



Working with tāngata whenua

Community-led Development (CLD) in Aotearoa

Relationship building between tāngata whenua and tāngata Tiriti (all others who have come here) is a core component of CLD in Aotearoa. This resource provides three different tools to support communities in engaging and developing relationships:

- 1) Questions to guide reflection and relationship building – *Groundwork: Facilitating Change (page 3)*
- 2) Principles of engagement – *Kia Tūtahi Relationship Accord Engagement Guide (page 4)*
- 3) Five tips to engage with Māori – *Atawhai Tibble (page 5)*

If you are interested in the ‘why’ of building these relationships, then continue reading this section. If you feel clear on the ‘why’ then jump straight to the tools which begin on page 3.

*Nā tō rourou, nā taku rourou, ka ora ai te iwi
With your food basket and my food basket, the people will thrive*

Why relationships with tāngata whenua are central to CLD

Community-led development means working together to create and achieve locally-owned visions and goals.¹ Central to this place-based approach is understanding the histories and current context of tāngata whenua (people of the land) in each different part of Aotearoa. Alongside learning about this context, it is important to respond to hapū/iwi aspirations, as doing so enriches and provides integrity to community-led practice and the realisation of vibrant communities locally and nationally.

Relationships are of mutual benefit

Te Tiriti o Waitangi (the Treaty) is the foundation for power sharing between tāngata whenua (the first peoples of Aotearoa), and tāngata Tiriti (all others who have come here). The Treaty of Waitangi affirmed the sovereignty of hapū and provided for the British to exercise governance over their own people. The intention of the Treaty was to establish an on-going relationship of mutual benefit, built on trust and good faith between tāngata whenua and all who were to come.

Due to colonisation, the commitments of the Treaty have not been honoured - the foundations of Māori society have been eroded and hapū rights to be self-determining have not been upheld. As a result, there is deep imbalance in our communities/society. While government has a specific role in addressing this imbalance and working to honour Treaty commitments, tāngata Tiriti also have a vital role to play in working alongside tāngata whenua.

CLD initiatives provide an opportunity to build positive, productive relationships between tāngata Tiriti and tāngata whenua at the local level; based on an understanding that self-determined processes for tāngata whenua are at the heart of flourishing wider communities.

Tāngata whenua and Māori

When working in communities it is important to identify the tāngata whenua – the people who have mana (power or authority) in relation to a specific place (i.e. the hapū/iwi of the area). In many communities, and particularly in urban areas, Māori who come from other areas (mātāwaka) and Māori organisations are also important parties to be engaging with as part of community building.

¹ For more information about CLD and underpinning principles see <http://inspiringcommunities.org.nz/resources/about-cld/principles/>



Useful tools for working with tāngata whenua

1) Questions to guide reflection & relationship building

These questions are designed for Tāngata Tiriti communities/organisations/groups to consider as an initial step towards building relationships with hapū/iwi/Māori in local communities. Not all of the questions will be relevant all the time – ask those that are relevant to you.

- 1) Who is at the community planning table/who are we?
 - a) Where are we/our ancestors from?
 - b) What are our shared values?
 - c) Who are we representing? Who's missing?
 - d) What existing relationships do we have with hapū/iwi/Māori?

- 2) What are the stories of this place?
 - a) Who was in this place? Who is in this place? Who will be in this place?
 - b) What are the hapū/iwi histories and relationships to this place?
 - c) How has colonisation impacted on this local area/community?
 - d) What is happening for hapū/iwi/Māori in this community now?
 - e) If we don't know the answers to questions a - d above, how might we find out?

- 3) How do/might we (as a group) reflect this place – its past, present and future?
 - a) How do our decision-making structures and ways of working support and value different world views?
 - b) How is our strategic focus and decision-making informed by hapū/iwi/Māori?
 - c) How do we ensure our vision aligns with/supports hapū/iwi/Māori aspirations?



Resource created by Groundwork: Facilitating Change. For additional resources see *Ngā Rerenga o Te Tiriti: Community organisations engaging with the Treaty of Waitangi* which provides direction, examples and guiding questions for community organisations.

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Useful tools for working with tāngata whenua

2) Principles of engagement

The principles below are from the *Kia Tūtahi Relationship Accord Engagement Guide: Supporting government agencies to engage effectively with citizens and communities* (August 2016, p.7)².

The principles that generally underpin engagement processes involving whānau, hapū and iwi are:

whakamana i te tāngata (respect) – show respect by understanding and supporting Māori tikanga and kawa (ceremony), including any regional differences;

whakapapa (kinship) – connections are important. When you meet, find out where people come from, be clear about who you represent, and acknowledge any connections you have;

whanaungatanga (relationship) – foster a sense of connection when engaging with a group. Relationships between participants are important irrespective of who they may represent;

rangatira-ki-te-rangatira (chief-to-chief) – make the best endeavours to have [people] involved in the engagement with similar status to those they are meeting with;

kanohi-ki-te-kanohi (face-to-face) – engage in person, where possible, and not just by paper or email;

manaakitanga (caring for others) – you should show hospitality, for example, by spending time together over food. Also show integrity and caring in how you relate to people, for instance by acknowledging contributions that people have made; and

kotahitanga (unity) – while people may hold diverse views, it is important to identify a shared sense of purpose.

Also note the following:

- The Māori worldview is holistic, so be prepared to consider issues that may seem outside your immediate focus
- Pay attention to the atmosphere in the room to judge whether the process is working well
- While strong views may be aired, facilitate a process that enables everyone to respect the mana (authority) of others

² For more information on this guide, see <https://www.dia.govt.nz/KiaTutahi>



Useful tools for working with tāngata whenua

3) Five tips to engage with Māori

Atawhai Tibble (Tokorangi, Halcombe, Ngāti Porou) wrote these tips for engaging with Māori as a basic framework for his colleagues at The Treasury. He has since presented to many audiences keen for a framework for thinking about getting engagement right. Read more online [here](#)³.

1. Nā Wai? (as in *Nā wai te hui i karanga?* Or, who set up the hui and why?)

First things first, the purpose of any engagement is critical. So, who set up the engagement, and what is their purpose? Why do they want to meet with Māori? What are their objectives? What does success look like?

This may be iterative. But you need to clarify it as soon as possible.

2. Mō Wai (as in *Mō wai te hui?* Or, who is the hui for?)

This is really the flipside of the first wai – it's about clarifying the benefit of your meeting for Māori.

It's one thing to think that you can talk to Māori because you want to help them, and so they are benefitting from talking to you. Yet Māori hear this from too many people. And too often those people stuff things up because they don't pay enough attention to clarifying Māori needs.

So, when you are planning a visit to a Māori group, get really clear about the benefits for the people you are visiting. Be sensitive to their needs. Try to understand these.

Also, don't be a seagull: don't just drop in and take off. Stay for the whole hui and the kai afterwards. Finally, if you want to have a long-term relationship, then don't just go once. Reconnect. Go back.

3. Me Wai (as in *Kei te hui tatau me wai?* Or, who are we meeting with?)

Given the purpose, who do you need to see?

Be really clear on the Māori groups you need to connect with.

³ <https://www.linkedin.com/pulse/5-wais-m%C4%81ori-engagement-atawhai-tibble/>



4. Ko Wai (as in *Ko wai kei te honohono, kei te tuitui i a tatau?* Or, who will connect us?)

One of my key tips is that you absolutely need a key link person – a Māori connector or navigator. They will guide you and show you around. But they will also keep you safe.

Sometimes it is someone in your own organisation or network. Other times, and most of the time, there is a local person who is a well-known connector. They can tell you who is who out there, who the real chief is (including the chieftanesses), and what is going on. Find that person. Help them to help you.

5. He Wai (as in *He wai?* Or, a waiata? a song?)

Make sure you know your marae 101: mihi, waiata, hongī. Be prepared.

Doing a mihi (which is not only greeting, but letting people know who you are, via your pepehā or cultural group/s' coordinates), being able to hongī (it's a nose press, not a head butt), and singing a waiata: all of this stuff is standard. Have a go, because it's cool to kōrero!

But being prepared also means knowing when to and when not to. Sometimes there may be a very formal welcome. Other times you may go straight into business. A simple mihi may be all that is needed. Trust your local guide or navigator as they will ensure you do the right thing at the right time – or in other words, get the tikanga right.

So... follow these tips, understand your 5 Wai's, work with your contacts, and go for it!

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