

# Waitakere City Maori Community Research Report

*“Ma to rou rou,  
Ma toku rou rou,  
Ka ora ai te iwi”*

## Strengthening Communities Through Local Partnerships Research Project May 2004

*part·ner·ship*

*1 : the state of being a partner : **PARTICIPATION***

*2 a : a legal relation existing between two or more persons contractually associated as joint principals in a business b : the persons joined together in a partnership*

*3 : a relationship resembling a legal partnership and usually involving close cooperation between parties having specified and joint rights and responsibilities*



*Whano, whano  
Haramai te toki!  
Haumi e,  
Hui e,  
Taiki e!*

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## I. HE MIHI - ACKNOWLEDGEMENTS

*Tenei au, tenei au  
Te hokai nei o taku tapuwae  
Ko te hokai nuku, ko te hokai rangi  
Ko te hokai a to tupuna  
Tane-Nui-a-Rangi  
I pikitia ai ki te Rangituhaha  
Ki Te Tihi-o-Manono  
I rokohina atu ra  
Ko Io Matua Kore anake  
I riro iho ai nga kete o te Wananga  
Ko Te Kete Tuauri  
Ko Te Kete Tuatea  
Ko Te Kete Aronui  
Ka tiritiria, ka poupoua ki a Papatuanuku  
Ka puta Te Ira Tangata  
Ki te whaiao, ki Te Ao Marama!*

*Here I am, here I am  
My footsteps span the void  
Between earth and sky  
That was also crossed also by your ancestor  
Tane-Nui-a-Rangi  
Who ascended the heavens  
To Te Tihi-o-Manono  
Finding there  
Io the ancestor-less  
Who imparted to him the baskets of knowledge  
The basket of ancient lore  
The basket of esoteric lore  
And the basket of human understanding  
These he implanted in Mother Earth  
From whom appeared the human principle  
Into to world of light!*

*Whano, whano, haramai te toki  
Haumi e, Hui e, Taiki e!*

Ko te mea tuatahi, te timatanga o te whakaaro nui o te wehi, ki a Io Matua Kore. Nana te timatanga. Nana te whakaotiranga. Nana te kaiwhakawa o nga mea katoa.

Ko te mea tuarua, te mihi ki to tatou tini aitua maha. Ratou i takahia te ara nei, mai ra ano, hei whakangawari te huarahi mo nga whakatupuranga o enei ra. He kura tangihia, he maimai aroha ki a ratou kua wheturangitia. No reira, ka mihi atu, ka tangi atu. Haere atu ra.

Ko te mea tuatoru, te mihi ki nga pataka o te matauranga, kei roto te rohe nei o Te Wao Nui a Tiriwa. Koutou e nga matua, nga whaea, nga kuia me nga koroua, nga kaitiaki o nga taonga o ratou ma, i homaitia o koutou whakaaro hei whakakiki te kete matauranga nei. Tena koutou katoa. Ko te tino tumanako, kia puawai nga kakano kei roto te pepa nei, hei oranga mo te iwi.

Kati ra, he mihi whanui ake ki a tatou te hunga Maori o Waitakere, ki a ratou hoki e aro ana ki te kaupapa nei. Tena koutou, tena koutou, tena tatou katoa.

Firstly I must acknowledge our creator, Io Matua Kore, to whom belongs the beginning, the cessation, and the judgement of all things.

Secondly, I must acknowledge those who have passed on. Those who have tread the path we walk today to make it easier for their descendants. Though we mourn them, they are now remembered by us as stars in the evening sky.

Thirdly, I must acknowledge the storehouses of knowledge of this area, the great domain of Tiriwa. To you the leaders within the community, our elders, custodians of the treasures of our ancestors. Those who have gifted their thoughts to fill this basket of knowledge. Thank you. My only hope is that the seeds contained within this report will germinate and eventually bear fruit for the benefit of the people.

Finally, I must acknowledge the wider Maori community of Waitakere City, and to those who would receive the learning contained herein. Greetings to you all.

The intention of this report is to provide insight into the domain of partnerships in Waitakere City from a Maori perspective, with a view to enhancing the holistic wellbeing of communities both in Waitakere and throughout Aotearoa. Therefore, use of the information contained herein should be aligned with this kaupapa. Though this research has been commissioned by Waitakere City Council and the University of Auckland, they can not own it, for this knowledge belongs to the people of Waitakere City and the voices are theirs. The wisdom of those who have contributed to this report is merely ours to look after for future generations, and is that which has been passed down to us...

*He taonga tuku iho mai i nga matua tupuna.*

## **1.0 BACKGROUND**

### **1.1 Context of Strengthening Communities Through Local Partnerships<sup>1</sup>**

In recent years considerable effort has gone into strengthening communities, building local capacity and enhancing control through local partnerships. The aim of the Strengthening Communities Through Local Partnerships research project is to identify the overall range, scope and effectiveness of local partnerships. What forms of local partnerships are developing, and which of these generate inclusive and sustainable economic and social control? What roles do local facilitators play, and how can these be enhanced? How do local partnerships facilitate access to networks, information and opportunities for communities, families/whanau and individuals? The research outcomes will establish a firmer, more evidence based understanding of the role local partnerships play in enhancing community capacity, and a basis for provider development by actively engaging local facilitators.

Local partnerships take a variety of forms, from short-term one off projects to long-term institutional arrangements. In general, however, they tend to be inter-sectoral, multi-cultural and multi-level, involving community organizations, local and central governments. Examples include: community health plans; interagency wellbeing strategies; iwi-based and urban Maori service delivery; full service schools; health and education action zones; healthy cities partnerships; safer communities programmes; 'strengthening communities' and 'strengthening families' projects; local peak bodies (e.g. principals groups, cultural advisory boards); information networks; youth councils; area based employment and training projects; and 'one stop shops' for government services.

Seen together, these local partnerships represent innovative strategies on the part of community groups AND the cutting edge of decentralized, locally responsive government. They present important challenges to more traditional centralized, vertically integrated, sectoral approaches to social service provision and community support. Yet, because these initiatives are by definition different in different places, they tend to be seen as discrete efforts. They often depend on short term funding, and on the efforts of a small number of key actors. Local partnerships also struggle to define and defend their mandates in relation to central government, and are challenged by ongoing fragmentation in the broader social services sector.

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<sup>1</sup> Programme Leader Dr. Wendy Larner, *Strengthening Communities Through Local Partnerships*, FORST Expression of Interest - Social Research Output Class, April 2001

## 1.2 Research into Partnerships in Waitakere<sup>2</sup>

In September 2001, Auckland University and Waitakere City Council signed a research agreement to work together on the Waitakere arm of the Foundation of Science Research and Technology (FORST) funded "Strengthening Communities through Local Partnerships" Research Project.

The project began officially mid way through 2002, with most of the initial energy focused on working how the University and Council could best work together and on building relationships within the wider Waitakere community. The broad aims of the three year project are to produce a range of academic and community outputs which:

- Describe what kinds of partnerships are happening
- Analyse what is/what's not working in terms of local collaborative effort
- Develop some strategies to enhance the long term sustainability of local partnerships

Some anticipated benefits from Waitakere City Council being actively involved in this project include:

- Documentation of the "Waitakere Way" and the local partnerships scene in Waitakere
- Analysis of the comparative strengths/challenges of the various Waitakere based partnership projects and models - gaps, issues, success factors, barriers, roles, needs, etc.
- Greater participation in regional/ national debates about the future/ potential roles of local government vis a vis central government and communities
- Strengthened relationships between key stakeholders and networks working in partnering ways within the Waitakere community
- Some answers and ways forward in terms of the challenges/key issues faced by local partnerships and local partnership projects in Waitakere

A range of research topics within the general community, Maori community and Pacific community are currently underway in Waitakere. For further details, see [www.lpg.org.nz](http://www.lpg.org.nz). The local research approach has been to work alongside the local Maori community and to ensure that the research be action oriented i.e. coming up with new ways to help make things work better on the ground for the Maori community of Waitakere. Therefore, this report is intended for use both by Maori and Non-Maori organisations.

In brief, the purpose of this report and related research is to provide:

- An exploration of partnership issues within the Maori community of Waitakere City
- Identification of areas of improvement and possible strategies for enhancement of partnering processes with Maori

## 1.3 Maori Worldview

To appreciate partnerships from a Maori perspective, we must first have insight into the Maori worldview. Our first step must be to remove the connotations and paradigms of the foreign concept of partnership, for in *Te Ao Kowhatu* there was no such thing. Instead there were *hononga*, kin-based relationships, or *haumi*, alliances. As a collectivist culture with a kin-based social structure, such relationships were, and are, essentially between kin groups. The purpose of such relationships is secondary to the fact that they are based on *tikanga*, *kawa* and *whakapapa*.

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<sup>2</sup> Megan Courtney, *Strengthening Communities Through Local Partnerships – Maori Research Project Outline*, Agenda Report to Te Taumata Runanga Standing Committee, Waitakere City Council, October 2003

*“...we take our tikanga and kawa approach in dealing with other iwi...The informal relationships, we have the whanaungatanga and our tikanga with our whanaunga, with the other iwi around us.”<sup>3</sup>*

*“If you think of it from a Maori perspective, traditionally there is no such thing as partnership. The nearest thing to it maybe, would be an alliance between two iwi or hapu. That may have been secured through marriage or the gifting of land, for example.”<sup>4</sup>*

As such, *tapu* and *mana*, forces of divine origin, are essential factors determining the success or otherwise of inter-tribal bonds. For example, a truce between two warring *hapu* could be sealed by the marriage of two people of chiefly status. This meant that the descendants of that marriage would join those hapu by blood, and that tie could ever be recounted in genealogies. Traditional alliances were also sealed with *taonga*, including the gifting of land. Conversely, dishonouring of inter-tribal bonds could be justly compensated by the spilling of blood. Therefore, the Maori equivalent of the concept of partnership cannot be divorced, in a traditional sense, from their social structure or its spiritual, geo-political and economic dimensions.

Other important principles in the consideration of partnerships are *rangatiratanga/mana motuhake*, and *manaakitanga*. Rangatiratanga is the exercise of chiefly authority, which infers the existence of an intact, autonomous tribal structure. Nowadays that principle of rangatiratanga is referred to by pan-tribal organisations also, and independence, self-direction and control are often key objectives of Maori organisations. Maori holistic wellbeing is often associated with their ability to exercise rangatiratanga, with poor wellbeing being attributable in part to the lack of integrity in the social structure through the absence of rangatiratanga.

*“To me, a true partnership exists when our own rangatiratanga, our mana as an iwi, is in no way compromised. Of course, you have to have compromises on some things, that’s a part of any relationship. But ideally there has to be a recognition that we, as an iwi, are an equal, but different, if you know what I mean. That’s the challenge I think, being equal but different. In reality though, you can’t force people to recognise your rangatiratanga. You can’t educate them to recognise it, although that can help. The best partnerships happen when the people we engage with recognise our status as mana whenua of their own accord. When they’re sincere, and prepared to back what they’re saying with time, energy and of course resources.”<sup>5</sup>*

*“Money is a necessity, but it’s certainly not everything. And that’s our kaupapa. The mana of our children is of the utmost importance for us. We’ve had a situation where money has become a bit of a discrepancy for schools. But we turn our back on it and say, well we’ve done our best... We have professionalism there, but at the end of the day, mana supersedes everything in what we do with our children.”<sup>6</sup>*

The Maori approach to relationship building is encapsulated in the practice of manaakitanga. This is the obligation of Maori, as Tangata Whenua, to look after people whom they have authorised to enter their domain. This domain can be as large as a *rohe* (tribal boundary), or as small as a kitchen table in someone’s home. In the context of partnerships though, Manaakitanga can be tested, sometimes to the point of breaking. However, the value of manaakitanga places something of an onus on Maori to honour genuine attempts to build positive relationships. In partnering

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<sup>3</sup> Transcript 3

<sup>4</sup> Transcript 16

<sup>5</sup> Transcript 16

<sup>6</sup> Transcript 18

Maori, organisations should recognise the good will, hospitality and non-monetary investment in relationships offered by Maori, and reciprocate in some way.


*“Q. In terms of the iwi’s role of manaaki to the people, who do you see as being embraced by that?”*

*A. Everyone, everyone.”<sup>7</sup>*

*“Kaupapa requires us to weave the following concepts, Kaitiakitanga, Manaakitanga and Whakawhanaungatanga into every movement. We make as that collective.”<sup>8</sup>*

In a modern context we now have an array of pan-tribal organisations such as *Taura Here*, Urban Maori Authorities, Community Marae, churches, social organisations etc. However, for the most part tikanga, kawa and other identifying characteristics of Maori culture are still in operation within these groups. In relation to partnerships, tikanga provides a source of integrity, a guide in terms of process, and a framework for relating to each other. The important role of tikanga in successful partnerships with Maori has emerged as a consistent theme throughout interviews and workshops. A kaumatua of Te Kawerau a Maki emphasised that there should be ‘no compromise’ to tikanga at the Maori focus workshop<sup>9</sup>. But we are still a long way from determining what this means in everyday partnership. This should be an ongoing process, and in working closely with Maori, it should be possible to give tikanga meaningful expression in the way Maori and non-Maori relate.

**Table 1: Comparing Perspectives:**

Partnership		Hononga: alliance; connection; joint; network; relationship Whanaungatanga: kinship; relationship
Stakeholders		Whanau: family; birth
Good Faith		Manaakitanga: benediction; homage; blessing; hospitality; providence
Governance		Rangatiratanga: dominion; freedom; liberty; ownership
Management		Kai Hautu: helmsman
Resources		Taonga: prized possession; treasure; commodity; property
Mandate		Mana: authority; autonomy; control; power; prestige
Social Entrepreneur		Kai Arahi: commander; guide; leader; pathfinder
Strategic Broker		Kai Mahi; Kai Takawaenga
Formal agreement		Ture: law; commandment. Whakaaetanga: agreement
Best Practice		Tikanga: culture; custom; ethic; etiquette
Risk management		Kaitiakitanga
Accountability		Utu: compensate;
Outcomes		Mahi: work. Puawai: to blossom
Strategic Direction		Moemoea: dream

## 1.4 Setting the Waitakere Scene

Waitakere City has many unique characteristics. The rugged west coast, the Waitakere Ranges and other landscape features contribute to the identity of the ‘Westie’, as does the rich history of immigration to the city by diverse cultures, and the Eco City Vision. The city is not without needs,

<sup>7</sup> Transcript 3

<sup>8</sup> Transcript 4

<sup>9</sup> Maori Focus Workshop held on 9 December, which brought together around 50 people to discuss Maori partnership issues in Waitakere.

whether in the area of social, health, employment or other sectors. These needs have been met through perhaps the most key of the City's identifying characteristics, that is it's communities.

Consideration of the Waitakere Community can not look past the numerous precedents set by local Maori. The Council has formal relationships with two iwi, Te Kawerau a Maki and Ngati Whatua. Hoani Waititi Marae, one of the first urban Marae in the country, has continually been at the forefront of Maori education, featuring strongly in the early days of Kohanga Reo and Kura Kaupapa Maori development. The proposed Whare Wananga will take Marae based education to its next natural level. Te Whanau o Waipareira are continually hailed as a leading Urban Maori Authority, and their claim to the Waitangi Tribunal (WAI 414) has set a significant precedent in the recognition of urban dwelling Maori in the delivery of Crown services and funding. Te Taumata Runanga has been a standing committee of the Council for many years, involving the community through key groups such as Iwi, Marae, the Maori Women's Welfare League and Te Whanau o Waipareira. It is one of the only Maori standing committees in the country. Kakariki Marae at Green Bay High School was the first school based Marae in New Zealand, and Ruamoko Marae is the only Marae for Maori Deaf in the world.

The drivers of the Maori community in Waitakere City are similar of those of Maori around the country, and are adequately summarised in the report, 'Maori Specific Outcomes and Indicators'<sup>10</sup>:

- Maori wellbeing
- Whanau wellbeing
- Culture and cultural identity
- Te Reo Maori
- The Maori asset base
- Tino rangatiratanga
- Kotahitanga
- Treaty settlements

The response of Maori in Waitakere, in the context of partnership, is considered in this report.

With so many achievements made after years of dedication by Maori to certain kaupapa, there is a wealth of experience within the community. In some ways this has made the preparation of this report easier. In others it provides more of a challenge to produce an analysis of issues that is useful or has relevance for a community is who so intent on moving forward and making things happen at the 'flax-roots'. Nevertheless the many people interviewed throughout the course of this project have given generously of their time, seeing the importance of reflecting on their own work and contributing to the collective wellbeing of people in Waitakere City.

## **2.0 RESEARCH METHODOLOGY**

### **2.1 Documentation of Partnerships**

A number of interviews were undertaken with a range of Maori partnerships in Waitakere. This process provided background information for this report and will also result in the production of a series of descriptive profiles about a range of local Waitakere partnerships, to be available on the website [www.lpg.org.nz](http://www.lpg.org.nz) by the end of June 2004.

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<sup>10</sup> Durie, M., Fitzgerald E., Kingi T.K., McKinley, S., Stevenson, B., *Maori Specific Outcomes and Indicators*, Te Putahi a Toi, 2002

## 2.2 Interviews

A series of interviews were held with representatives from a range of key organisations in Waitakere having a Maori dimension. These have included representatives from local government and central government departments, community groups, Marae, business, as well as health, education and social sectors. Most interviewees have been of Maori descent. Most interviews were tape recorded and transcribed, and some responses were in written form. Interview transcripts have been quoted throughout this report, but the identity of interviewees has been omitted for the purpose of confidentiality.

## 2.3 Shared Learning Groups

From September to November 2003, a series of Shared Learning Groups were convened by the Waitakere Research Team. They have had a number of themes:

- Workshop One: Mandates and Representation/Power and Powerlessness
- Workshop Two: Partnership Agreements/Strategic Brokers
- Workshop Three: Decentralisation in the Social Sector
- Workshop Four: Maori Focus Workshop

The initial three workshops were targeted at organisations with identified interest and expertise in the area of partnerships. A fourth workshop was also held with a specific focus on partnership issues of relevance to the Maori community. The workshop was well attended by Maori and non-Maori from a wide range of backgrounds. There was an interestingly high proportion of central government department representatives present.

Summary notes from all four workshop sessions are available at [www.lpg.org.nz](http://www.lpg.org.nz). Feedback from workshops has also informed this research.

### 3.0 RESULTS AND ANALYSIS

#### 3.1 Defining Partnership

The Merriam-Webster Dictionary defines partnership as:

*1: the state of being a partner : **PARTICIPATION***

*2a : a legal relation existing between two or more persons contractually associated as joint principals in a business b: the persons joined together in a partnership*

*3: a relationship resembling a legal partnership and usually involving close cooperation between parties having specified and joint rights and responsibilities<sup>11</sup>*

Essential components of a partnership would then seem to be:

- Participation by two or more partners
- A legal relationship defined by contract OR a relationship with joint rights and responsibilities
- Close cooperation towards shared objectives

This definition was supported by interviews. Some other points were made that help further this definition in the context of the Maori community, but do not necessarily agree with it:

- A partnership is not a contract. Contracts are often more like parent-child type relationship; partnership is more equal.
- A strong commitment to a shared kaupapa is required, and this kaupapa should not change. Instead the approach of partners should adapt to suit the kaupapa
- Relationship building is fundamental to a successful partnership. In fact, some advocate relationships above partnership:

*“Q. How would you define partnership?”*

*A. Well all I'm saying is that I see your questions, but with partnerships...there's no room for partnership. For any of us to move on progressively, in a more positive mode we need to build relationships. And that's what Maoridom is all about. Whanaungatanga is not partnerships, it's relationships. And when we talk whanaungatanga, that's the tikanga of whanaungatanga, it's relationships.”<sup>12</sup>*

An important finding of this research is that the definition of partnership by people in the community has a high degree of fluidity. The reason why this is important is that government departments or local authority business units for example, may have a specific, perhaps narrow definition of partnership that is sometimes loaded with political agendas or legislative limitation. This is an area of misunderstanding and conflict in relationships between community organisations and government departments.

*“It (Partnership) consists of equal mana, equality I suppose, with equal inputs and equal outcomes.”<sup>13</sup>*

*“Q. How would you define partnership?”*

*A. To embrace under the mantle of Whakawhanaungatanga. That is to care for, protect, guide, nurture and support when and wherever needed.”<sup>14</sup>*

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<sup>11</sup> Merriam-Webster Online Dictionary, [www.m-w.com](http://www.m-w.com)

<sup>12</sup> Transcript 18

<sup>13</sup> Transcript 2

<sup>14</sup> Transcript 4

*"That's another thing about partnerships, they don't actually have to be formal. You can just have a common goal. Well that's what I think."*<sup>15</sup>

*"Q. How would you define partnership?"*

*A. Kia ora. That's a bit of a hard question. In the last 163 years we have not become a partnership, (not) by any Treaty of Waitangi, (not) by any means. Maori and Pakeha have never been partners. The answer to that question is not a simple one."*<sup>16</sup>

*"I think we have an understanding, not so much a written thing, but more just an understanding of partnership with the Coalition, between the mana whenua/tangata whenua, and we also have an understanding between council. Nothing is in writing. I think it's just that type of understanding. And I also think we have an understanding with the community here. Even though we've said that it's going to happen, I suppose in a way that's a partnership. Though nothing is written down and signed by anybody."*<sup>17</sup>

Such a fluid definition means there is an inherent challenge in establishing a clear terms of reference in a community partnership. This challenge is potentially a problem for all participants, particularly in terms of creating unrealistic or unclear expectations.

*"For us, again, we can't force people to see the value of our involvement in certain projects. For example, we've got a big challenge in getting consultants to take on board our comments when it comes to resource consents. Usually they'll go only as far as legislation or local policies say they should. But most of the time even they are really unclear and open to interpretation. So, working in an environment where there are no clear parameters or terms of reference... that's challenging. But then, the RMA is still quite new and being defined as we go along. So I guess the answer to that lack of clarity is a bit of courage and a bit of leadership."*<sup>18</sup>

Attempting to define Maori concepts and include them in formal documents appears to be a path towards resolving this lack of parameters, although this can be risky:

*"I've just been doing a lit review. And part of that's been about the misuse and abuse of Maori terminology within government policy documents. And just how loosely they're banded around. And I mean it's all relevant alongside why the Treaty hasn't worked and what misinterpretation has gone down there. But it's rife throughout health documents, throughout justice documents, throughout Child Youth and Family. You know there's reference to whanau, hapu and iwi all the way through. And tuakana-teina (elder-younger) and whakama (shame) and utu (recompense) and those kinds of concepts. And they're taken right out of the Maori context. For example, talking about things like whakama within the justice system. And the people who have written about these concepts are all tuturu i roto i te reo (fluent speakers). And they're tohunga (experts) in their own right, and I respect each and every one of them. My fear is that we're continuing to translate and interpret in order to plop it in the box of government policy."*<sup>19</sup>

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<sup>15</sup> Transcript 7

<sup>16</sup> Transcript 8

<sup>17</sup> Transcript 11

<sup>18</sup> Transcript 16

<sup>19</sup> Transcript 9

*"Terminology is important, if they are to be written with a true sense of doing things together then it needs to be a language everyone understands. Maori words are now being written into policy documents but there is not a shared understanding of what those words mean."*<sup>20</sup>

*"When the mainstream and the Maori organisations get together and talk about it. But don't come and make one workshop after another and take our Maori language and tikanga and take it away, it won't be any bloody good. That's been happening."*<sup>21</sup>

Another temptation in establishing clear parameters of partnership with Maori, particularly one with social objectives, is to assign measures to certain 'cultural indicators'. Whilst this has approach has potential, it also has risks, for example in terms of intellectual property and cultural appropriateness. Some activities may be difficult to measure conventionally, so consideration should be given to the use of Maori specific measures:

*"So in respect of partnerships, I think that sometimes there's a huge distance between the decision makers, policy makers, and the field workers. And the field workers are actually the ones who bring life experience and perhaps years and years of field experience in working with communities. And whether there's a huge distance between that educating at that other level, that this is a valid practice and that there are measurable outcomes but they're not going to be immediate."*<sup>22</sup>

Another strong theme, though not universal, in the responses of Maori organisations was that partnership should involve an element of *whakawhanaungatanga*. This raises again the question of the place of tikanga within bi-cultural or multi-cultural partnerships. So a key question is, does a successful partnership with Maori necessarily take into account tikanga Maori? For many, but not all Maori organisations, the answer would be yes, as concluded from numerous statements to that effect throughout the interview process. Perhaps there is also a degree of fluidity required from Maori here though, as is positively demonstrated by Te Whanau o Waipareira:

*"Q. Is there a big difference between partnerships within a community initiative as compared to a financial one?"*

*A. No. There are just different rules that apply. Financial partnerships are just that. Community partnerships are about pooling all of our resources, for a common community outcome. A financial partnership for us at Waipareira is, firstly is there is a return on your investment, secondly for our people it is employment for the people that we represent... Also, there is partnership in terms of doing things for the common good of Maori..."*

*Q. Probe: what do you see as the differences in the way that you approach partnership as a Maori organisation in comparison with the way that other organisations might approach it?"*

*A. Probably nothing. What is really unique is the relationship like we had with Westland. That was only unique in that we had a Maori organisation that teamed up with a for profit organisation. I think we had a good relationship because both partners saw progress as mutually beneficial. However, in most cases partnerships are due to convenience and mutual benefit."*<sup>23</sup>

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<sup>20</sup> Comments from 'Partnership Agreements vs. Contracts' workshop, Maori Focus Hui, 9-12-03

<sup>21</sup> Transcript 8

<sup>22</sup> Transcript 9

<sup>23</sup> Transcript 15

At the very least, we must conclude that successful partnership with Maori must give consideration to the place of tikanga. In order to address the associated complexities then, Maori groups should be given an opportunity to define this for themselves. This approach would sit well with a strong drive for Maori organisations to preserve their mana, rangatiratanga and their unique identity as Maori. Practically this could mean that Maori:

- Firstly determine whether tikanga has a role in creating successful outcomes for a particular partnership
- Establish their own method of defining and measuring what that might mean for the partnership, including any formal documentation such as contracts, plans, policy
- Design a process for establishing understanding and awareness of the role of tikanga by all partners
- Negotiate the proposed implementation of tikanga with all partners
- Report to all partners against agreed measures

A key risk to creating meaningful partnerships with Maori though, is to discount the essential relationship building component. This can be seen as the glue that holds a partnership together, and prevents:

- Documentation being seen as meaningless
- Gaps arising between strategic direction and implementation, or between decision makers and field workers, for example
- Undervaluing of immeasurable outcomes
- Negative perceptions such as lack of equal status or 'shifting of goalposts'

Relationship building does require an investment of time and resources by all partners, but its value should not be underestimated. It should be approached strategically but with goodwill.

### 3.2 Mana Whenua

The role of Mana Whenua in the consideration of partnerships from a Maori perspective is important. One reason for this is that Mana Whenua, who by definition operate from within their customary boundaries, have intact tribal social structures. Though these structures are by no means the 'be all and end all' of Maori organisation, they exercise legitimate authority on behalf of whanau, hapu and iwi, the essential components of traditional Maori society. Maori maintain that their culture, values and practices are valid in New Zealand Society as a whole, but these values can not be seen in isolation from Maori social structures. Therefore, in order to learn how partnerships can be undertaken in our wider society with respect to Maori culture, values and practices, we must understand the Maori social structure. This brings us back to the original point, that tribal structures are the most intact Maori social structure.

Understanding tribal structures is a key factor in successfully developing relationships with Mana Whenua groups. For example, many iwi have both traditional and contemporary organisational structures, which interrelate to varying degrees. An observation of tikanga and kawa is maintained throughout the tribal structure. Traditional structures, such as the *pae pae* or *taumata* are important platforms to discuss issues affecting the people. The views of *kaumatua* and *kuia* are honoured in decision making processes through such platforms, and others such as kaumatua councils or kaumatua representation on executive boards. Such practices are not unique to Mana Whenua groups. Though understanding the nature of Mana Whenua groups need not be a prerequisite to potential partners engaging with them, it should at least be an objective that is invested in. This is the relationship aspect of partnership, which should be entered in the spirit of manaakitanga and whanaungatanga.

Maori have a collectivistic culture. Therefore partnerships with tribal organisations must consider impacts on wider stakeholders, i.e. whanau, and the role they will play in the success or otherwise of that partnership.

*"Q. So do the benefits of the financial partnerships that you have feed back into your more socially focussed partnerships?"*

*A. Yes, definitely. Westland is the one that is about to really feed back. We have been involved in that for about five or six years and only had about one or two dividends. They are fed straight back into the whanau."<sup>24</sup>*

*"Our main stakeholders are the members of the iwi of course. Beyond them I guess you could say everyone living within our rohe is a stakeholder, because they stand to benefit from our success. For example, the better we are able to act as kaitiaki, the better our natural resources will be preserved for future generations. That's just one example. Apart from that, maybe the TLA's in the Auckland Region, and our neighbouring iwi, and those that we have enduring customary relationships with."<sup>25</sup>*

Consultation is therefore important, though the process and extent of consultation should be guided by the decision making body on behalf of the tribal organisation. Nevertheless, consultation is key and requires resources, such as:

- Catering expenses for hui
- Koha for running costs
- Presentation expenses, like equipment and materials
- Effective communication strategy
- Skilled people on both sides of the partnerships
- Travel

Where consultation is advisable, there should be an expectation that some contribution be made by both partners towards resourcing it, either monetarily or in kind. It is also advisable for tribal organisations to have a clear communication strategy with their whanau, whether this is formalised or not. Utilisation of such strategies also merits consideration in terms of intellectual property. Such tools can be used for enhancing the outputs of partnering organisations, and therefore have a value.

It should be anticipated that real consultation may involve conflict, especially since its main aim for Maori is to negotiate power relationships or to discuss practical benefits of a partnership for whanau. A situation of conflict in relation to real issues is however preferable than deferring to the 'ticking the box' style of consultation, which causes Maori no end of frustration.

*"Q. And are they (consultants) starting to change their practices on account of your input?"*

*A. Yeah it does. I think once people get past their own internal resistances, they actually see the benefits of that collaboration and consultation. I think its getting that collaboration, which is really important ay. People not only consult you, and get you to write your advice to them and they choose to take it or not. When they actually take on board that advice, it's actually more enriching, for me personally, professionally, and for the environment. It becomes more of a win win situation."*

*"Part of Waipareira's approach is "by Maori, for all", which means a huge mind shift. It's about taking responsibility, moving from victim mode to a position of power. And the thinking requires, "I'm going to get on with it, just give me the resources". It's not about consultation but negotiation. We don't want government to come and commit but to come and negotiate about partnership. We have extensive experience of interacting with non-Maori structures, understanding of issues, the frustration facing*

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<sup>24</sup> Transcript 15

<sup>25</sup> Transcript 16

*people trying to get resource support. We continue to allow ourselves to be consulted. We need to stop, and negotiate.*<sup>26</sup>

It is important for organisations partnering Mana Whenua groups to understand that modern partnerships operate parallel to genealogical links and customary relationships. Inter-tribal relationships have for centuries been discussed on Marae and in Wananga. But now such discussions often take place in board rooms and yield formal agreements for joint ventures. Conversely, the Marae is an important forum for discussing economic, environmental or political issues affecting the people, as well as for recounting ancient genealogical links.

In the context of Waitakere City two Mana Whenua groups are acknowledged, Te Kawerau a Maki and Ngati Whatua. For these two iwi, as with many others around Aotearoa, the development of partnerships has had two key foci:

- Partnerships with the Crown: This is mostly around resolution of Treaty of Waitangi grievances, and provision of central government services such as health and social services to iwi members. This relationship tends to be at a central government level.
- Partnerships with Local Government: This relationship is based around the Resource Management Act, which recognises the important role of Tangata Whenua as kaitiaki. The act also recognises the significance of the Treaty of Waitangi.

*“Our most significant partnership though is with Waitakere City Council. That would also be the one that most fits that definition of partnership I talked about, and that’s really because right at the top, with Mayor Bob, there is a recognition of our mana in a deep way. And that flows right through to council officers, and then on to Council policies and projects. In turn I believe we contribute a lot to the Council’s integrity and making the way they do things uniquely Waitakere”*<sup>27</sup>

In Waitakere City there has been strong leadership by the Council to develop a partnership with Mana Whenua. This exists in the form of Memorandums of Understanding, which are the basis for work programmes reviewed annually. Different relationships exist between the Council and each iwi to recognise the unique nature of their relationship within Waitakere City.

The experience of each iwi in developing relationships with various local authorities across their tribal districts varies according to the climate of each organisation. Precedents set by Councils around the country, amongst which Waitakere City Council is recognised as a leading light, are encouraging other Councils to have a more consistent approach to partnering Mana Whenua. Political unwillingness however would appear to be the main obstacle to forming or deepening these partnerships, caused partly by public opinion, partly by not having a clear idea of what resources will be required, and partly by not having a clear idea of the nature and extent of the partnership sought by Mana Whenua. Proven solutions to addressing these concerns are:

- Continual advocacy by Mana Whenua
- Rangatira to rangatira approach
- Internal advocacy by key personnel within Councils
- Proven capacity by Mana Whenua to deal with resource management issues in a professional manner
- Political willingness and commitment to pursuing a relationship
- Positive profiling of Mana Whenua within the wider community
- Internal training and public education regarding the role of Mana Whenua

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<sup>26</sup> Comments from Community Engagement and Consultation Processes Workshop, Maori Focus Hui, 9-12-03

<sup>27</sup> Transcript 16

*"The main risk for us is that after three years the Council changes, we get a new Mayor and a new direction, and suddenly tangata whenua don't feature in the Council's vision. I think it would take something major for that to happen, because most of the longstanding councillors have a good understanding of our issues, and so do key staff throughout the organisation. But it needs to go a bit deeper than that. You know, councils come and go, and so do staff, but we will always be tangata whenua. Another risk for us is in public opinion. It's a minor one really, but a bit of bad press can really damage things. It can shift the emphasis to minor issues, and also it can mean we have to focus more on reporting, accountability and transparency and all that sort of carry on rather than focus on the task at hand. And that task is kaitiakitanga, it's developing our iwi, and preserving our identity. Sure, ticking the boxes is part of running any organisation these days, but our resources are too stretched to waste too much time on that."<sup>28</sup>*

*"Public opinion is not the only one. It's critical on its own and it's a tool, but it can be a knife. When I say a tool, it can be something to measure against. When I say a knife, it can be that too, like a stab in the back... I think it needs to be tested and measured, so therefore you have reviews along the way. But that could be seen as an interfering aspect as well, but really it's a tool. It's a tool to manage integrity, it's a tool to manage that the processes are authentic, both ways. I think those tools of the trade are required to keep agreements robust, that can sort of withstand public scrutiny, and also in terms of its own governance role."<sup>29</sup>*

Nowadays, the traditional tribal structure must be seen as part of a continuum of an evolving Maori society. To this end, an important issue facing Maori in urban areas is the relationship between Mana Whenua and Urban Maori authorities. Headway has been made in Waitakere City by Te Runanga o Ngati Whatua and Te Whanau o Waipareira in this regard, with the recent signing of a Memorandum of Understanding between the two organisations. This is a significant agreement that has taken many years of discussion and negotiation. One of the most interesting clauses of this agreement states:

*"In their engagements with the Crown, the Runanga shall adopt an inclusive approach by engaging Waipareira at all levels and across all sectors in delivery to all Maori living within the prescribed area"<sup>30</sup>.*

Perhaps whilst government is devolving some of its services to local organisations, Iwi are also recognising the need to devolve some of their responsibilities, in this case to a proven organisation with a clear Maori kaupapa, in order to best fulfil their manaakitanga responsibilities. However, whilst the tribal structure is continually evolving, it will remain a defining feature of Maori identity.

### 3.3 Treaty of Waitangi

In respect of incorporating the Treaty of Waitangi into partnerships, opinions vary greatly. Some individuals think that the Treaty is part and parcel of any partnership in a New Zealand context:

*"Q. Does the Treaty of Waitangi have a role in your partnership?  
A. Certainly. Yes. All the time. It depends on the situation. In the work place it should have, but there's a lot of times where it doesn't happen. Kei te pai tena, but it's good*

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<sup>28</sup> Transcript 16

<sup>29</sup> Transcript 17

<sup>30</sup> Memorandum of Agreement dated 12<sup>th</sup> September 2003, between Te Runanga o Ngati Whatua and Te Whanau o Waipareira Trust, Te Whanau o Waipareira Trust Annual Report 2003

*for us to make them aware that it's there. Some of them want to be there. And others, well they can't help it because that's the kaupapa set by the kawana (government) anyhow. So they have to acknowledge that side of the Treaty. And same with the local government. But we can count the number of people that adhere to it on the one hand. And all the rest are still tauwi orientated. I'm the boss, and we're the boss, and anything Maori orientated is useless. They still have that mentality.*<sup>31</sup>

*"Q. Does the Treaty of Waitangi have a role in your partnership?*

*A. Absolutely, this is so fundamental to any partnership, particularly those receiving funds from the Crown. In RAP this has posed a huge issue for non Maori to grapple with and to some extent Council workers responsible for the RAP project. There is a huge denial that this is important. This is so naïve.*<sup>32</sup>

Others would argue that the Treaty is only applicable in very specific circumstances of partnership, particularly in the area of Crown contracts:

*"Q. Does the Treaty of Waitangi have a role in your partnership?*

*A. None of the partnership arrangements that we have were driven by the Treaty. The only one would have been Hapai (Maori health organisation) because they are urban and Treaty driven i.e. that was the catalyst from the perspective of the Ministry of Health. It is more the other parties that are Treaty driven than we are, for example, the tertiary institutions probably see our relationships as advantageous. We really haven't got much power in terms of the Treaty so for us it is more about our ability to contribute to a relationship.*<sup>33</sup>

However, opinion is one thing, and organisational approach is another. The way that institutions approach the Treaty has developed in leaps and bounds, with Treaty training workshops commonplace. But why are measures such as Treaty policies, interview questions and job description requisites often perceived by Maori as tokenistic? In addition, many non-Maori organisations must include Treaty references as a matter of compliance with certain legislation. As well as the potential for tokenism, a sense of resentment of the need to comply can arise, rather than the inherent value of the Treaty being appreciated.

"Certainly, relations of power within a partnership framework are central in determining the real nature of the partnership"<sup>34</sup>. Treaty-based partnerships have the potential to be able to address power relationships, but legislation provides a relatively fixed range of options. For example, Waitakere City Council is currently considering options for Maori representation at Council level, in association with Te Taumata Runanga. However, the Local Government Act requires a clear process for election of such representatives. Democratic process is somewhat at odds with Maori structures of representation, where the leadership role is often hereditary, even today.

A key question in considering the implications of working towards an equal power relationship is that of resource allocation. Given that partners by definition share a common goal, perhaps resourcing is merely a means to an end. Maori maintain that their sovereignty and right to self-determination were never ceded by signing the Treaty. For Maori, creating power balance then is less about resource allocation than it is about ensuring that the obstacles to self-direction are removed. When that is a common goal, then resource allocation or non-monetary means of support should fall in place correspondingly.

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<sup>31</sup> Transcript 5

<sup>32</sup> Transcript 6

<sup>33</sup> Transcript 15

<sup>34</sup> McIntosh, T., *Kanohi ki te kanohi: Face to face, Local government and Maori*, University of Auckland

Power sharing is a necessary ingredient for meaningful Treaty-based partnerships, or at least the commitment towards it. However, power sharing must be complimented by a seamless integration of Maori and non-Maori decision making structures and processes i.e. allowing Maori structures to transform non-Maori structures similarly to the way that Maori structures have adapted to suit the majority. There are precedents now within Crown agencies and others in terms of transforming conventional non-Maori processes to encompass Maori practices, values and cultural beliefs. For example, the 'Tikanga: Recommended Best Practice Policy' of the Auckland District Health Board states:

*"It (the policy) aims to practically contribute to providing services that are responsive to Maori rights/rites, needs and interests. It is expected that the implementation of this policy will contribute to Maori health gain. The policy is founded on Maori concepts, views of heath, tikanga (Maori values/practices) and Te Tiriti o Waitangi."<sup>35</sup>*

Often in community partnerships there may be no formal Treaty partnership of any sort. In this case organisations, in not knowing how they should implement the Treaty, look to Maori organisations, Maori advisors, or advisory groups such as Te Taumata Runanga for advice. Whilst Maori should be prepared to oblige requests for advice, their partners should reciprocate by giving appropriate acknowledgement. This might be in the form of compensation, or merely by implementing the recommendations Maori offer.

Engaging in a Treaty partnership is rarely seen by Maori or non-Maori as an initial step in the partnering process. If it were, we might end up in a situation where there were many different versions of a Treaty partnership, and hence a wide variety of expectations and interpretations. Perhaps then, what is needed is a localised Treaty partnership template that establishes a consistent standard of best practice in respect of Treaty partnerships. This idea is discussed further in section 4.0.

When considering the role of the Treaty in partnerships, it is useful to distinguish between three generic partnership types. These types have been coined for the purpose of illustrating key differences in the way Treaty Partnerships are approached:

- i) Treaty Based Partnership:
- ii) Treaty Influenced Partnership
- iii) Treaty Referenced Partnership

### **Treaty Based Partnership**

This is the capital 'P' partnership between Maori (Hapu) and the Crown. It is applicable to relationships between Maori organisations, particularly Iwi and Hapu structures, and Crown agencies or central government departments. The scope of this type of partnership has been widened in recent times due to the recommendations from WAI 414, amendments to the Local Government Act (2002), and the introduction of legislation with Treaty components such as the Resource Management Act.

*"The claim (WAI 414) is essentially about fairness, due process and equality of opportunity. It is about our right as a pan-tribal whānau in the urban area to be*

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<sup>35</sup> He Kamaka Oranga – Maori Health, *Tikanga: Recommended Best Practice Policy*, Auckland District Health Board

*acknowledged as a Treaty partner and our right as urban Māori to organise ourselves in accordance with our own tikanga to address our own problems our way.*<sup>36</sup>

*“In order to recognise and respect the Crown's responsibility to take appropriate account of the principles of the Treaty of Waitangi and to maintain and improve opportunities for Maori to contribute to local government decision-making processes, Parts 2 and 6 provide principles and requirements for local authorities that are intended to facilitate participation by Maori in local authority decision-making processes.”*<sup>37</sup>

In most cases the Treaty based partnership has a legislative framework. However, this is not a necessity. For example, Waitakere City Council has long regarded their relationship with the Maori community as Treaty based. It will be interesting to observe how this approach develops now there is a clearer legislative onus on Local Authorities in respect of the Treaty. Though there are no limitations on any organisations forming a Treaty based partnership, the expectations held by Maori of such a relationship are high. Over the past century Maori have, by necessity, become proficient at utilising Treaty clauses as these are often the only recourse for recognition of their status as Tangata Whenua. So while Maori have a clear idea of what they expect of a Treaty based partnership, their partners, who are still coming to understand the relevance of the Treaty, may not.

*“This is particularly the case when Maori are a minority in governance bodies. In such a context Maori are often continually explaining and educating other members of the governance body about what tino rangatiratanga means. This is energy draining and depletes ability to do Mahi (work). And even when treaty training is organised for other members of governance bodies they don't actually go!...Nevertheless the Treaty can be central for achieving organisational change eg. Within the Police where top down driven changes have produced important organisational shifts”*<sup>38</sup>

## **Treaty Influenced Partnership**

This is a common approach in situations where there is no legislative backdrop for Treaty partnership, but where it is commonly recognised that the Treaty has a role. For example, the relationship between schools and the Maori community is often regarded as being guided but not prescribed by the Treaty. This partnership has the opportunity to be formalised to an extent through the medium of the school-based Marae, Whanau groups, and Maori Community Board of Trustees Members. There are at least four school Marae in Waitakere City, used to varying extents as a platform for engaging the Maori community, particularly whanau of students. The Kelston Deaf Education Centre Marae, Ruamoko, has been a platform for Maori Deaf to form an incorporated society, and they are now considering forming a Memorandum of Understanding with the Board of Trustees. An interesting debate for the Society has been whether or not to formalise an essentially tikanga based relationship with the School.

The Treaty influenced partnership can waver between being a Treaty Based partnership and a Treaty Referenced Partnership. A move towards being a Treaty Based partnership should be encouraged, as this is more enduring and requires a greater extent of commitment. Such a move should be carefully considered and thoroughly discussed.

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<sup>36</sup> John Tamihere, Te Whanau o Waipareira Report Summary, WAI 414, <http://www.waitangi-tribunal.govt.nz/reports/northislandnorth/wai414/default.asp>

<sup>37</sup> Local Government Act 2002, Part 1, Section 4: Treaty of Waitangi

<sup>38</sup> Comments from Governance and Operations Workshop, Maori Focus Hui, 3-12-03

## Treaty Referenced Partnership

This is perhaps the least explorative use of the Treaty within a partnership, with any Treaty components often having no significant implication in the relationship, i.e. there is no resultant commitment to any action in relation to issues like the decision making role of Maori. This may be an appropriate level of recognition in some relationships, but more often is a result of not having a sufficient understanding of the reasons for acknowledging the Treaty and how it relates to the partnership in question. An example, though outside the topic of partnerships, is that the NZQA accreditation process requires reference to the Treaty of Waitangi by applicants. Education establishments, such as English as a Second Language courses, are often run by foreigners who have little understanding of the Treaty, if any. There is no readily available process for such organisations to seek guidance and support, and the result is a tokenistic Treaty reference, by default. Though often perceived as a token gesture, Treaty references in a partnership provide at least some recognition of its relevance, and can be a platform for developing more meaningful relationships with Maori.

The Treaty is an agreement between Hapu and the Crown. As such, the responsibility for bearing its responsibilities fall on those partners. Because all Maori are genealogically connected to hapu, and most identify with one or a number of hapu, the Treaty has ramifications at a personal level. However, the Crown does not share such a close affiliation with its subjects, hence the Treaty is not generally perceived as having significant personal ramifications for non-Maori. In a generalised sense, perhaps this is a basis for Maori frustration and non-Maori apathy in relation to the Treaty. Perhaps also, in identifying this cultural difference we have an opportunity to improve the effectiveness of Treaty based partnerships. Education around the Treaty and about Maori culture in general has already done much towards this, but can only open doors. Such professional development is also frequently directed at 'frontline' or 'flax roots' personnel, with a management or director level equivalent lacking. Policy is another tier of an integrated approach towards meaningful Treaty based partnership, with such tools becoming gradually more refined and practicable. As organisations slowly build their understanding of Treaty issues, implementation of these policies occurs with less resistance and more as a matter of course. So what is the next step and where are we heading towards?

Treaty based partnership can not be approached by either partner in a dependant way. To thrive independently is the objective of most Maori organisations.

*"Q. In saying that then, what are the visions or goals of your own organisation?*

*A. We're working on that. I'm certainly no authority on stating what our visions and goals are. Mine personally is to fulfil those statutory obligations. It's about upholding our rangatiratanga and mana whenua within our rohe. And that says it all really."<sup>39</sup>*

*"It is a partnership based on equality, complimentary working relationships that recognises the strengths and weaknesses of each contributing organisation but builds upon the potential of the collective. The partnership functions within a Treaty framework that recognises the role, contribution, commitment and value of each partner & gives recognition and rise to Tino Rangatiratanga."<sup>40</sup>*

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<sup>39</sup> Transcript 3

<sup>40</sup> Transcript 4

*"Our intention as an iwi is to work towards being self sufficient, for example, having our own Marae, providing employment for our people etc."*<sup>41</sup>

Capacity building may be an aspect of a Treaty based partnership, but is merely a means to an end of restoring power balance. But how do we define power balance? Is it 50/50? The majority opinion is bound to differ. What we can say for sure is that there is currently an imbalance, from the perspective of Maori. What we can also say is that an indicator of balance will be the seamless integration of Maori structures, processes and values into Pakeha organisations. Implicit here is that Maori will retain control of their own structures.

*"Q. Many children, families and neighbourhoods have quite complex problems, related to wider poverty or social issues, some of which fit easily within an organisation/partnership's service provision, and others which don't. If your organisation could do more to help some of these children/families/neighbourhoods, what would you do? What would you need to do it?"*

*A. ... I asked this very question when I made the decision to join the League, what can this organisation do for our children and whanau, including our men. I realised pretty quickly that there are huge hoops to jump thru before I could see what these are, which again is no comfort to the whanau. Whether we recognise it or not, politics and the power's that be, including the bureaucracy have a huge monopoly over the social and economic outcomes."*<sup>42</sup>

*"So I guess what the government need to do is listen to us more. Isn't that a major part of partnership, communication? They also need to relinquish power, i.e. decision making, resources etc. to Maori. Sure there need to be bureaucracies in place, but let them be Maori directed and controlled. Let's get over this whole fear of separatism some people have. If that's what Maori wanted, would we have signed the Treaty?"*<sup>43</sup>

Were there to be a balance of power between Maori and Pakeha, and Maori possessed complete Rangatiratanga, Treaty based partnerships could be the foundation for enhancing us as a nation. But restoration of power balance has potential to be a controversial issue, as demonstrated by the foreshore and seabed debate and others like it over the decades. We must as a nation realise however, there is no way around this issue but for the perpetual disempowerment of Maori and deterioration of their identity. We must also recognise that this is a complex issue that will take time to resolve, and is one that arises every time Maori and Pakeha attempt to engage in partnership.

So what can Pakeha organisations do in the meantime?

- Continue to implement Treaty and Tikanga training
- Continue to refine Treaty and Tikanga policies and work on their implementation
- Employ Maori in senior management positions
- Develop and implement a strategy for consulting with Maori
- Develop relationships and networks within the Maori community
- And importantly, openly discuss the issue of power distribution within appropriate frameworks
- When funding is unable to be committed to developing a Treaty partnership, demonstrate alternative forms of reciprocity

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<sup>41</sup> Transcript 16

<sup>42</sup> Transcript 6

<sup>43</sup> Transcript 16

And what can Maori organisations do?

- Build robust governance and management systems
- Maintain high levels of professionalism
- Ensure that all people involved in delivery of partnership outcomes are adequately trained
- Seek to educate non-Maori organisations in a constructive manner about how the Treaty can influence partnerships
- Have sensitivity to the position of non-Maori partners regarding their awareness of Maori issues:

*"The other part of that is not going in with too strong a Maori... not going in too strong or too heavy from a Maori kaupapa. Because that frightens them off. When you do a presentation to them, doing my staunch thing. And all my audience, their heads are looking out the window. And here I am trying to preach my kaupapa... Getting them to understand what our kaupapa is, and then the relationship is formed from there... What it has allowed is a bit more understanding from our Pakeha partner of kaupapa Maori perspectives to health. And at the end of the day, it's trying to get them to understand and feel comfortable with Maori perspectives to health, and get them to understand and appreciate what Maori needs are, and what Maori aspirations are for their tamariki in their schools."*<sup>44</sup>

## **A Local Model for Treaty Partnerships**

Rather than a static point of interaction between Maori and the Crown, the Treaty should be regarded as an amorphous feature of our national identity, possessed of its own mauri (life force). Often in community partnerships there may be no formal Treaty partnership of any sort. In this case organisations, in not knowing how they should implement the Treaty, look to Maori organisations, Maori advisors, or advisory groups such as Te Taumata Runanga. Engaging in a Treaty partnership is rarely seen by Maori or non-Maori as an initial step in the partnering process. If it were, we might end up in a situation where there were many different versions of a Treaty partnership, and hence a wide variety of expectations and interpretations.

Perhaps what is needed then is a localised Treaty partnership template. This could have a section of broad principles, as well as more specific expectations for certain sectors, such as government agencies, local governments, community sector organisations, businesses, Maori organisations etc. and even individuals. It is important that the development of such a template be led by the community. By 'buying in' to such an agreement an organisation does not necessarily ascribe themselves to a partnership with any particular partner. Instead they agree to a certain ethos, a consistent approach to the Treaty that is defined by the community. This would not make Treaty clauses to partnership agreements, and the like, redundant. In fact, a 'collective agreement' would set a basis for strengthening such specific agreements and making them more meaningful. As a voluntary commitment, this might negate any resentment of having a Treaty compliance regime imposed. Any organisation could subscribe to such an agreement, but along with that commitment would be an expectation to:

- Develop policies and procedures within that organisation that define how the Treaty is acknowledged
- Plan reasonable short term and long term measurable goals, which are reviewed by a panel selected from other subscribers
- Commit resource in cash or kind (for example through staff time, volunteer time, use of facilities etc.)

In return, each organisation would receive:

- Treaty training to a consistent regional standard

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<sup>44</sup> Transcript 2

- Assurance that Treaty obligations have been identified, or at least a process towards establishing/negotiating those has been put in train
- A consistent regional standard of best practice

Individuals will receive the opportunity to be involved in Treaty events and training workshops.

It would be important that:

- Like the actual Treaty, such a partnership agreement is living and is able to evolve, perhaps to a greater degree than the parent document
- That the entire community has an opportunity to contribute to the core part of the document, which will require a major and ongoing consultation process
- That the document is held by a central body (potentially aligned with the Council) who has the responsibility of maintaining agreed standards
- The document does not in any way diminish or undermine the rights of mana whenua

Such an approach is more consistent with the Maori experience of the Treaty as pervading their relationships with Pakeha and other cultures. An important question is who will act as the *kaitiaki* or guardian of such a document. Certainly Mana Whenua should have some role, and perhaps Local Government should have a key role in terms of coordination.

### 3.4 Strategic Brokerage

#### Strategic Brokers

Strategic brokers and coordinators roles tend to be very fluid. They endeavour to align organisations for a common purpose, where these organisations themselves may be at odds, internally unstable, or of limited resources. Thus the task of the strategic broker is inherently fraught with risk and complexity. The role of the strategic broker in a Maori context can be even more complex, and involves different kinds of risk.

It is difficult to characterise the Maori strategic broker. They may range from rangatahi to kaumatua. Rangatahi in this role tend to be nurtured until they are capable of bearing its responsibilities. Kaumatua, as they possess significant mana, have an instrumental role as strategic brokers. *Wahine Maori* have a significant brokerage role, turning the often verbose words of their *tane* into practical realities.

*"The men have woken up to the fact that they cannot hide behind non Maori political institutions from the voice of Maori women, they should have realised this sooner, given the significant role and relationship Maori women have on the marae. The voice of Maori women is a force to be reckoned with, and that whilst the political institutions have been dominated primarily with men, it was only ever about timing when Maori women would rise and be taken seriously."*<sup>45</sup>

Certain broad characteristics of a Maori strategic broker can be identified. It must be acknowledged though that these characterisations tend to be fluid. The following terms do not refer to specific job-titles or roles, but are employed in this instance to give an appreciation of strategic brokerage from a Maori perspective.

**Kaumatua:** Elders have an important role in the strategic direction of Maori groups. They are the guardians of traditional knowledge and their experienced counsel allows Maori to proceed with

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<sup>45</sup> Transcript 6

confidence. By maintaining tikanga, not only do they preserve the cultural integrity of an organisation, they give mana to the actions of that organisation.

*"With other schools we're having to try and get in contact with kaumatua, kuia, and try and raise the awareness through our kaumatua and kuia."<sup>46</sup>*

**Rangatira:** In a traditional sense this is a hereditary title, but is now used commonly to describe a leader. Meaning literally to 'weave the people', Rangatira are key as strategic brokers. In a tribal structure they either have the mandate or are able to secure the mandate of stakeholders, and so speak for the people or exercise Rangatiratanga on their behalf. Having this mana, they are able to open doors not readily accessible to all.

*"...within the Maori Women's Welfare League we have sought to have a meaningful engagement with the Ministry of Women's Affairs, to date they involve us at a RANGATIRA to RANGATIRA level."<sup>47</sup>*

**Kai Hautu:** traditionally, the captain of a waka, but a term often used for the Chief Executive of a Maori organisation. Perhaps a useful distinction to make between the kai hautu and the rangatira is the difference between having an operational and governance role respectively. The kai hautu has a focus on implementation, on following a direction to meet a certain outcome, but has a leadership role nonetheless.

**Kai Arahi:** This is a more generic term meaning to lead or guide. The kai arahi has an appreciation of the needs of the people and a commitment towards meeting them. Again they are focussed towards implementation, but are renowned for innovation.

**Kai Takawaenga:** literally meaning 'one who walks amidst', is a modern term for the Maori liaison who works within a non-Maori organisation. They bring a Maori perspective, knowledge of appropriate processes and Maori networks, all of which are valuable to their employer. Though their role does not fall within the traditional social framework, Kai takawaenga often have a critical role in the partnering process, ensuring that a partnership is approached with integrity by all participants. Kai takawaenga however, rarely have sufficient mandate to be able to engage in partnerships on behalf of their organisations.

**Kai Mahi:** these are the workers who are responsible for implementing the objectives of a partnership. In a Maori social structure, they are often also stakeholders in that organisation. For example, they may vote for Trustees or be consulted as part of a whanau affiliated to a marae, hapu or iwi.

An underlying purpose of this exercise is to demonstrate the difficulty in defining who has a strategic brokerage role in a Maori sense. This can be clarified in a formal sense via job descriptions, but the roles of rangatira and kai arahi can not be encompassed by such documents, nor should they be. Perhaps then it is useful to consider strategic brokerage from a holistic perspective, influenced by groups of people rather than individual brokers. Practical implications of this are greater recognition of the need for Maori organisations to consult internally, the need for Maori organisations to have clear mandating processes in place, and the need for their partners to be explicit about their own mandating processes with Maori.

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<sup>46</sup> Transcript 2

<sup>47</sup> Transcript 6

It is the experience of many Maori working in large organisations, particularly in local or central government, that they must balance their work commitments with an obligation on a personal level to be responsive to the Maori community. This is so even when their job description may make no reference to such a responsibility:

*“And it was all those kinds of red tape. And you couldn’t be bothered with all of that. And you ended up taking time off and just going in your own time (to attend hui), in your own vehicle etc. But in fact it was part of hapu development, part of whanau development, was part of community development. It’s just not in my work patch, it’s actually back home. So for me it’s more beneficial, but for the Department... ‘oh what are we getting out of it?’ And if we’re not going to get anything out of it, then you go and take your leave but don’t take it up on our time. So that’s what I mean by those internal conflicts with ‘be good community developers and be good Maoris while you’re doing that, and build really good relationships with your communities. But make sure you’re watching our resources and how you use them.’ And I mean, any department it’s open for abuse ay. And there have been occasions where people have abused those privileges and spoilt it for the rest of us. So if you’re going to write these policies that are all inclusive of that kind of development, then you actually have to work alongside non-Maori in the organisation to educate them about what that might mean. And it might mean that we take a car from here to go to a tangi up north of whoever. And we pitch in and go up on the one car. Those kinds of things.”<sup>48</sup>*

Such compromising situations can be an indicator that there is no clear process for engaging with Maori, or that Maori are uncomfortable using conventional channels. Though this is not directly an issue of strategic brokerage, it remains that opportunities to engage with Maori in order to improve service delivery are being lost. In these situations, the Maori staff in question should be supported and involved in strategising a response to this opportunity. That this situation is identifiable also assumes that some measure is in place to gauge responsiveness to the Maori community. Such measures can be designed with a mixture of advice from staff, Maori professionals working in similar fields, and the community.

Where one’s job description does include a responsibility to engage with Maori, further risks are involved. One area of risk is to the individual’s mana. For example, the failure of an organisation to observe tikanga in an appropriate manner can damage the mana of the *kaitakawaenga* (Maori Liaison), as can the problem of ‘over-promising, under-delivering’.

A key factor to the effectiveness of a Maori strategic broker is their mana; the fact that they have acquired mana through work in the community, their ability to maintain their mana in challenging situations, and their capacity to exercise this mana for the benefit of the people.

*“Because I think that the face of the department is the field workers, and we bring integrity to the department, and it’s often the work and the reputation of the individual on the ground that carries sometimes the department and its name.”<sup>49</sup>*

What then can organisations do to support the mana of strategic brokers they are involved with? Firstly, they must acknowledge the fact that their own organisation is enhanced by that person’s mana. Secondly, they must remove any obstacles to that person being able to maintain or exercise their mana, within reason. For example, this could mean:

- Providing adequate resourcing

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<sup>48</sup> Transcript 9

<sup>49</sup> Transcript 9

- Respecting the role of kaumatua
- Providing for tikanga
- Allowing time for hui
- Appreciating that networking may not have measurable outcomes but is valuable nonetheless
- Meeting from time to time in a Maori context
- Building flexibility into job descriptions and other formal documents such as organisational policy, and the inclusion of Maori concepts like manaakitanga in such documents.

Acknowledging the mana of the strategic broker should not remove the need for professional scrutiny or performance review. However, it follows that such measures should incorporate a Maori perspective.

## Governance

This is the level where all decisions are ratified and partnerships bound, and to whom those responsible for strategic brokerage are held accountable. For Maori organisations there are two basic archetypes of tribal and pan-tribal governance structures. In both scenarios, the governance body may be comprised of a mix of people with little to extensive experience in such roles. It is also at a governance level where strategic partnerships are identified and sought, and organisational identity is preserved:

*"I think it's a risk for us to stay focussed on Waipareira Pasifika I think we need to broaden that to other partnerships. One of the ways that I thought was to have an advisory type board that buys in other partners and that would probably operate best at the governance level. The board is small enough anyway. It's only four people. I think it would be a risk to keep it at four. We already have two main players of the trust and Fono. If we contain ourselves to those two partners at that level there might be a risk.*

*Q. So you mean bring more people to the partnership at a governance level?*

*A. Yes. I think that could be an advantage. Because we have already established the company and the goals etc for partnership or the joint venture so we would be in a position that we wouldn't be subsumed by others."*

It follows that having efficient governance processes in turn makes strategic brokerage more robust. However many Maori groups require strengthening in this area, whether through training, mentoring or support. This is critical as capacity at a governance level can spell the success or otherwise of partnerships and initiatives:

*"I think that TPK should provide governance training. Then the komiti would be more aware and clear about how to govern themselves. And they would run and develop and network with other organisations. That's a dream for me. My goal for Maori Deaf, is that they become full leaders, through that support, through their network. I don't think the komiti can stand alone. I think they need to be networked into their community. So that's my dream. That's really critical."<sup>50</sup>*

Whilst participation of stakeholders, i.e. whanau, is an integral factor of a Maori organisation, Maori are beginning to refine their governance processes to be able to compete in a business environment. Such an approach has worked well for Te Whanau o Waipareira Trust. A

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<sup>50</sup> Transcript 14

representative of the Trust stated that 'breaking out' partnerships from parent organisations has been beneficial, as this requires smaller governance bodies and an increased ability to focus on essential issues<sup>51</sup>.

*"Q. What the things that have helped your partnership to work well/be successful?*

*A. Breaking them out from Waipareira and the other organisations and have them stand-alone. That has made them successful. This is because they have very small boards – say two from you and two from the other party. That allows them to work together well without too many directors.*

*Q. Is WAIPAS an example of that?*

*A. Yes, it's a good example. I think we directors, and Sophie as the chairperson, all enjoy it because we are all of the same mind. I don't know whether that's a good thing or not but it means that when we get to the business it's quite 'clinical'. That is a contrast to here at this organisation, people are more involved with the operation of the organisation we end up going off on a lot of tangents – social, financial and so on. It gets confused and difficult... Other than that a major one is having people as directors who know what they are talking about. Also, the terms of reference and objectives of the partnership need to be set right at the beginning. Then, unless you are doing something drastic you are always acting for the benefit of the company without the freedom to go off and move away from those objectives. That and the choice of person as manager or CEO to report to that small board."*

*"Q. What the things that have helped your partnership to work well/be successful?*

*A. Definitely the governance level, possibly having faith in the management of it. I suppose one of the things we try to emphasise here is that there are two groups, Maori and Pasifika. One is tangata whenua of course. Of the two groups one is pro-Maori and one is pro-Pacific. One thing that needs to be acknowledged is the tangata whenua status of ourselves. We haven't used the Treaty but the Treaty perspective is important for the organisation."<sup>52</sup>*

In a Maori sense, the capacity of an organisation to function efficiently in this manner requires:

- A high degree of confidence from its stakeholders, which in turn requires a proven track record
- Strong leadership at a governance level
- Clear definition of the relationship between governance and operations
- Strong mandating, reporting and decision making processes and systems

## **Mandate**

The Maori community in Waitakere City is extremely strong with very close networks. This means that Maori individuals who have a community involvement can easily straddle a number of networks. When these same people act as representatives for a particular organisation, they are almost immediately put into a strategic brokerage role, of sorts. Though they may have the mandate to speak on behalf of one organisation in a non-Maori context, they may have the mana to represent a number of Maori community networks. Even if they do not or choose not to exercise that mana, they naturally have insight into the workings of a number of Maori networks. This is the community phenomenon of 'wearing many hats', which can be useful as well as risky. In response to the risks involved:

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<sup>51</sup> Transcript15

<sup>52</sup> Transcript 10

*“Maori have undertaken “risk” management strategies, in terms of mana – not committing to anything unless everything is clearly understood and agreed to, ensuring there is a mandated mechanism in place, recognising the role of whanau, hapu, iwi, including kaumatua and whaea mandates and support to support the Maori/iwi voice, speaking with the voice of the collective, establishing alternative representation as a support mechanisms at hui, ensuring that all information is provided to whanau, iwi and hapu or the local Maori community for their support.”<sup>53</sup>*

Maori organisations are generally experienced in ensuring that their representatives are given appropriate mandate, and recognise that bearing the mandate of one's organisation requires skill and experience. Challenges for Maori in this area are establishing a broad base of experienced people to charge with strategic brokering roles, finding appropriate counterparts within partnering organisations, and in managing decision making processes that involve many stakeholders to secure mandate. A challenge for those partnering Maori is in understanding their collectivist approach to mandating and strategic brokerage processes.

## Volunteers

Maori organisations often rely on volunteers, and these people often play a significant strategic brokerage role:

*“And we quite often do overtime. We're charging for a set number of hours most of the time. That's not how it works on the ground. And we follow our maramataka (calendar) and things like that. We go by that clock. Not necessarily the clock on the wall. There's a lot of those extras too. Quite often unrecognised. We do a lot of voluntary work as well, if that's what we need to do to get our message out there. And we've had to do that at times, to actually get that recognition, on the fact that we have our own expertise. And being able to manifest that in some way. Put in the voluntary time and just do it. And them bring them along and say, look, see, this is what we mean.”<sup>54</sup>*

One of the key risks for the voluntary strategic broker is fatigue, particularly in the case of kaumatua. This is in part caused by the division between community and work obligations. Maori organisations often have to draw from a limited pool of people with sufficient mana, skill and commitment. Fatigue also has a very real impact on families, emotionally and financially, and their support role should not be forgotten. The main solution to the problem of fatigue is adequate resourcing. However, the work of Maori strategic brokers is often difficult to quantify, and so culturally appropriate performance indicators are required. Another solution is delegation, but this again is somewhat reliant on resourcing when few are willing to accept burden without reward. The development of leadership though is a priority for Maori, as demonstrated by organisations such as Te Ropu Puawai o Waitakere.

There are non-monetary ways of supporting voluntary strategic brokers too, such as scheduling meetings around them and travelling to meet them rather than vice versa. Too often volunteers are treated with less importance than say managers or politicians, which denies the status they often have within the community. Non-Maori organisations should be prepared to implement the Maori 'rule of thumb' for engagement, '*kanohi ki te kanohi, rangatira ki te rangatira*'<sup>55</sup>. Conversely,

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<sup>53</sup> Transcript 6

<sup>54</sup> Transcript 3

<sup>55</sup> Translated means 'Face to face, chief to chief'

Maori organisations should be strategic in their use of the time of 'rangatira', with appropriate ground work accomplished at the *kai mahi* level. Over consultation should be avoided, but this requires a clear understanding of what types of issues merit consultation, building up a wide network of people to invite to participate, as well as a commitment to making the process valuable to participants.

As with any area of the voluntary sector, organisations need to be creative in the way they acknowledge volunteers and make their job easier. For example, Te Taumata Runanga hosts an annual community awards ceremony. Though humility is often a trait of the Maori strategic broker, they must still be honoured.

### 3.5 Partnership Agreements

Partnership agreements are an important tool in the partnering process, and are used with increasing expertise by Maori organisations to achieve their own objectives. Because partnership agreements define some of the principles of a relationship, they are a basis for expressing the shared strategic directions of partnering organisations. Rather than prescribing outcomes, they establish a vision, and are the predecessor to more detailed arrangements:

*"Q. In what sort of situation would you just go to a memorandum of understanding?  
A. In the first instance where we aim to respect and to work together towards some arrangement that might happen. It's an intermediate and a lot of it is respect and trust. It's for mutual acknowledgement. When it comes to partnerships and companies then that's entirely different. An MOU doesn't bind you to anything other than how you can develop your relationship."*

In order for a partnership agreement to be useful as a strategic planning tool, each partnering organisation should have a clear sense of its own direction and how their new partner will fit within their own objectives. For example, Te Whanau o Waipareira have a major emphasis now on moving towards integrated service delivery:

*"Whilst the trust provides a myriad of services across the sectors any integration that has occurred to date has been frustrated by the manner in which Government agencies have funded us to date.*

*The trust has been working on implementing an integration strategy in conjunction with Te Puni Kokiri since January 2002. The key objectives of the model are:*

- ◆ *To train all staff on the key areas of all programmes administered by the trust*
- ◆ *To develop a culture of integration*
- ◆ *To develop and implement a technology strategy that will support an integration model*
- ◆ *To develop and train staff that will be able to assess and case manage whanau in a holistic manner*
- ◆ *That all whanau have the ability to access all Waipareira services through the first point of contact.*<sup>56</sup>

This is a consistent message being promoted by the subsidiaries of Waipareira, with actions such as the relocation of interrelated services to a central location occurring subsequently. This strategic

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<sup>56</sup> Paper by Reg Ratahi, Te Whanau o Waipareira Trust, presented at the Maori Focus Workshop, 9-12-03

direction is also evident in one of the Trust's key achievements for 2003, the signing of a partnership agreement with Te Runanga o Ngati Whatua.

The process of partnering with Maori organisations should be guided and influenced by tikanga. This influence should be led by Maori. Measurable outcomes of the benefits of incorporating tikanga should not be expected. However it is virtually guaranteed, at least from a Maori perspective, that observation of tikanga in an appropriate manner will lead to a closer partnering relationship with less risk. In terms of ensuring appropriateness of the application of tikanga, the advice of kaumatua or recognised experts should be sought by all partners.

As for whether the Treaty should or should not be incorporated into a partnership agreement, that of course must be determined on a case-by-case basis. What is needed then is a constructive basis for discussing the relevance of the Treaty to a particular relationship. The Treaty, as a living document, must be open to some interpretation. As long as this interpretation is agreeable to both partners and bears the test of reasonable scrutiny, then the Treaty, like a partnership agreement, can be seen as a starting point from which to explore the depths of a fuller relationship.

*"Recognising our common interests the Trust and WINZ agree to act as partners outlined in the spirit of the Treaty of Waitangi in an environment of co-operation."<sup>57</sup>*

*"Q. Does the Treaty of Waitangi have a role in your partnership?"*

*A. Yes. It's important that the other organisation of the partnership does have an understanding of that, not be continually being presumed to provide the training for that. It's frustrating to actually always be on the teaching curve. And it's a responsibility both ways. Otherwise you arrive at a two different places. The Treaty has a place. It's a living document so it has a place. In the growing world, and also with the growing population that we have in Aotearoa, migration of immigrants, more so in my view. I don't believe it's dead and forgotten. I think there's elements there of measuring, in terms of best practice even, how we should relate to each other. It may be aged, but like any good whiskey, it gets better with age."<sup>58</sup>*

A trap that many partnerships fall into is including a Treaty clause in their agreements without a clear understanding of the reasons for doing so or the implications. This can lead to perceptions of such clauses as ineffectual, tokenistic or non-binding. As discussed in section 3.3, the fundamental purpose of a Treaty partnership should be working towards a balanced power relationship. This could be a sensitive issue in the development of partnership agreements, especially as these are often implemented at the early stages of building working relationships. Some in depth initial discussion around this issue however would serve to create a more meaningful agreement, perhaps with less risk in terms of unfulfilled expectations. Defining what an equal power relationship means needs to be done by both partners. The partnership agreement would then also provide a useful basis for the development of Treaty policies and procedures when the partnership has reached that stage.

In practical terms, the language of a partnership should be understood by all, as discussed in Section 3.1. When Maori terms are used, they should be explained in full. Rather than tying these terms into formal definitions, instead consideration should be given to providing living interpretations. For example, the advice of kaumatua could be sought, or training held for staff to ensure a consistent interpretation.

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<sup>57</sup> *Protocol – Kawa*, Partnership agreement between Te Whanau o Waipareira Trust and Work and Income New Zealand, 1999

<sup>58</sup> Transcript 17

The issue of intellectual property is potentially the source of much conflict and exploitation, as the term is differently understood by Maori and non-Maori. Though this topic belongs more to the realm of contractual arrangements, it nevertheless requires attention by partners.

*“Q. Do you see any risks/dangers from working in partnership in the long term?”*

*A. Yeah. I think it's about who's controlling the information. What they do with it. What they intend to do with it, and what they do with it unintentionally. Integrity is a big one with risks and dangers in partnerships. If a person's integrity is not good, then we run the risk of being plagiarised, having our knowledge being taken, and then being ignored. And license is taken with that information, beyond what it was intended for.”<sup>59</sup>*

The building of relationships with a view towards entering into lasting partnerships is an intensive process, requiring significant time and energy. It can be assumed that in many cases then, partnerships have an intention of being long term. For Maori, long term has a different scale than non-Maori, at least in the context of Aotearoa. In a traditional context, relationships have an indefinite timeframe, often enduring many generations.

*“That relationship might fluctuate, but it would last for generations. Take Kawerau for instance. When Nga Puhi came down during the musket raids, our people migrated into the Waikato under the protection of Potatau... They couldn't do that if there wasn't some sort of pre-existing relationship. In the case of Kawerau, that was through close whakapapa ties through Tainui waka. And now, even in modern times, we remember that relationship. It didn't start with Potatau. It started even before Tainui arrived here. You know the saying, 'Te kakano I ruia mai I Rangiatea, e kore e ngaro' (the seed sown in Rangiatea shall never be lost). So that's an example of partnership from a Maori perspective.”<sup>60</sup>*

In contrast, business relationships are frequently short-lived, and central or local government partnerships are constantly at risk of being overturned post-election. This is part of the phenomenon referred to in the community as 'shifting the goal posts'.

*“Where is the putea (funding)? It's not there. It's hard, I tell you, very, very hard. The only thing they progress in is the Maori language. If you make an application to go into a marae, you get thousands of dollars for nothing... just sitting inside it. Instead of taking our tamariki for education in computing, getting into the world that's before them, because sooner or later someone's going to move the goal posts... again. And you're bloody learning how to sing a song, so how are you going to get up there. The government always moves the goal posts.”*

How then can these two paradigms be mitigated by the partnership agreement? For this to be possible, partnership agreements need to stretch beyond specific contracts, people or policies to some extent, and embrace principles. This again must be reinforced by creating a strong relationship. As both Treaty partners are in this country to stay, we must begin to forge long lasting relationships. These will perhaps be a foundation of national identity that we are ever in search of.

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<sup>59</sup> Transcript 3  
<sup>60</sup> Transcript 16

### 3.6 Kawanatanga - Government

The government, fairly or unfairly, is often seen dually by the community as the source and fixer of hardships, barriers and problems they experience, whether that be from a cultural, economic or social perspective. The negative cliché's described elsewhere in this report, such as 'jumping through hoops' or 'shifting the goalposts', when used by research participants has generally been in relation to partnerships with government departments, or the lack thereof. Rather than dwell on this though, let us focus on what is working, and what could be done better.

#### Local Government

Over the past decade, the role of Local Government has changed markedly from that of 'Roads, Rates and Rubbish', with Councils now having the responsibility to "provide for democratic and effective local government that recognises the diversity of New Zealand communities"<sup>61</sup>. Moreover, with the recent review of the Local Government Act (2002), Councils are now charged to "take appropriate account of the principles of the Treaty of Waitangi and to maintain and improve opportunities for Maori to contribute to local government decision making processes"<sup>62</sup>. The Act however is not specific about how this should be done, and so communities must take up the challenge of what this means to them along with local authorities.

Waitakere City Council have in recent years forged a strong relationship with the Maori community. The strength of this relationship is due in no small part to the commitment by the current Mayor to establishing a Treaty based partnership with the Maori community, whether or not this is prescribed by legislation.

The strength of this relationship has been borne out by interviews and workshops with local Maori organisations. On the majority, participants have responded favourably to the role the Council plays and the way that they engage Maori. It is safe to conclude, based on participants' responses to the question "What do you think local government means by working in partnership?" that a majority of Maori organisations participating in this research are comfortable in dealing with Council:

*"My colleagues throughout the country are really envious of us having Waitakere City Council as the local authority in this area. Just because by comparison, in other parts of the country and other parts of Auckland, it's just shocking. So much as there being no community development focus, or no commitment, and Maori definitely feature further down the list than new migrant sector, and pacific island and all those types of things. So in that respect, I think Waitakere is an awesome Council. I don't know what they want to get out of their relationship with community. Perhaps it's the same. Again, it's like the people on the ground have got a heart and have got a passion and do want to do what they think is best for the community. But they've got politicians in the background who are worried about purse strings and worried about the roads and the everything else. You know, the tangible stuff that needs to be done ahead of the wellbeing of people. But like I say, in this case I think Council have got all the right jargon. But they've also got a lot of backing too. Their relationship with the community is really good. And it's a really good thing for me to be able to work within this community. I like the way that Waitakere City Council work."*<sup>63</sup>

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<sup>61</sup> Long Term Council Community Plan, Waitakere City Council, 2003

<sup>62</sup> Part 1 Section 4, Local Government Act 2002

<sup>63</sup> Transcript 9

*"I think it is more meaningful for local government to have partnerships so I think what they are trying to get from partnerships is improvement and effectiveness rather than efficiencies. In comparison to central government they are looking at what's going to work more effectively for improving the needs of their community..."*

*Q. So local government would have quite a strong advocacy and coordination role?*

*A. Yes. They're supposed to. What we lack is actually about Maori representation on local government.*<sup>64</sup>

This of course does not mean that there are not problems that arise or areas for improvement. In fact, Maori have high expectations of Council, particularly as an agent of coordination and advocacy, at a local, regional and national level.

*"They could bridge gaps with community but it has to be genuine. It's no good just having a partnerships person who just goes and talks to people. It is important to have a person who can lead both organisations through the process together. That's from the Maori and the council perspective. For example, there are those bloody annual plans where the council needs to consult Maori. They organise a hui and come down and talk about it and they tick it off but we might only get some submissions into the annual plans and those submissions never actually happen. It's because the problem just doesn't come into it. If you have partnerships then there should be some commitment to making it happen. You could make it easier by giving human resources to it and for people to understand the meaning of discussions with community. For example, some of those managers at council will come and see one person and think that they know what to do or just go to a hui. They would be better off coming to a Maori organisation like Waipareira and asking to consult with some of our frontline staff on a health issue for example. People who come to the hui probably don't even know what they are talking about. I would be very happy to allow that because I think the most valuable feedback comes from people who know what they're talking about. As the CEO I would have much less idea about that issue than the staff who work at that level.*<sup>65</sup>

The integrity Council has with Maori can be attributed to a large degree to one of the defining characteristics of any partnership...participation. Waitakere City Council is constantly engaging with the Maori community, and whether or not the outcomes are as desired by the community, a degree of familiarity is nevertheless developed with Council staff, processes and facilities.

*"...with some Councils, the basis of your relationship is what we can do for them. With Waitakere though, I can go to Lois at parks and say, 'can you help us to identify land for our marae?' And she'll help. Of course we have to go through the right channels, but the door is open, and that's the main thing. Having Warahi there to continually advocate on our behalf, and of course on behalf of the Maori community, is important. There needs to be someone in the Council that speaks our language, and understands where we're coming from. He also makes sure that we hold up our end of the bargain, which is important too. But he does that in a way in which we are a part of designing the review process. It's not just about Council dictating how it is, what they want done. There is a necessary process of negotiation that is always happening.*<sup>66</sup>

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<sup>64</sup> Transcript 10

<sup>65</sup> Transcript 15

<sup>66</sup> Transcript 16

So, given that the Council has a good foundation in terms of its relationship with Maori, what are the opportunities for developing this partnership? It is difficult within the scope of this report to make detailed recommendations in this regard, but in general it is not so much about making changes as it is doing more of the same:

- More engagement and participation
- More advocacy
- More coordination
- And, as required by the new Local Government Act, more involvement of Maori in decision making

Implicit in this recommendation is the need to continually refine processes and to strengthen these processes through the entire organisation. To be useful, the 'more of the same' approach must be strategic. There are numerous networks now in operation, and to add more unnecessarily may not be a wise use of community time. Therefore there needs to be a focus on prioritising key objectives Maori have in relation to the Council and working towards those.

Te Taumata Runanga is instrumental in the Council's relationship with Maori, and after over ten years there is yet an opportunity to further strengthen its role through its delegated authorities. Te Taumata Runanga is difficult to compare to a community board or other committees of Council, so any changes will require innovation by both the Maori community and the Council. Provision of a budget and decision making powers as opposed to operating in an advisory capacity are areas for consideration.

A key development in Council's partnership with the Maori community will be its approach to Maori representation on the Council itself, an issue currently being debated with Te Taumata Runanga<sup>67</sup>. This will potentially transform Maori participation in the democratic process at local government level, and is a change to be expected in the near future. Of course Maori representation will require Maori candidates, community support and leadership.

*"For me, I'm hoping that they're wanting to increase participation of whanau, of the community. To start participating in some of the decision making within the council. We've got central government, and if anything, it's trying to create relationships with the community, so that there is more community involvement into some of the decision making of the whanau. From a Maori perspective that is, for me. I don't know if that goes for the whole community."<sup>68</sup>*

*"The council is very close to Maori people. The thing is they haven't opened the door for the Maori people to come walking beside Bob Harvey right up there. I don't mind being on the Taumata Runanga but there's not enough Maori at Council level. They have to open the doors for us and our talent and our young people who are coming along, they should be up there, councillor for Massey or councillor for somewhere else for example because there are no Maori in this council. I have been in this area for the last thirty odd years, I've seen it grow. There are a few Maoris around here who I would say have the qualifications to deliver that message."<sup>69</sup>*

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<sup>67</sup> Waitakere City Council Maori Standing Committee comprised of representatives from mana whenua and key Maori agencies within the city.

<sup>68</sup> Transcript 2

<sup>69</sup> Transcript 8

## Central Government

In interviews and workshops with Maori, central government was regarded almost unanimously with cynicism. Partnerships with government departments are often seen as being of a more contractual nature. Perhaps the ingredient missing from the partnership is participation.

*"Q. What do you think central government means by working in partnership? What are they hoping to get out of it? How will this affect you?"*

*A. To devolve all the government's responsibilities to the community. No, I'm just being a bit cynical. I do think they want a better understanding of what's happening in the community. But they've been saying that for how long? That's nothing new. Yeh I think it's the governments attempt to try and find out what's happening in the different communities. But also I think it's about them giving more responsibility with less resources to the community. Just to carry out some of their work."<sup>70</sup>*

*"And so I never see the Crown-Community relationship as an equal partnership. It's always more a contract thing. Because in most cases it's for the dollar. That's maybe a cynical perspective but that's my experience I guess, from working with government for such a long time. About how we tend to forge relationships within the community and then call them partnerships."<sup>71</sup>*

A leading model of partnership between government and Maori in Waitakere City is that between Te Whanau o Waipareira Trust and Work and Income:

*"It (the partnership) is between two organisations, but the relationship is between people... if the relationship between the people gets so tight that my staff are homogenous with Waipareira's staff, then there's a risk to the government really. So, you have to have good relationships but you have to be clear about the boundaries between the two organisations. Waipareira doesn't actually want to be a Maori extension of the government. So we have to keep the two rationales for being a little bit separate. Operate the partnership in such a way that both parties derive direct benefit from the relationship. It's actually quite hard to do... So there's the partnership, which is all about relationship. Then there are contracts, which is a completely different proposition. So in theory, it's possible for this relationship to endure with no contracts."<sup>72</sup>*

Government departments will often take a monitoring role in respect of partnerships. But when departmental staff take a more hands on approach, the main gain is in building the relationship between government and the community. One might argue, that if government is going to ask us to 'jump through hoops', they least they could do is hold the hoop out for us. This has been the experience of Te Komiti o Ruamoko Marae Inc. who has recently undertaken a project with the Ministry of Maori Development to assess the needs of Maori Deaf in Auckland. Ministry staff have had a valuable role in guiding the Marae executive in terms of contractual obligations, reporting requirements and governance processes.

The Community Development arm of the Department of Internal Affairs has had a similar capacity building role in their work with Maori community groups. Though Community Development do not have their own budgets to fund community projects, they work alongside groups assisting with

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<sup>70</sup> Transcript 10

<sup>71</sup> Transcript 9

<sup>72</sup> Transcript 19

funding applications, giving advice about engaging with government departments and helping strengthen organisational processes. Therefore, whilst Community Development may have been no formal partnerships with Maori (in Waitakere City), they have a valuable role in brokering relationships based on their own 'flax-roots' relationships with the Maori community. One outcome of this approach is that Community Development are perceived in a more positive light by the Maori community than many other government agencies. Indeed, there is a desire in the community that their relationships with Central Government are implementation focussed. This suggests more of a balance between the bureaucratic and implementation aspects of a partnership:

*"How & what Central and local govt think about working in partnership is not our place to say. But here is some constructive criticism. They need to be clear about how they intend to work with the community at a grass roots level. They need to make their intentions clear to the community. They also need to be clear how process will not interfere with a community's natural development. They need to listen to the voice of the people and they only can if the lines of communication are open. They need to have the right people at the interface, balancing those with the professional skill with those with the experience within the community."*<sup>73</sup>

A fundamental barrier for Maori in dealing with central government is the so called 'silo mentality' of government, which is diametrically opposed to the holistic approach of Maori.

*"Consider, the environment in which we live, everything contained within our environment is dependant on one another's movements. Humans, plants, animals. If the principals of Whanau are adhered to (Care, protect, nurture) we can sustain quality in life for all. That's how holistic our approach is."*<sup>74</sup>

Silo mentality is the phenomenon where separate government departments have a diverse array of policy platforms, strategic priorities and funding criteria for achieving inter-related outcomes. Te Whanau o Waipareira Trust argues that:

*"...we could get better social outcomes if we could be given responsibility for administering funding for our community and be responsible for outcomes only. This would give us wider scope to apply resources in a way which would work best for each situation."*<sup>75</sup>

To this end they reject the 'whole of government' and 'multi-disciplinary' approaches and propose:

*"Instead we would like to see a trial based on pooling together pots of Government funding from a range of inter-related Departments, with a more general, open-ended range of service expectations which would be delivered by a single community-based lead agency...Accountability for each vote would be managed in turn by a lead Department on behalf of other Departments. Ministerial Portfolio accountabilities would remain intact, and bureaucrats would still be able to count outcomes. Treaty obligations would be honoured, and administration and reporting costs reduced."*

To Maori, an integrated approach is a logical way of addressing social needs. The problems experienced by families do not fit into silos so why should they be expected to? This is easier said

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<sup>73</sup> Transcript 4

<sup>74</sup> Transcript 4

<sup>75</sup> Ratahi, R., *Strengthening Communities Through Local Partnerships*, delivered to the Maori Focus Workshop, 9 December 2003

than done, but again Te Whanau o Waipareira is leading the way with a pilot integration model looking at implementing a “culture of integration”. The Family Care Management Plan is part of a partnership the Trust have with Housing New Zealand, and will see a range of integrated services delivered to residents in homes constructed in the project.

On the issue of decentralisation, this is seen as a positive approach but is regarded with some uncertainty by Maori. Many Maori organisations have received resource commitments from government for only a limited period of time, and when projects are beginning to gain momentum, the ‘plug is pulled’ so to speak.

Another important consideration in terms of decentralisation is the role that the Treaty of Waitangi will have:

*“...it starts with a real willingness from government to relinquish some control. That’s the whole decentralisation thing maybe. And that’s a good thing. As long as the Treaty is part and parcel of developing that process of decentralisation, then there’s no worries. And how does that happen. By involving tangata whenua from the outset.”<sup>76</sup>*

Many Maori organisations are still building their capacity to be able to receive devolved responsibilities and funding from central government, and this is an ongoing process. But those organisations that are prepared are encountered by lethargic processes that drain limited community resources.

For an integrated response to community needs to occur there must be a clear process of communication between community and government agencies. A suggestion from one of the community advisors with Community Development Group was a strategic approach to collaboration. In this scenario, key agencies are brought into a collaborative process at times where their input is most needed, meaning a more efficient use of time. There is also a need for collaborative forums between Maori and the government, making officials from different levels and across different sectors more accessible to the community:

*“So I think if you’re going to pull people round the table for social issues in the community, it’s like they need to have a commitment that is realistic. So they say, ‘we will come to this forum to support this part of the development’. You know I keep thinking of funding but funding is not the only thing that goes on in those forums. That’s not the only reason for those groups to come together. But I think if they’re going to... it’s like any group. It doesn’t matter if it’s the soccer club or if it’s the runanga. You actually have to have a place to start where everyone’s on the same wavelength. So perhaps it’s about getting everyone’s agenda out on the table. I think they are valuable if they’ve got a goal of what they’re trying to achieve. And if each of those players is perhaps tied in, at another level, to be committed for certain... it mightn’t be time it might be worth. How much value can they add into what stage of development. So if they, for example, if you’ve got Housing New Zealand at the table. Then do they have anything they can offer as far as x amount of houses, or budgeting to help people save towards being home owners. You know, what do you have to offer? And then how long will it take you to implement that, or contribute that? So that there’s a specific stage of intervention, perhaps each one of those players and that their managers are aware of that and you’ve got their buy in for that particular time. And they don’t leave until they’ve achieved what they said they were going to achieve. So you don’t have people coming and going, so the group changes so often because someone just puts their apologies in because they can’t come... And I think if you’re*

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<sup>76</sup> Transcript 16

*going to get all those players around the table, that's how you get them there is through the management. It's tying it into their strategic plan or their direction as an organisation. Find that, find what output or what policy you can tie them into. And then write directly to their manager and say we want this person involved in this project to complete these tasks. And itemise them. And then that person will have to be there until they've done all those things.”<sup>77</sup>*

From developing relationships at a rangatira to rangatira level, there should be a subsequent flow on of action to the ‘flax roots’ level to begin to see benefits within the community. Both levels should be involved though perhaps at different stages.

The Regional Intersectoral Forums convened by the Ministry of Maori Development have such potential. We must also not forget the many forums for discussing issues with Maori that already exist in Waitakere City, such as Marae and Marae committees, Trust meetings, Te Taumata Runanga and so on, and newer networks such as the Maori Service Providers Network and the Kaitakawaenga Network.

*“We’ve formed a Maori services network, with us, Ngaroimata and them, the library, the police, the taumata kaumatua, the Runanga with the Council, Hoani Waititi, Tu Wahine. There’s lots of little providers out there that are trying to form this network. And we just need to try and see what everyone else is doing. Because in lots of ways we’re all doing the same thing, but we don’t know each other exists.”<sup>78</sup>*

### **3.7 Being in Partnership**

In recognising that there are many issues that cannot be covered in the scope of this report, the purpose of this section is to identify briefly some other key partnership issues identified by research participants:

- Monitoring and evaluation
- Impacting Social Issues through Partnership (do partnerships have a benefit at the whanau level)
- Dealing with Limited Community Resources (competition; sourcing funding and maintaining it)
- “By Maori for All”
- Sustainability

#### **Monitoring and Evaluation**

This can often be a draining process, possibly causing perception of a paternalistic relationship. To mitigate this, monitoring and evaluation should have a focus on mutual support and responsibility towards achieving shared goals. There should be a mutual recognition that certain outcomes must be achieved through a partnership, but there should also be consideration of Maori perspectives of what constitutes an appropriate outcome or measure. For example, the report prepared for Te Puni Kokiri, ‘Maori Specific Outcomes and Indicators’ identifies the following key outcome areas as indicators of Maori wellbeing:

- 1 Positive participation in society as Māori
- 2 Positive participation in Māori society
- 3 Vibrant Māori communities

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<sup>77</sup> Transcript 9

<sup>78</sup> Transcript 2

- 4 Enhanced whānau capacities
- 5 Māori autonomy (Tino Rangatiratanga)
- 6 Te Reo Māori used in multiple domains
- 7 Practise of Māori culture, knowledge and values
- 8 Regenerated Māori land base
- 9 Guaranteed Māori access to clean and healthy environment
- 10 Resource sustainability and accessibility<sup>79</sup>

Such indicators should be seen as complimentary to deficit model statistics, and as helping to provide culturally appropriate frameworks for the intended outcomes of a partnership. Specific indicators for the Waitakere environment should be developed with input from Maori.

## Impacting Social Issues

Almost universally participants have identified whanau as stakeholders in their respective organisations, and have said that if partnerships towards social ends are to be effective, then their benefits must be felt by whanau:

*"... for us as a Maori provider, our cut off point is never. Our cut off point is seeing satisfaction on our young men or women's face, and seeing satisfaction within the whanau. And so, having said that, we've been in a situation where we've had to cater for social dysfunction, so to speak, within the whanau. We've had to cater for that."<sup>80</sup>*

*"Q. If your organisation could do more to help some of these children/families/neighbourhoods, what would you do? What would you need to do it?  
A. I would like to believe that every child and whanau would see and feel the direct impacts, but this may not be obvious, and in the long term. This is no comfort to those suffering at the moment."<sup>81</sup>*

*"My perspective is to talk about the partnership of marriage and a husband and wife, a father and a mother, which relates to our whakapapa. It has two sides and both of them need to be present when our tamariki and mokopuna are coming. What are our tamariki seeing today? Kei hea nga matua? What I mean is – "what are the really hard things to crack?" It is getting our fathers into their places and wives, mothers, sisters, aunts and daughters. I believe we had good models of parents and grandparents and we don't have that today."<sup>82</sup>*

Numerous strategies for successfully targeting whanau are already being used by Maori, some of which are identified in this report. Though many of these may not directly impact whanau, they contribute to the success of an initiative. Success in turn is defined by most Maori organisations as the provision of benefits to whanau.

## Limited Community Resources

It is well known and often stated that a key barrier to successful community initiatives is the limited availability of resources, whether human or fiscal. This in turn contributes to two factors that impact community organisations, sustainability, or implausibility thereof, and competition:

<sup>79</sup> Durie, M., Fitzgerald E., Kingi T.K., McKinley, S., Stevenson, B., *Maori Specific Outcomes and Indicators*, Te Putahi a Toi, 2002

<sup>80</sup> Transcript 18

<sup>81</sup> Transcript 6

<sup>82</sup> Transcript 12

*"So again you're using the same well worn tyres, and recycling them. It doesn't talk about sustainability, because if that is the case, we're in danger of missing it big time. I think we need to provide a senior, mature, community person that's been around the traps to be mentors, to develop a strategy that will bring through the next generation of people."<sup>83</sup>*

*"... I have heard the criticism from community about Waitakere City Council coming in with the boom! Doing the whole support thing and then suddenly it's gone. And they're dropped like a hot potato. And they have to look somewhere frantically for some support. And that's the criticism I get from some groups. But that's a reality resourcing wise that maybe could be managed a bit better."<sup>84</sup>*

*"A lot of the risks we see from an organisational perspective is the competitive nature or competitiveness. I know central government say there's no such thing as having competition as part of their nature, "that's not part of policy. It's about collaboration, integration..." and all those other nice things that they always say. I think one of the risks for us is that we might be entering the field of competition for numbers or contracts. It's tall poppy syndrome, if someone gets too big you start chopping them off and I think that's a risk for us."<sup>85</sup>*

*"Q. What are the barriers to building relationships?"*

*A. Competition for funds is a major barrier. Funds Vs Kaupapa. Generalising Kaupapa-What do I mean!! Where an organisation develops a Kaupapa to fit around their work plan, opposed to a work plan being developed out 'Kaupapa'. It is the organisation that changes, Kaupapa never changes."<sup>86</sup>*

Obviously competition potentially works in opposition to the ethic of whanaungatanga, and can have the impact of straining relationships between Maori organisations. However, Te Ao Kowhatu (traditional environment) was not without competition for resources. In those times, competition was bridged by tikanga, by underlying drivers or kaupapa. The most significant of kaupapa could and can inspire kotahitanga, unity or consensus on a particular issue by Maori. It remains though, that competition is perceived as a barrier, and should be minimised or removed where possible. Innovative strategies will be required to address this issue in lieu of additional resource.

## **"By Maori, For All"**

Although this is the 'catch phrase' of Te Whanau o Waipareira, another strong theme found amongst Maori organisations is openness to providing for, involving, or being responsive to those other than Maori. This is consistent with the holistic approach of Maori, and the ethic of manaakitanga:

*"Q. What are the visions/goals of your partnership?"*

*A. The partnerships foundations are firmly set within Kaupapa.*

*The Kaupapa is value based to what we as a people hold sacred, life itself.*

- *The preservation of life*

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<sup>83</sup> Transcript 17

<sup>84</sup> Transcript 9

<sup>85</sup> Transcript 10

<sup>86</sup> Transcript 4

- *survival of Whakapapa*
- *balancing of life principals*
- *In which to attain quality in life for all.*<sup>87</sup>

*“But a lot comes from the goodwill from the people that first raised this Marae. And that means our brothers and sisters from outside, like our tauiwi. All those people.”*<sup>88</sup>

#### 4.0 CONCLUSION

The following conclusion consists of a range of bullet points extracted from throughout this report. Many of the conclusions may also be read as recommendations, either to Maori organisations, those seeking to engage Maori or to improve their relationships with them.

- Tikanga is an important part of the engagement process, of creating meaningful partnerships/relationship, and establishing appropriate goals, outcomes and measures within a partnership.
- Values such as whanaungatanga and manaakitanga are of particular relevance in understanding the Maori perspective of partnership.
- Tino Rangatiratanga, or Maori autonomy is an aspiration of many Maori organisations. Implicit in this is Oritetanga or equality, but equality that is receptive to diversity.
- An array of traditional and contemporary Maori organisational or social structures exist. The type of organisation may warrant a different process of engagement.
- The definition of partnership has many connotations for Maori. Therefore the nature of a partnership should be considered, discussed and negotiated by all partners. It's formal or informal nature should be explicit.
- Careful consideration should be given to the incorporation of Maori terminology in partnership documentation, including agreements, contracts and policies.
- It is appropriate to consider the use of Maori specific measures or outcomes.
- Relationship building and maintenance is an important aspect of partnering with Maori.
- Maori organisations in general have a collective focus. This focus includes whanau, but can often encompass non-Maori.
- Over-consultation with Maori should be avoided. Therefore, there should be an understanding of priority issues for Maori to determine which issues are deserved of what scale of consultation. Consultation should lead to a process of negotiation or participation in decision making to have value for Maori.
- Consideration of the role of the Treaty of Waitangi is key to positive partnerships with Maori. Ideally a partnership will be Treaty based, but with opportunity to define what this means for all partnership within the scope of the relationship. A goal of any Treaty based partnership should be to achieve a balanced power relationship.
- Strategic brokerage with Maori will involve an element of considering the role of and impact on the Maori collective, whether that be whanau, hapu, Marae member, Trust stakeholders etc. Nevertheless, appropriately mandated representatives are necessary.
- It is important to acknowledge the mana of those involved in a partnership or initiative, whether they are at governance or management level, kai mahi, volunteers, or wider whanau stakeholders.
- The robustness of Maori governance structures is critical to the success of any partnership. These governance structures, particularly those of foundling or struggling organisations may require support from partners to operate at their optimum.

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<sup>87</sup> Transcript 4

<sup>88</sup> Transcript 5

- Maori have a holistic approach to any initiative. Partners should consider this and be open to integrated, multi-sectoral responses to opportunities or needs identified by Maori.
- Maori often perceive partnerships as requiring a long term commitment to a shared kaupapa. The sustainability of an initiative also has gains in conserving energy invested into set up phases. Commitment to true and meaningful partnerships should be as long as required to meet those shared goals.
- Competition is a barrier to creating a successful environment for the growth and sustainability of Maori organisations, and should be minimised or removed where possible.

## A CONCEPTUAL BI-CULTURAL MODEL FOR PARTNERING

### MAORI

#### Structures/Categories:

Whanau, Hapu, Iwi  
Runanga  
Trust  
Incorporated Society  
Limited Liability Company  
Marae  
Whare Wananga  
Kohanga Reo  
Kura Kaupapa

#### Challenges:

Insufficient Resourcing  
Volunteer fatigue  
Silo mentality  
Lack of understanding about non-Maori processes

#### Opportunities

Provision of support to non-Maori in the area of Treaty and Tikanga  
Improved social outcomes, health and wellbeing  
Autonomy and self-direction  
Increased role in decision making

### STAGES

#### 1. Approach

- Ensure contact is made with appropriate level of organisation
- Ensure mandate is secured by both parties
- Consider what consultation with stakeholders is required

#### 2. Discuss

- Mutually design and agree communication processes
- Consultation with stakeholders
- Scoping of potential partnership

#### 3. Negotiate

- Valuing of non-monetary contributions
- Commitment to fairness and equal compromise
- Consideration of power relationships
- Integrated, holistic approach
- Develop terms of reference for partnership in consultation with stakeholders

#### 4. Engage

- Enter into partnership agreement
- Platform for a further contractual relationship
- Develop and implement Treaty and Tikanga approaches

#### 5. Relationship

- Maintain and build an ongoing, positive working relationship

### NON-MAORI

#### Structures/Categories:

Pakeha  
Tauiwi/Migrant communities  
Crown  
Central Government Agencies  
Local Government  
Community organisations  
Businesses  
Families and individuals  
Residents and Ratepayers  
Ethnic Boards and Societies

#### Challenges:

Lack of understanding and appreciation of Maori values and practices  
Restrictive bureaucracies

#### Opportunities:

Development of meaningful relationships and policies  
Strong local networks  
Increased efficiency of service provision  
Strengthened local and national identity  
Consistency of Approach  
Improved democratic process

## 5.0 GLOSSARY

Hapu	Sub-tribe
Haumi	Join
Hui	Meeting
Iwi	Tribe
Kaitiaki	Steward; care taker; guardian
Kanohi	Face
Kaumatua	Elder
Kaupapa	Purpose
Kawa	Protocol
Kawana	Government
Koha	Gift; Donation
Kohanga Reo	Maori language pre-school
Komiti	Committee
Kotahitanga	Unity
kuia	Esteemed elderly woman
Kura Kaupapa Maori	Kaupapa Maori Schools
Mahi	Work
Mana	Authority; Power
Mana Motuhake	Self sufficient; Independent
Mana Whenua	a term now used often in order to distinguish between the hapu or iwi who have customary claim over a particular area, and Tangata Whenua, which is often used in reference to Maori in general.
Manaakitanga	Hospitality; to care for
Matauranga	Knowledge
Matua	Parent
Mauri	Life Force
Mokopuna	Grandchild
Pae pae	Seat on a marae reserved for orators
Putea	Resources; Funding
Rangatira	Chief
Rohe	Tribal district
Runanga	Maori council of esteemed representatives
Tamariki	Child
Tane	Man
Tangata Whenua	People of the land; Local tribe
Tangi	Bereavement ceremony
Taonga	Something of great value
Tapu	Sacred; prohibited
Tauiwi	Non-Maori
Taumata	Governing body; see pae pae
Taura Here	Urban dwelling Maori with active connections to ancestral lands
Te Ao Kowhatu	Ancient Maori world
Te Puni Kokiri	Ministry of Maori Development
Tikanga	Culture; cultural practices and values
Tino rangatiratanga	Self direction; autonomy
Tuakana - Teina	Nurturing relationship between older and younger siblings
Tupuna	Ancestor
Utu	Compensation; Revenge
Wahine	Woman
Waka	Ancestral migratory vessel; canoe

Wananga	Meeting with a specific focus, often one involving the sharing of knowledge, held often over one or more days.
Whaea	Mother; Motherly figure
Whakama	Embarrassment or shame
Whakapapa	Genealogy; Oral history
Whanau	Family
Whanaunga	Relative; Extended family
Whanaungatanga	To act as a family or collective