-known educational theorist Paulo Freire. His extensive work on the development of educational pedagogies and pedagogy of the oppressed, has resonated with indigenous peoples throughout the world. Freire acknowledges the cultural underpinnings critical to the engagement and progress of any peoples.

Based on recognition of the cultural underpinnings of folk traditions, and on a recognition of the importance of the collective construction of knowledge, Freire's pedagogical project created a vivid new vocabulary of concern for the oppressed, and uncoiled a new and powerful political terminology that enabled the oppressed to analyze their location within the privileging hierarchy of capitalist society and to engage in attempts to dislocate themselves from existing cycles of social reproduction.

> *"Linking history, politics, economics, and class to the concepts of culture and power to develop both a language of critique and a language of hope. These work conjointly and have proven successful in helping generations of disenfranchised peoples to liberate themselves". (Freire 1998; 90-118).*

In summary it is relationships and the re-building of relationships that is at the heart of successful civic engagement. Knowing and understanding the context of the whanau will be critical to engagement practices that result in benefits for all.Finally the literature also tells us that engagement is clearly not just another word to replace consultation. Its meaning centres fundamentally on active participation and a relationship of mutual benefits.

Engagement vs Consultation

Engagement is qualitatively different to consultation. In consultation, the whanau being consulted are more likely to be passive respondents.

'Consultation' is the more familiar and traditional term applied most commonly in Aotearoa. By definition consultation has an emphasis on a mono relationship approach whereby the 'consultant' determines both when there is a need for consultation, and the purpose and nature of the consultation.

In 1997 The Ministry of Health published 'Kawe Kōrero: Guidelines for Communicating with Maori'. This document was intended to 'assist their staff in meeting their responsibilities and to ensure that the Ministry was able to provide the best possible policy on behalf of Maori' (p.5). In it they state:

> *'In order to communicate effectively with Maori it is important to consult with them. The essential elements of genuine consultation are ensuring:*
> *Sufficient information is provided to the consulted party, so that they can make intelligent and informed decisions*
> *Sufficient time for both the participation of the consulted party and the consideration of the advice given*
> *Genuine consideration of that advice, including an open mind and a willingness to change' (p.11-12)*

While there is clear intent to provide a positive experience for Maori it seems the greater emphasis is on the consultant gaining what s/he requires from the consultation. In this example both the relationship and its guidelines are established by the consultant. The reciprocity which might be afforded the relationships in an 'engagement' scenario bears less importance in the 'consultation' scenario. This

should not however detract from the intent of the guidelines which is in fact to 'increase responsiveness to Maori.' (ibid)

The "Consultation and Engagement with Maori" (1999) paper from the Ministry of Education makes a significant distinction between the two terms:

> *Consultation is used to describe a type of engagement relating to a specific issue or piece of work and is designed to define problems, obtain information, discuss issues or options, design processes or seek agreement. The Ministry recognises obligations to consult with Maori in certain circumstances and also acknowledges the benefits of engagement in the sense of developing ongoing relationships of mutual benefit to Maori and the Government. (p.1)*

The ongoing nature of the relationship which occurs in engagement, as opposed to the one-off special purpose relationship that occurs in consultation, is quite distinctive throughout this and other MOE documentation. The reciprocity of the relationship in terms of both obligation and benefit further distinguishes between engagement and consultation.

The principles and values listed in the document include:

- Remaining objective
- Listening with an open mind, hearing, understanding and clarifying
- Recognising the limitations of our (MOE) own knowledge and understanding
- Recognising new issues … perhaps outside of our framework or thinking
- Being flexible and prepared to alter positions
- Working towards shared decision-making

These reflect an expectation that the party being engaged with will undertake a much more active role as opposed to being the passive respondent involved in consultation.

Paulo Freire (1998) whose work was examined earlier in this report reminds us further of the importance of being active participants and indeed 'transformers' of our world:

> *"The more students work at storing the deposits entrusted to them, the less they develop the critical consciousness which would result from their intervention in the world as transformers of that world….passive role equals adaptation to the world as it is…minimizes creative power"*

It could be perceived that Freire's theory is that to merely consult, that is ask people to engage in a process where they remain relatively passive, is to maintain the status quo. Such a model would do little to impact on capacity building and encouraging people reaching their full potential

The Department of Labour's CEDAR paper (2003) referred to earlier in this review comments specifically about the distinction between engagement and consultation. It refers to the qualitative differences between the two terms, citing the depth of dialogue, deliberation and focus on common issues is greater in engagement than consultation. Engagement has a greater potential to 'build civic capacity'.

It is these qualitative differences that will contribute to sustainable relationships which are more likely to affect longer term benefits to all involved in the engagement. Conversely, consultation may achieve the short term benefit to the consultant group or agency by providing them with the input they require. The literature cautions though that at every level of communication with whanau and community, the ongoing relationship and future communications will be determined greatly by what happens as a result of their participation.

A case study, "Indigenous engagement in natural resource management", undertaken for the Natural Heritage Trust (2004) in New South Wales Australia, affirms the importance of an active ongoing relationship in this key principle:

> *"It will be the long-term commitment of resources that will determine the extent of Indigenous engagement, not what is spent on a one-off round of community consultations" (ibid:29).*

In another overseas study, "Engaging now: Primary and Care Trusts working with their communities to improve services and cut health inequalities" (National Primary and Care Trust Programme, 2004), conducted in the United Kingdom, there is further evidence of the importance of applying the results of community participation to make positive changes:

> *"Most importantly, health care organizations must demonstrate the capacity to effectively use this knowledge to develop and administer policy, structures, procedures and practices to meet the needs of culturally and linguistically diverse populations" (ibid:.5)*

To conclude this section it is useful to outline the emergent characteristics of both consultation and engagement.

Characteristics of Consultation
- Generally of a short-term nature and for specific purpose
- Generally aimed at meeting the needs of the consultant group or agency as a priority
- Relationship is defined by the consultant group or agency taking into account the outcomes they require and the input they expect from those they are consulting
- Involves communication strategies which are specifically matched to the cultural makeup of those being consulted

Characteristics of Engagement
- Generally of a long-term nature and for multiple purposes
- Generally aimed at having mutual benefit to the group or agency and the whanau or community participating in the engagement process
- Relationship is defined by all parties involved in the engagement process taking into account the individual, group and community needs and aspirations
- Involves a range of communication strategies which are culturally appropriate for all involved in the engagement

Whanau perceptions and Researcher/Facilitator Intent

The current literature (Durie, 2005; Smith, 1999; Pihama, 2001) shows that there are both positive and negative perceptions about the term 'engagement' particularly when coupled with the term 'whanau'.

In 2004 a series of consultation hui on the development and use of biotechnology with a specific focus on the transfer of human genes into other organisms were convened by the Bioethics Council. Participants noted that:

> "Community participation in ongoing dialogue and consultation on genetic modification will suffer if policies and legislation do not reflect community views and aspirations. There is a feeling that consultation on this issue is 'Claytons' consultation and that the views of Maori communities as well as the wider community is not taken into consideration in any way". (ibid:5)

So while Maori are keen to be involved in the process of consultation it is imperative that this serves a real purpose doing beyond simply enabling the consultation initiators to state that they have consulted.

Exploring the intent of whanau engagement is significant to whanau development as it highlights the diverse range of reasons that one might choose to engage with whanau or to facilitate whanau engagement. Not all of those are intended to further develop the whanau. Indeed history tells us that there are clear instances of engagement with Maori for the purpose of *dis*abling the whanau. Dr Leonie Pihama (2001) writes:

> "Colonisation actively targeted Maori societal structures for destruction and in doing so have created a context of dysfunction. It is not whanau that is dysfunctional it is the societal philosophies of capitalist greed, of racism, of sexism imposed through patriarchal institutions, of homophobia and the tolerance of misogyny that creates and perpetuates dysfunction. Each of these oppressive regimes imposes conditions that are for many of our whanau intolerable and in societal terms must be considered unacceptable". (ibid:.133).

Given this history it is no surprise that the Maori response to consultation and to approaches from Crown Agencies and researchers alike is often less than welcoming. Russell Bishop (1996) supports this stating:

> *A number of New Zealand authors have described the concerns Maori people feel about the impact of research into their lives. These concerns focus on the locus of power and control over research issues such as initiation, benefits, representation, legitimation and accountability… traditional research has misrepresented, that is, simplifies/conglomerated and commodified, Maori knowledge for consumption by the colonisers and has consequently denied the authenticity of Maori experiences and voice. (ibid:14).*

The scepticism about researcher/facilitator intent indicated above is evident amongst Maori and other indigenous communities and is clearly not unfounded.

In acknowledging the historical injustices that have occurred for indigenous peoples involved in research, the Natural Heritage Trust (2004) case states that:

> *"A very good step towards implementing a new way of engaging with Indigenous people (in NRM) is to formally acknowledge the mistakes of the past before seeking to move ahead" (ibid:30)*

In Professor Linda Smith's (1999) account of her own personal academic and research journey she comments on community response to research:

> *"There was clearly a discourse which was anti-research and was very cynical about non-indigenous research there was also a great deal of support for the work that I was doing. People were genuinely interested in talking in a focused way about their lives. They were interested also in finding out what people who were just like them thought." (p.197)*

Professor Smith is alluding to the notion that the willingness of participants and the quality of interaction or indeed engagement is improved significantly when Maori are researching with Maori. This seems due in part to the understanding of the importance of that relationship of engagement by the initiator, or in this case the researcher.

"I found that people entrusted me with information … I felt honoured by that trust, and somewhat obligated as well – in the sense of having to be very careful and very respectful about how I handled such information. Discretion was not something I had to be consciously mindful of before but it seemed to be an important skill in my working context as a researcher." (ibid:197)

The reciprocal nature of give and take, of trust and obligation are very much present in this type of engagement with whanau. Skills and knowledge of those engaging with Maori whanau are paramount to its success and meaningful outcomes. More in depth discussion about the role of the initiator/researcher for successful engagement is included further in the literature review.

"Iwi/Maori Provider Success" was a project undertaken during 2000-2001 by IRI (International Research Institute for Maori and Indigenous Education), The University of Auckland with Te Roopu Rangahau Hauora a Eru Pomare, Wellington School of Medicine, Otago. This project identified facilitators of successful engagement which establish and encourage the overall success of the Maori Provider. These include:

- "The ability to realise visions, dreams, prophecies
- The notion that this dream etc. has potency and permission
- The willingness to seek advice from all quarters
- The commitment to maintain the kaupapa of the initiative
- The realisation of the diverse realities that exist in Te Ao Maori
- The acceptance that this is a long- or life-term project
- The identification of personal, whanau, hapu, iwi identities
- The pursuit of excellence as opposed to perfection
- The edge created by what has not worked / is not working" (Cram, F. & Pipi, K., 2001, p.30).

This is evidence that participants in the research, namely Maori Providers are able to articulate clearly the characteristics which contribute to positive engagement for Maori development. This would indicate that such providers have in fact experienced positive engagement which is heartening in the overwhelming sea of literature based on negative Maori consultation experiences or at least improving on the less than positive consultation experiences of Maori.

The research paper "A research ethic for studying Maori and iwi provider success" (2004) offers a critical reflection on the Kaupapa Maori methodology applied to this research. In it Kaupapa Maori is described as:

> *An emancipatory theory that has grown up alongside the theories of other groups who have sought a better deal from mainstream society … these theories have commonalities and similar concerns, including the displacement of oppressive knowledges and a social change agenda. At a local level Kaupapa Maori addresses Maori concerns in our own land. Kaupapa Maori is guided by practices that reflect a Maori "code of conduct". (ibid:141)*

The paper identifies the Kaupapa Maori methodology as a key success factor to the engagement that occurred with individuals, whanau and communities involved in the project. The researchers offer the following insight into their roles in working with Maori communities:

> *"As a Maori researcher, one walks alongside the community that is being researched with the responsibility to ensure that Maori research by, with and for Maori is about regaining control over our knowledge and our resources. We are thus enacting our tino rangatiratanga over research that investigates Maori issues."(ibid)*

In summary the emergent themes from this section of the literature would tell us that:

- The historical injustices of the past inflicted on Maori and other indigenous populations by researcher/facilitator, continues to impact negatively on whanau perceptions of the researcher/facilitator's intent in current day consultation and engagement activities.
- Kaupapa Maori based research and facilitation provides strategies that are likely to enhance engagement processes with Maori communities.
- The researcher/facilitator who understands the benefits of a relationship based on reciprocity, trust, respect and their obligation to participants is likely to facilitate positive engagement with Maori communities.
- The researcher/facilitator, who articulates a clear analysis of the historical injustices of the past on Maori and other indigenous populations, will enable effective processes of engagement to be developed.

- When outcomes from engagement with Maori communities reflect the communities' participation and give direct benefit to the communities, ongoing willingness to engage is likely.

Whakawhanaungatanga

Whakawhanaungatanga relates directly to whanaungatanga, the relationships that exist within whakapapa, or within ones genealogical make up. (Bishop, 1996; Mead, 2003; Metge,1995). Such relationships and indeed the system of whakawhanaungatanga itself carry with them certain obligations and expected modes of operation. This is described by Metge (1995):

> *"The value of whanaungatanga reinforces the commitment members of a whanau have to each other but also reminds them of their responsibilities to all their other relatives." (ibid:82)*

A further useful definition of how this applies in contemporary society is offered by Bishop (1996):

> *"Whakawhanaungatanga is the process of establishing relationships, literally by means of identifying, through culturally appropriate means, your bodily linkage, your engagement, your connectedness and therefore (unspoken) commitment to other people." (ibid:.215)*

When searching for models of engagement within any community it is useful to examine what already exists within that community. In terms of Maori communities the whanau may be considered a primary model for development and for engagement.

Professor Mason Durie (2005) referred to this in his address to the Hui Taumata 2005:

> *"Although iwi development will likely continue as an important pathway for Maori advancement, it is also likely that there will be an increasing emphasis on building whanau … iwi may well contribute to whanau aspirations but for the most part the tools necessary for building iwi capacities will not be the same tools required for developing whanau capacities, including the*

capacities for caring, for creating whanau wealth, for whanau planning, for the intergenerational transfer of knowledge and skills within whanau, and for the wise management of whanau estates." (ibid:10)

Professor Durie sites some critical areas for whanau development to which the tools for engagement with whanau identified in this review will have relevant application.

Dr Kuni Jenkins (2005) affirmed the need to work directly on building the capacity of the whanau when she spoke of 'knowledge as power' at the Hui Taumata 2005:

"A society that has ready access to a pool of talent from which to draw is a society that can and will build a strong infrastructure. With knowledgeable people they become more self-reliant at all levels of their social, economic and civil services… powerful societies are not despotic regimes led by corrupt dictators who have little care over the welfare of their people – they are politically motivated societies who recognize that the wealth of their country rests in the well-being of their people." (ibid:.1)

When considering how to progress development within any community, success is more likely when one acknowledges and begins from the strengths that lie within the community. The practices of whakawhanaungatanga represent one such strength in Maori communities. Whakawhanaungatanga is inherent to a Maori way of being. The literature provides us with both traditional and contemporary models of engagement within this framework.

In this section the interactions between whanau and other whanau, between whanau and other groups, between whanau and hapu are examined as they relate to the concept of tuakana-teina. The internal relationships or intra actions within whanau are also examined. This is divided into the two categories of traditional and contemporary.

Traditional

Professor Hirini Moko Mead (2003) writes that the traditional whanau generally consisted of 3 generations living together functioning as the unit for ordinary social and economic affairs. Individual whanau operated for the most part in a self-sufficient way though came together with other whanau to deal with hapū and iwi affairs. He discusses the principle of whanaungatanga stating:

"The whanau principle … underpins the whole social system, that is, one must be born into the fundamental building block of the system in order to be a member as of right." (ibid:212)

Traditional whanau provided sites for learning and development within relationships that were mediated by the protocols of the day. Moeke-Pickering (1996) writes:

"The whanau environment acculturated its members into a sense of collective affiliation, obligatory roles and responsibilities and the importance of uniting people. The value of maintaining collaborative relationships within the whanau and hapu were taught to the young and in turn passed onto the next generation. The whanau provided a place where meaningfulness and belongingness to their iwi and culture could be nurtured … the whanau played a major role in forming and maintaining a pathway through which Maori identities could be formed and developed." (ibid:7)

Many relationships exist within whanau. Tuakana-teina is one such relationship. Tuakana Nepe (1991) writes about tuakana - teina as it relates to her personal knowledge of whanau, hapu and iwi, and the family relationships she has experienced:

"At my immediate whanau generation level I am teina to my older sisters and tuakana to my younger sister and two younger brothers. This information influences how we interact, in terms of our reciprocal roles and commitments, to one and other. By virtue of our standing as either tuakana or teina to each other these roles and commitments are binding and fixed." (ibid:21)

This appears quite straightforward. At an iwi level however the complexities are increased:

"At the iwi level my tuakana-teina relationships are complex and are varied in relation to all my great grandparents' siblings' great grandchildren. The important fact to remember is that the tuakana-teina kin relationships are not restricted to immediate whanau of the generation level referred to, but are applicable too at the extended whanau, the hapu, and the iwi levels...these kinship complexities are applicable to all social relationships". (ibid:.22)

Clearly the more extended the interactions, the more complex the relationships. In terms of facilitating engagement this raises interesting issues. How do the interrelationships and whakapapa between different hapu and iwi impact on the tuakana or teina status of the individuals participating in engagement? How do facilitators mediate these relationships? Do they have enough knowledge to determine the status of participants or is that the role of the family? The issues raised in relation to tuakana-teina are far reaching and the limitations of this review somewhat preclude in depth analysis of these. This will be addressed in the summary section and recommendations.

The following final statement from Tuakana Nepe (1991) is included as one way of defining the roles:

> *The tuakana as the eldest child is classified as the overseer, the convener, the director of the whanau...roles and responsibilities are numerous and often onerous...the status of teina is of lesser importance and often means relegation to carrying out the more menial tasks within the whanau...this often places a strain on the relationship, and more so if the teina happens to be more assertive and more intelligent than the tuakana. (ibid:28)*

Margie Hohepa (1990) and Tania Ka'ai (1990) have both examined how tuakana-teina is expressed and reflected in the kohanga reo environment. Ka'ai found in her observations at a number of kohanga reo, that the roles of tuakana-teina can be used to describe the relationship between teacher and learner. Instructional methods at kohanga reo involve an increase or decrease in responsibility within interactions between teacher and learner. At times the learner or teina receives and follows instructions, however as their learning progresses the teacher gives more responsibility to the learner, who then is able to give instruction and initiate interactions. Hohepa (1990; 87) describes this 'fluidity of teaching and learning roles' as part of Akonga Maori. Tuakana-teina and other practices particular to the teaching and learning of te reo can be viewed as reflective of tikanga Maori. This relates to the nurturing roles of teacher to learner, mother and father to child, older sibling to younger sibling. As these practices are significant to upholding tikanga Maori, they are significant to how we facilitate engagement with Maori communities.

Critical to the smooth uptake of roles must be a whanau framework, which values the unique significance of both the tuakana and teina. It is from this position that the facilitation of engagement can be undertaken.

Understanding the positioning of individuals within the whanau is important to understanding the whanau as a system of operation that might be applied to facilitating engagement. Each individual in the whanau group has a different function that contributes to the overall development and benefit of the collective as opposed to merely advancing the individual (Bishop, 1996; Metge, 1995). These positions were traditionally determined within 'taonga tuku iho' or knowledge transferred through the generations (Mead, 2003). Bishop (1996) expands on this notion stating:

> *Such positionings are constituted in ways that are generated by Maori cultural practices. For example, the leader of a whanau of interest will not necessarily be the researcher. Kaumatua, which is a Maori defined and apportioned position, will be the leaders. However, leadership in a whanau of interest is not in the sense of making all the decisions, but in the sense of being a guide to culturally appropriate procedures and a listener to the voices of all members of the whanau … it is by developing research within such Maori culturally constituted practices that concerns of enabling voice/agency can be addressed. (ibid:219).*

Similarly it could be said that facilitating engagement within 'Maori culturally constituted practices' will enable Maori community voices to be heard, recognised and acted upon.

The limitations of the breadth of this review preclude an in-depth analysis of the totality of traditional whanau systems which might influence engagement with Maori whanau and communities. However, in summary the literature provides sufficient information to affirm that traditional whanau practices and concepts such as those identified above, do provide elements of a framework for engagement that are applicable to contemporary society.

Contemporary
Whakawhanaungatanga and the concepts inherent in this have been applied in contemporary times as research tools within the broader methodology of Kaupapa Maori (Bishop R. 1996; Cram F. 2004; Smith G.H., 1992; Smith L.T. 1999). The

experiences have been successful for both researchers and participants and have built on previous models of participatory research.

In her work on ethical research protocols, Professor Linda Tuhiwai Smith (1999) has discussed the notion of a 'code of conduct' for a researcher that is compatible with Kaupapa Maori theory. This is not intended to be prescriptive but rather to alert the researcher to concepts that can guide their actions and interactions with whanau and research participants. This is a fine example of contemporary application of traditional tikanga to enable positive engagement experiences. The protocols are listed as:

1. Aroha ki te tangata (a respect for people).
2. Kanohi kitea (the seen face, that is present yourself to people face to face).
3. Titiro, whakarongo … korero (look, listen … speak).Manaaki ki te tangata (share and host people, be generous).
4. Kia tupato (be cautious).
5. Kaua e takahia te mana o te tangata (do not trample over the mana of people).
6. Kaua e mahaki (don't flaunt your knowledge). (p.120)

Dr Fiona Cram (2001) has expanded on these protocols in her work on the validity and legitimacy of Kaupapa Maori research. She used the protocols as a framework for analysis of the Maori Provider Success project referred to earlier in this review. This provides a further working example of how the protocols might be applied to enhance the facilitation of engagement. A summary of Cram's (2004) reflective analysis using the protocols follows:

1. Aroha ki te tangata (a respect for people), is about allowing people to define their own space and to meet on their own terms. (p.145)

2. Kanohi kitea (the seen face, that is present yourself to people face to face), is about people meeting face to face so that trust and the relationship can be further build upon. It is central to building and maintaining relationships and requires an ongoing focus. (p.147)

3. Titiro, whakarongo … korero (look, listen … speak), is about the importance of looking and listening so that you develop understandings and find a place from which to speak … it symbolises the process whereby the researcher's role is one of watching listening, learning and waiting until it is appropriate to speak. (p.147)

4. Manaaki ki te tangata (share and host people, be generous), is about taking a collaborative approach to research, research training, and reciprocity … reinforces the view that research must be a collaborative and reciprocal process … acknowledges that learning and expertise exist in both parties. (p.148)

5. Kia tupato (be cautious), is about being politically astute, culturally safe and reflexive about our insider/outsider status … is a caution to researchers that we need to be aware of our own processes and have a political astuteness when working with Maori. (p.149)

6. Kaua e takahia te mana o te tangata (do not trample over the mana of people), is about sounding out ideas with people, about disseminating research findings, and about community feedback that keeps people informed about the research process and the findings. (p.150)

7. Kaua e mahaki (don't flaunt your knowledge), means be humble in your approach … is about sharing knowledge and using our qualifications to benefit our community. (p.150)

Bishop (1996) compliments the work of Cram and Smith in his meta-analysis of five projects which utilised Kaupapa Maori and Whakawhanaungatanga as the research tool. He identified 3 interconnected elements. The first, 'establishing whanau relationships', speaks of the fundamental importance of establishing and maintaining effective relationships with the participants. Furthermore he states that *"these relationships extend beyond the practices of traditional Western research".* (ibid:216) The second element, 'participant-driven approaches to power and control, speaks of the significance of acknowledging the issues of power and control that might exist in the research, and addressing these by 'facilitating the sharing of power and control over the research process through participatory research practices'. The third element, 'researcher involvement as lived experience, speaks of the 'somatic'

involvement of the researcher in the process; that is the researcher is connected 'physically, ethically, morally and spiritually and not just as a researcher concerned with methodology' (ibid). This analysis gives further breadth to the potential Kaupapa Maori framework of facilitating engagement.

Professor Graham Smith (1992), has examined 4 models which are worthy of mention as they could be applied to non-Maori facilitating engagement with Maori. Although a Kaupapa Maori approach asserts that the ultimate and most effective research for Maori is that conducted by Maori (Pihama 1993; Smith 1999; Cram 2001)), it is widely acknowledged that non-Maori researchers and facilitators continue to participate in Maori research.

Smith's first model is referred to as the 'tiaki' model. Tiaki translates to the concepts of guardianship and care. In this context it is about the researcher being mentored or guided by Maori. The second model is referred to as the 'whangai' model. Whangai translates to the concept of adoption. In this model the researcher is encouraged to entrench themselves in Maoriness, establishing and maintaining relationships which may be life long and go well beyond the confines of the research project. The third model is referred to as a 'power-sharing' model. In this model the researchers are required to seek community assistance, engage the community to support the research project. The fourth model is referred to as the 'empowering outcomes' model. In this model the issues and questions of importance to Maori are identified and addressed with outcomes which are mutually beneficial to all participants.

The work of the researcher in engaging research participants may be viewed as similar to the work of the facilitator engaging whanau and/or communities for the purpose of whanau development. Concepts such as those listed above will be important to the relationships, processes and work conducted as a result of engagement. Therefore the application of whakawhanaungatanga as a research tool intersects directly with its potential effectiveness as a facilitation of engagement tool.

Summary

This section concludes with the words of Professor Hirini Moko Mead (2003), providing the necessary clarity of what is meant by whanaungatanga.

> *Whanaungatanga embraces whakapapa and focuses upon relationships. Individuals expect to be supported by their relatives near and distant, but the*

collective group also expects the support and help of its individuals. This is a fundamental principle… the whanaungatanga principle reached beyond actual whakapapa relationships and included relationships to non-kin persons who became like kin through shared experiences and to the ancestral house at the marae, because it is usually named after an ancestor. (p.28)

This fundamental understanding is critical to the successful application of whakawhanaungatanga in engagement processes.

Summary of Key Findings

The key findings of the literature are formulated on a framework of questions to which Te Puni Kōkiri sought answers in commissioning this report.

The first relates to 'intent'. This was explored in some depth in the report and it was found that the intent of whanau engagement should be developed by all participants in the engagement. In order for this to happen the researcher/facilitator needs to be transparent about the requirements of their agency and/or the reason for undertaking the engagement. The intent of whanau engagement should have mutually beneficial outcomes for all participants and simultaneously be aimed at collective progressive development. This will require addressing the historical injustices and present day inequities that contribute to and indeed are causal in many of the societal issues on which engagement is sought.

The second key finding addresses the potential of whanau engagement. In examining the literature it was found that the potential of whanau engagement is to build the capacity of individuals and communities to enable their full and effective participation in matters of importance to them and their communities. This includes but is not limited to matters of significance in the political, education, health and social development arenas.

The third key finding answers the question "Who stands to benefit from whanau engagement?" The literature is clear that engagement should be facilitated to provide mutual benefits to all participants. When individual capacities of whanau members and facilitators alike are enhanced through effective knowledge exchange their contributions to the wider communities are enhanced. Whanau engagement has the potential to benefit the nation in all matters of civic importance. Conversely until

issues of historical injustice and inequities are resolved, whanau engagement has the potential to encourage continuation of the status quo. That is, if the crown continues to engage with the same members of society who have participated thus far in consultations and engagements that create the present day inequities, then we are likely to get more of the same. In this instance those who benefit from whanau engagement will be the crown and those already privileged and dominant members of society.

The fourth key finding centres on defining whanau engagement. Whanau engagement is defined by its relationships and processes. The protocols inherent in Kaupapa Maori and in Maori identity are foremost in defining whanau engagement. These are: Aroha ki te tangata; Kanohi kitea; Titiro, whakarongo, kōrero; Kia tupato; Kaua e takahia te mana o te tangata; Kaua e mahaki. Engagement is further characterised by the longevity and commitment of participants to the process. There is commitment to positive change that works to uplift the status and wellbeing of marginalised peoples in society.

The fifth key finding identifies the potential risks for stakeholders and those involved in whanau engagement. The literature indicates that there could be several risks. Firstly whanau risk the potential of participating in engagement processes that do not adhere to the values and integrity of Kaupapa Maori. In so doing they will see little benefit for their contributions. Secondly facilitators risk engaging whanau who have little understanding of operating as members of whanau either in an accepted traditional or contemporary sense. In doing so, the intended outcomes of engagement may be less likely achieved and opportunities for progress therefore lost. These risks can however be mediated through application of Kaupapa Maori concepts and protocols. Another risk already described above is that of maintaining the status quo as opposed to making positive change.

The sixth key finding identifies what positive models of whanau engagement might look like. As examined in the literature positive models of whanau engagement contain the following elements:

- *Kaupapa Maori protocols* including: the legitimation and validation of Maori knowledge; Aroha ki te tangata (a respect for people); Kahohi kitea (the seen face, that is present yourself to people face to face); Titiro, whakarongo … korero (look, listen … speak).Manaaki ki te tangata (share and host people,

be generous); Kia tupato (be cautious); Kaua e takahia te mana o te tangata (do not trample over the mana of people); Kaua e mahaki (don't flaunt your knowledge)

- Understanding of and commitment to upholding the *reciprocity of relationships*
- *Transparency* of purpose, process, individual agenda, and potential benefits
- *Willingness to learn from each other* and recognise the expertise within the group
- Understanding and *mediation of the power relationships* within the group
- *Commitment of time and resources* that go beyond the initial reason for engagement and add value to the community
- Knowledge of *whanau, communities and their diversities*
- An underlying assumption that *whanau engagement enhances good governance*

The seventh key finding considers the 'players' in engagement and how this impacts on both process and outcome. It is generally a researcher/facilitator who initiates engagement with whanau and often on behalf of their agency. It is often a Crown agent. The impact of Crown initiating engagement with whanau is that it positions whanau in spaces in which they or previous generations have experienced injustices of the past. The mistakes of the past must be acknowledged by the researcher/facilitator in order to create a platform for proactive engagement.

This report concludes with the words of Paulo Freire (1998), which can serve to give guidance to those who embark on journeys of engagement for a better world:

> *"Without a vision for tomorrow, hope is impossible. The past does not generate hope, except for the time when one is reminded of rebellious, daring moments of fight. The past, understood as immobilization of what was, generates longing, even worse, nostalgia, which nullifies tomorrow. Almost always, concrete situations of oppression reduce the oppressed's historical time to an everlasting present of hopelessness and resignation. The oppressed grandchild repeats that suffering of their grandparent."*

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