



He Manawa Māori A Māori Heart

A Report for Inspiring Communities

He Mihi

E tangi koroingoingo ana ngā manukōrero i runga i ngā maunga hihira o ō tātau mātua tipuna kua memene ki Te Pō. Kia mihi ake awau e hoki ki te hau kaenga i ariki ai tāua te tangata.

E te amokura e, maranga mai rā ki runga ki te Ao e hora nei. Kia rokohanga atu ai e tātau te pūwatawata o Te Ao Marama e pupu nei e wawau nei, Tihei Mauriora!

Taku tūranga ake i te ihi o te whare me te kaiaohia te roimata i aku kamo i te aroha i mahuki ki te lwi ka wehea. E ngā wahaki, e ngā hautū o te waka i hoea ai te moana hei whakapuru atu ra mō ngā tai kino mō ngā tai marangai ka puta i waho rā, tēnei ka mihi, tēnei ka tangi. E whakaemitahi atu rā kia whakaarorangi i mua i ngā hau kia hapaingia e te Kokouri e te Kokotea tau rawa ki te Rangi Tuatahi, e okioki, moe mai rā.

Ko tātau i ēnei rā e whai ana i ō rātau tapuwae, tēnā tātau.

E ngā mana e ngā reo kua oti rā te tā i ngā kōrero whakahirahira i puta i tēnā pātaka kōrero i tēnā rourou aroha hei kai mā te hinengaro, hei kai anō hoki mā te wananga.

Ko te tūmanako, ka kōerotia whānuitia nga take i hauhakengia e koutou otirā ia, e ō tataua waha kōrero, ka puta he painga mo te lwi Whānui. Ka panapana mana motuhake mai ana te Manawa Māori e kōrerohia nei e maruāpō nui nei.

E kore rā e mimiti te puna o whakamihi e hika mā.

Inspiring communities would like to sincerely thank all the 'Kaikōrero' who contributed to this report. Importantly, the views and issues raised and expressed by you all, our 'Kaikōrero' provide valuable insights into the Treaty Honouring journey that Inspiring Communities is committed to.

We pay tribute to your wisdom and experience and the candid kōrero you shared with us. It is an honour to behold a report that booms with your voice and narrative.

A voice and narrative that both underpins and celebrates Iwi, Hapū, Whānau, Marae and Māori Community Development.

As Tangohau quite eloquently reflects (2022)

“Our reo, our tikanga and kōrero tahito are a birth right from ages immemorial. It is a manawa that burst through the dawn of the Great Night. It is our Manawa Māori that continues to pulse with the beat of power, influence, and self-determination today and into the future”.

Kia ora tātau i roto i ngā mihi

Report background

Inspiring Communities (IC) is the reference point for community-led development (CLD) in Aotearoa.

In February 2022, Victor Walker (Te Aitanga-a-Hauti) was contracted by IC to help the organisation with its Treaty honouring journey mahi.

The intention was to have conversations with Māori who have established relationships with IC and CLD to:

- learn about their experience and what the value (if any) of IC mahi has been
- explore if and how they see CLD aligning, intersecting, and supporting Hapū, Iwi, Māori development
- gather ideas and insights on the most useful roles, steps and mahi for IC and others in this space.

This document is a Summary Report of all that mahi. The first stage of the agreed project was ***IC Māori Network Engagement***.

This was to involve:

- Korero with identified Māori CLD practitioners and contacts to:
 1. Strengthen networks and connections
 2. Explore understandings around the relationship between Māori Development and CLD
 3. Identify roles and potential next steps IC might take to support a Tiriti honouring Aotearoa, how and with who
 4. Explore interest in forming an informal network under IC to share and contribute to follow on work to deepen understandings on the Māori Development/CLD interface.
- Preparation of a written report on key learnings and insights from Māori network korero and presentation/discussion with IC Board and Team to enable next steps decision making.

A report was provided to Inspiring Communities in early July 2022. This initial draft covered the pre-contract discussions, some of the challenges that lead to a delayed start (pandemic, weather events etc), the processes of engagement and interactions with IC.

A second draft was prepared focused on the interviews, themes emerging from those interviews, and recommendations for how IC should proceed. Feedback from that draft has now been incorporated into this Final Report.

Engagement Approach

IC provided a list of 25 potential contributors to the conversation. Introductory emails were sent out, with follow ups and invitations to participate.

19 interviews were conducted, including two external to the supplied list but who had CLD leadership positions. All interviews were conducted by Zoom. The interviewees came from Iwi and Hapū around Aotearoa, there were 14 wahine and 5 tāne.

The conversations allowed Kaikōrero an opportunity to review the progress of their personal, Whānau, Hapū, Iwi and Māori community development over three - four decades to the present.

All speakers spoke candidly about the issues and challenges that had been, and in some cases still are, obstacles for them, to set goals for the coming decades and to consider a vision for future generations. Kaikōrero were also very open and expressive about the neat, innovative, and powerful and influencing mahi that they were involved in. They were quite free and frank about what needed to happen if they were to experience the 'tino rangatiratanga' and 'mana motuhake' they saw as essential to their success at a multiplicity of levels.

Every narrative was majestic in its breath and depth and on every occasion, I found myself a privileged witness to the amazing quite miraculous efforts of so many for so long.

Victor Walker



September 2022

Interviews

The interview responses are discussed and recorded as they relate to the four aspects of the engagement inquiry.

1. Explore understandings around the relationship between Māori development and CLD and to identify roles and potential next steps IC might take to support a Te Tiriti honouring Aotearoa, how and with who.

Key observation: Māori Development is development with a Manawa Māori or Māori 'heart'

Understanding the relationship between Māori Development and Community Led Development means understanding that the 'Manawa' or 'Heart' of Māori development is Māori people.

Simply put a Māori heart means a heartbeat beating proudly that pulses positive outcomes in identity, language, culture, health and wellness and environment and prosperity for all Māori.

"All said and done our Manawa Māori (Māori Heart) our Manawa Hauiti (Hauiti Heart) is so critical to understanding how well we are how safe we are as a Whānau as a Hapū as an Iwi and as a community." (Maui Tangohau: 2022)

Eugene Ryder affirmed the importance of the people being the paramount consideration.

"He aha te mea nui o Te Ao, he tangata, he tangata, he tangata. What is the greatest aspect in the world, it is people, it is people, it is people." (Eugene Ryder: 2022).

Tangohau believes that to realise the aspirations of the Manawa Māori, Māori people must be able to be Māori, to use Māori language and tikanga (protocols) on all occasions in all places if they choose, to attend hui, to practice whanaungatanga, to have access to Māori resources, to associate as Hapū and Iwi and to form their own organisations at local and national levels.

Māori Development also recognises that Māori customary tikanga and privilege be recognised and not confined to the Marae or alienated from the activities of everyday life.

"He aha te kakano o te kaupapa– what is the seed of the idea? Māori kaupapa sits with its own mana. We can see the heart. I think we should be mindful not to place Māori kaupapa on to a Pakeha seed." (Seumas Fantham: 2022)

Māori Development and Community Led Development with a Māori heart will enable an 'and – and' approach and outcomes that will see Māori realising their potential and Māori succeeding as Māori.

“Dual Heritage and Shared Futures is our truism that celebrates Ūawa community development. Development that is underpinned always by the mana of Te Aitanga-a-Hauiti Iwi. First and foremost, it is about our place, our people and our story and that of our shared futures. That’s always been our pathway to citizenship and being a good citizen.” (Nori Parata: 2022)

Pam Armstrong shares a similar view with Parata.

“We bring the mana whenua lens, we have an obligation to our whakapapa, we have a vested interest and a just as deep an obligation to be a good citizen.” (Pam Armstrong: 2022) WHANANAKI CLD | Community led development (whananakicommunity.co.nz)

Key observation: Māori development is dynamic

Kaikōrero maintained that Māori Development in Māori society is not static any more than Aotearoa New Zealand society generally. Its Manawa is both dynamic and interactive. Changing demographic patterns, technological advancement, interaction with other cultures and nations, and increased control over resources, have been accompanied by a strengthening of Iwi management and tikanga.

“Whakatohea is in a strong position. The vision is clear. We don’t struggle for resources. We are implementing several of our strategies which include Culture, Health, Education, The Economy, Social Wellbeing and Housing. (In 2009 DIA funded a survey with 750 responses). We have a sharp focus on our Whānau in need. Every year each manager reports against strategic priorities in our annual plan. Inspiring Communities is Iwi led. What is good for Māori is good for everybody. We are involved in and with smaller groups in the community.” (Louisa Erikson: 2022)

More and more full Māori participation as citizens of the world is dictating a futuristic and global approach to Māori development well outside the business and shores of Aotearoa New Zealand. It is certainly not constrained by narrow ethnocentric views of Māori advancement, either in terms of geography or time.

“We have a 1000-year vision that incorporates wananga that supports our ‘hikoī’ (journey) nationally and globally.” (Erena Mikaere-Most: 2022)

Economic changes and determination to access new markets, beyond the shores of Aotearoa has meant Māori have for a number of years now participated fully in international business and transnational corporations.

“Over 2006-8... a number of us travelled to visit the Tamarack Institute in Canada. The Canadians were into research and innovation in a big way, and they invested in where the greatest needs are.” (Colleen Tuuta: 2022)

Key observation: Māori belong to multiple groups

Kaikōrero reiterated that Māori belong to numerous social and cultural groupings. Iwi, Hapū, Marae and Māori community are the most significant affiliations but there is also a sense of belonging instilled in being affiliated to a school, a sports club, a socio-economic grouping, or a Whānau - family constellation based on whakapapa and or kaupapa.

Nori Parata was clear that:

“When we [Ūawa] approached DIA to consider the CLDP partnership it was always about Te Aitanga-a-Hauti Iwi and the Ūawa Community. We were fortunate that we had an amazing DIA advisor who understood that the partnership would reference and reinforce our values. In this way it would genuinely support our vision and strategic priorities and not the other way around.” (Nori Parata: 2022)

Pam Armstrong shared the experience of Whananaki.

“Inspiring Communities appeared to be the champions of the [CLD] kaupapa. Ten years ago I realised what IC are doing and it helped understand and explore the tension between Hapū and Hapori. Essentially in Whananaki we are Community led but clearly the Hapū and community have a relationship, but the community are not part of the Hapū. There is a place for CLD and the community need to recognise Mana Whenua. Hapū has a richness that they haven’t seen. There is value in both. IC was really helpful and David [Hanna] was clear about the responsibilities of being a Treaty partner.” (Pam Armstrong: 2022)

Key observation: A true honouring of Te Tiriti requires Mana Ōrite

Kaikōrero were keen to comment on what a Treaty Honouring Aotearoa might look like and often this led to lengthy discussions about what might be considered from an Iwi, Hapū, Marae and Māori community perspective. And what shape and form it could take in a real and pragmatic way.

“Everything is Treaty honourable – we must retain our mana motuhake because we are responsible for the creation of our destiny.” (Leanne Karauna: 2022)

Tino rangatiratanga is a major aspiration and aim for Kaikōrero. Though its parameters were not fully defined during the focus interviews, and several interpretations were attributed to the term, it signified and amplified Māori intention to move away from dependent or colonised modes toward self-determination and self-management.

“A Treaty relationship offers the opportunity of co-governance, co-design, co-production and understanding who you are accountable to.” (Ruth Tamihana-Milne: 2022)

At the heart of the treaty honouring aspiration is the principle of mana orite, of equity in design, development, intervention, and assessment.

Kia whai oranga te Iwi Māori me ōrite te mana.” (Dr Mike Ross: 2022)

Eugene Ryder agrees.

“Fundamentally we need to be invited in discussions and forums to express our aspirations and expectations. Not necessarily just for funding. It is about ‘mana orite’ – equity in decision making and being partners in a genuine Treaty of Waitangi relationship.” (Eugene Ryder: 2022)

Min Vette also references treaty partnership.

“The Treaty is integral to all discussion regarding Māori Development. It determines what partnership will look like. How do we participate together and establish principles where our rights are protected? These are the principles that need to be actively applied in Community Led Development. The intent must be honourable.” (Min Vette: 2022)

Atawhai Tibble says it comes back to whenua.

“If the question is about honouring the Treaty than let’s start with giving the land back. Māori gave land for townships, farms, schools, churches, community and state infrastructure. Show some leadership - give the land back. That would be perfect!” (Atawhai Tibble: 2022)

Key observation: Māori must determine their own destiny

The paths through which the aims of self-determination and self-management can be realised are not all together and all at once. However, Iwi, Hapū, Whānau, Marae and Māori community development is a significant route. Kaikōrero also suggested that more appropriate representation in Parliament and Crown Agency formulation of policy promulgated by Māori representation and voice, by and for Māori are also essential. This also applies in equal measure to local Government including non-government and community organisations wishing to ‘partner’ up with Māori.

This is supported by Ngahau and Debbie Davis who are quite free and frank when they say:

“We are over the narrative of co-design – the Treaty wasn’t co-designed. Relationships are key. Collective contracting involves everyone. It must be a high trust model and not one that sees us competing against each other. If the kaupapa affects Māori, it’s not just a matter of arranging the deck chairs to fit agendas or someone else’s script. The waka must belong to us. Mana Motuhake is about determining our own destiny and making the hard calls and challenging the establishment. Tama ora tama mate – Be strong or perish. Its [Mana Motuhake] is a long way from there. The answers are here, and we need to be solid. We believe the value – the base line things that we agree to. We need to stand in our Hapū collectively. We are not looking at anyone to legitimise us.” (Ngahau and Debbie Davis: 2022)

And Jo Brand is just as emphatic when she states

“It [tino rangatiratanga] simply means nothing about us without us.”
(Jo Brand: 2022)

Importantly there was agreement that Māori development would be forever vulnerable if it were not driven by Māori and according to Māori agenda.

“Kia tū mana motuhake – koia te whaingā matua.” (To be self-determining – that is the ultimate objective – authors translation) (Dr Mike Ross: 2022)

Key observation: Māori leadership is continually evolving

It was clear throughout all the interviews that Kaikōrero wish to retain and extend a strong Māori identity based on language, culture, tikanga, land, Māori institutions such as Marae and whakapapa. There was equal acceptance that learning from the past continues to provide relevant developmental frameworks for the future.

“Kia mau tonu ki ngā tikanga nā ō tātau mātua tipuna.” (Dr Mike Ross: 2022)
Indeed, there was the acceptance among Kaikōrero that a changing Māori demography will require continual adaptation to meet new circumstances and fresh challenges.

“We need to identify spaces and places for potential to grow [with] strength and courage.” (Eugene Ryder: 2022)

The Kaikōrero are mindful that Māori are predominantly urban and youthful. This hasn't interrupted Māori who live and participate in the urban space from seeking out and establishing opportunities to celebrate being Māori and what has worked well. And to value leadership that is about shared decision making and growing champions to lead their many varied kaupapa.

“We are identifying places and spaces for potential to grow [with] strength and courage. To develop a niche space for leadership to flourish. A leadership that is underpinned by strong tikanga values and which are normalised in the Whānau to ‘re-indigenise’ the gang space. To promote leadership that is values driven and not behavioural.” (Eugene Ryder: 2022)

Patterns of leadership are different. Women and rangatahi have predictably much stronger leadership roles; urban leadership is well and truly established and collective leadership is becoming more significant and defined methods for being accountable to Māori has emerged.

“The Mob is a community that can develop potential and leadership. We need the strength and courage to recognise the places where it [leadership] has the potential to exist.” (Eugene Ryder: 2022)

Kaikōrero are all cognisant with the fact that Māori do not enjoy high standards of living and mere survival is not infrequently the focus. High unemployment, poorer health, educational under achievement and lower incomes prevent many Māori from actively participating in Māori society, and society generally.

Numbers of Māori elderly have increased significantly and arrangements for care, support and participation is a real time priority for Māori leadership.

Key observation: Focus on opportunities, not challenges

Colonisation is the reference point for Māori not enjoying the health, wellness, and prosperity outcomes of non-Māori in Aotearoa. But with the challenges and adversity that were recollected with gusto, there was always a focus on opportunity.

“All the laws have impacted us so miserably e.g., Te Reo and Cultural practices [and] our history is finally being taught in schools in 2022. “It [Treaty Honouring] is about growing a nation of ‘Tangata Whenua and Tangata Tiriti’ – taking away the myths ... growing a shared reality with a different narrative. (Ruth Tamihana-Milne: 2022)

Vanessa Sidney-Richmond is also very clear about the socio-economic challenges.

“How do you dream to aspire to get out of the dependent space? We must determine what sort of engagement we want to have with the State. What is it that we/you want to do? We do not want Whānau to disengage and remain dependent on the State – our leadership is agile and innovative, and relationships are key.” (Vanessa Sidney-Richmond: 2022)

Leanne Karauna spoke encouragingly about Whanau Ora and Child Rich Communities.

“We are clear about ‘hikina te ora’ (lifting wellness – authors translation) which is absolutely about engaging our tamariki. The health of Whānau is promoted by the mana whenua to support Mangakino Orangatanga – a child rich centred vision for Hapū and Whānau. But we do it for everyone and have fun doing it and especially encourage kindness. Our mokopuna are our taonga – ko te rito o te pā harakeke.” (Leanne Karauna: 2022)

Māori development has effectively responded to the information and technological superhighways that Iwi, Hapū, Whānau and Community and the rest of the world are speeding along now.

Māori have embraced information technologies, digital and virtual computer power and computerised learning to compete on equal terms nationally and with other developed nations.

According to Kaikōrero, while contemporary challenges and problems will tend to gain attention most readily, they should not be allowed to overwhelm Māori leadership and Māori developmental planning.

Key observation: Māori desire a new relationship with Government

It would be fair to say the Kaikōrero held mixed views on the ability of successive governments to respond to Māori in an influencing and powerful way. On the one hand there was a sense that political ineffectiveness continues to frustrate Māori leadership in diverse fields and at a national level there is dissatisfaction with current responses to and for Māori.

“We’ve been really patient and it’s time for a real partnership. We need a whole new model – the old one isn’t working.” (Colleen Tuuta: 2022)

In many cases the responses are reflective of Parliamentary terms for Government and Government of the day policy.

“We pushed back on what determines success. A lot of social services are based in community. We discovered and created our own narrative. Long terms plans despite short term Governments. We are all at the mercy of Government. Mana is about determining our own destiny.” (Ngahau and Debbie Davis: 2022)

This means that any Iwi, Hapū, Whānau, Marae and Māori community initiative that has reliance on Government funding support can only be short term and ad hoc at best.

Davis and Ross are clear that the relationship must be long term and equitable if future planning for development is to be relevant and useful.

“We just create a space for our people to shine – to be the leadership that we want to be.” (Ngahau and Debbie Davis: 2022)

Key observation: Clear consensus points on Māori development

Arising from the discussion, several themes were repeated with sufficient force and clarity to warrant recording them as consensus points for future Māori development.

“A high trust model is required when working with Māori. This has been the expectation - mai rā anō – It hasn’t changed. Māori think differently in this space and are talking multiple generations, whakapapa, mana Motuhake.” (Ruth Tamihana-Milne: 2022)

“Iwi, Hapū and Marae development is here to stay. “We are not going anywhere. We have been here since the time Maui fished up this land and we will continue to live here.” (Nori Parata: 2022)

“The Māori world view has great value for the community. I’m keen to be involved in an approach that is about wellbeing – It is so frustrating when we get territorial with resources.” (Judy Kumeroa: 2022)

“There is a confidence in Te Ao Māori, and we don’t need anyone to tell us what to do. There is a highly confident and competent group of super rangatahi who want a Māori world - actually they are demanding it. Pakeha don’t understand that Te Ao Māori is at another level.” (Atawhai Tibble: 2022)

“We are keen to establish an effective succession planning approach and our children are organising, managing, and leading; karakia, te reo and tikanga. We have Pātaka kai initiatives for our community at the Marae as well as kapa haka and organise horse trekking and diving activities. By Māori for Māori works best. But many including our own Whānau are uncomfortable in our space.” (Eugene Ryder: 2022)

As Māori move towards self-determination and defining their own futures, significant emphasis and importance is accorded to traditional cultural knowledge and skills, and based on affiliation with Marae, Hapū and Iwi and Māori community groups. The Kaikōrero in this report have also emphasised the range of circumstances which not only shape the freedom of cultural expression but also permit or inhibit identification and practice.

Summary

Kaikōrero all stressed the links with mana whenua, tūrangawaewae and traditional knowledge and skills but are cognisant of the range of activities, lifestyles, and multiple affiliations which characterise Māori people in Aotearoa New Zealand society today.

The Kaikōrero responses recognise the diverse realities within which Māori families live and accept that understanding a Māori Development and Community Development Treaty honouring Aotearoa New Zealand, necessarily includes a range of cultural, social, lifestyle and economic realities. The Manawa of Māori language, identity and culture in the 21st century encompass all these factors.

One thing is certain - Māori culture, Māori leadership and Māori development is evolving and constantly pulsing adapting and changing and the Manawa Māori is very much alive.

2. Explore interest in forming an informal network under IC to share and contribute to follow on work to deepen understandings on the Māori development/CLD interface.

Key observation: An integrated Māori network would be of great value

Kaikōrero agreed that any opportunity for Māori to establish an integrated network of relationships, conversations and infrastructures that would reduce disparities between Māori and non-Māori would be of significant value.

“The best thing the Māori Network can do is connect. Is connect the network(s) to us. There are a set of values that connect us ... so that our processes can be understood and not have to be apologised for.” (Ngahau and Debbie Davis: 2022)

The network would promote and accomplish a distinctively Māori approach underpinned by Te Ao Māori and a wellness of the Manawa Māori. On this point, Kaikōrero agreed that Iwi, Hapū, Whānau, Marae and Māori communities were on a developmental continuum

with tino rangatiranga and mana motuhake as a journey to realise the horizon of independence and sovereignty.

Kaikōrero referred to Iwi being fiercely independent and those respectively at the zenith of their powers are quite capable of looking after their people and their interests, respectively utilising the considerable resources that they have. That being said, a generosity suffused the discussion and all Kaikōrero would be more than willing to member and confidence a network that would ‘manaaki – look after’ the Manawa Māori.

“I would give consideration to a Māori Network - Neighbourhood based, Hapū based, where Māori are identifying in whatever context that they deem relevant – will be good. Shared Hapū and community wisdom would be great. In urban settings there is much to be bought in or considered. [The Māori Network] could potentially be formal alliances between Marae or Hapū street by street.” (Judy Kumeroa: 2022)

“[The Māori] Network is a great idea and potentially a touchstone for external advice. Many Iwi have great relationships with the Crown. And training in partnerships would help kaimahi (from Councils) understand what relationship parameters are for those particularly lacking in tikanga. It’s just about getting every Council to really understand their responsibilities of being a Treaty partner. Many of our aspirations are overarching but we have different ways of getting there.” (Jo Brand: 2022)

“I think there is a need for more Māori owned/generated spaces. If Whānau and tamariki are at the centre, how can we increase our capacity/capability to enhance our own paradigm? The network could be a ‘Pātaka mātauranga – storehouse of knowledge’ that [we] can ‘honohono’ – connect to’. What would the smorgasbord of tools and resources look like? It doesn’t have to be reliant on others advising us. It would be mana to mana.” (Seumas Fantham: 2022)

Kaikōrero understood that the network would be a strategic opportunity to achieve and consolidate the aspirational touchstones required to increase positive outcomes in identity, language, culture, health and wellness and environment and prosperity for their people. There was optimism that this could also potentially mean the development and fostering of extra – network relationships to expedite their respective strategic priorities.

“IC has a key role to play in networking and advocating on the behalf of community to Treasury that agencies working in silos is not the answer. IC is a core focus ‘pou’ that holds academic and community knowledge held by practitioners living in this space to translate from their space. [I] can’t imagine any other entity that has the reach in this space, DIA picked it up, but CLDP can still be very hard and in some cases is no different from the Lotteries Commission.” (Judy Kumeroa: 2022)

The relationships to be promulgated by the network would be founded on mana whenua values and a model of high trust and connectedness.

Key observation: Inspiring Communities is highly regarded

A key relationship that Kaikōrero spoke about was the relationship with Inspiring Communities.

“Inspiring Communities (IC) is quite genuine in what they are trying to do. It’s not a tick box exercise. They [IC] are genuinely interested in how they might be of value to us in realising our aspirations.” (Pam Armstrong: 2022)

David Hanna and Megan Courtney were mentioned in the context of providing critical support to perambulate ideas, aspirations, and expectations forward.

“I went to the Tamarack festival in 2007 which was part of the lead up to Community Led Development and Inspiring Communities getting started. TSB Community Trust Chair Elaine Gill was also involved. I met Megan and did some environmental work with her. Megan did some brilliant work. Seven years working with tangata Tiriti partners – a lot of educating, educating, educating – really great debates – we are the safest people to have this discussion with. The partnership model must have balance at the table.” (Colleen Tuuta: 2022)

“Patches are not an excuse to reject us. Understand my patch and the reasons for my association with this Whānau. We are people we want to connect. Internally we are promoting learning that is sign posted by reference points that mean we don’t go to jail. We are people, we are Marae. Inspiring Communities is a pou along the pathway to the future for my Whānau.” (Eugene Ryder: 2022).

“Inspiring Communities is committed to understanding how we can honourably incorporate the Treaty of Waitangi into our action plan.” (Min Vette: 2022)

“They [IC] have a job to help themselves to educate their own and that’s how they can help us. What they need to remember is that for us it all comes down to whakapapa. Whakapapa is everything. We talk kaupapa but it goes back to whakapapa.” (Atawhai Tibble: 2022)

“E mōhio ana ahau ki a David Hanna. Ka tautoko hoki i te kōrero, kia taea e tētahi hāpori te whakahaere, te whakapai, te whakatika i a rātau anō. E marama ana rātau te tikanga e hāpori ora ai e hāpori haumaruru ai. E mōhio ana hoki i ngā mahi, i ngā ture tangata hei whaingā mā rātau.” (Dr Mike Ross: 2022)

“I know David Hanna. I also support the narrative that a community can lead, organise, and progress themselves. They know how to keep the community safe. They know what works and the respective people relationships to achieve.” (Translation by author)

Summary

Kaikōrero affirm that there is value in forming an informal network under IC to share and contribute to follow on work to deepen understandings on the Māori development/CLD interface. As long as, according to Vanessa Sidney-Richmond (2022), there is an indigenous impact approach. She insists that we must be quite proactively courageous and is also concerned that drivers for the network must be able to support us to do the best we can for our Whānau.

3. Reflect on and refine current CLD tools, framing and resources from Te Ao Māori and Te Tiriti perspectives.

Key observation: Māori need to feel ownership of the tools

“Ideal tools required are those that continue to challenge the lack of trust that inhibits each community from identifying and responding to its own strength and heart – to find opportunities to realise their tino rangatiratanga.” (Judy Kumeroa: 2022)

“FEAST TABLE! How can our table have access to the hakari? To tools and models that they [Māori] can choose and not have to eat only the kai that is given to you? You can determine what you want when you have the resources. Whānau can access and adapt. Ownership is important. [The tools] will provide space for Māori to step into. Māori choose what they want in their space. Māori is front and centre of decision making.” (Seumas Fantham: 2022)

“There is great value in a network. There are some gems that can be added to others. CLD is another story. Sometimes CLD is about being told what to do. There needs to be the understanding that CLD is driven by communities by individuals can share insight and learning and help inform other initiatives and learning.” (Pam Armstrong: 2022)

“CLD might progress their understanding of what Hapū led development looks like. There are a range of complexities around Iwi and Hapū development and there are a number of layers; Treaty, Iwi, Hapū, Whānau. Iwi is one reality.” (Erina Hurihanganui and Audine Grace Kutia: 2022)

4. Identify other useful tools/resources that others are using that could be shared with others in the IC national network and identify new tools/resources that would further support CLD strengthening in Aotearoa.

Key observation: Iwi have many existing tools and resources of their own

“The mountain – Koro Ruapehu is our story. We pinnacle Koro at the centre of our experience. We believe he will look after every living thing in his shadow ... our leadership was about acknowledging we had the solutions for our transformation. We design the kaupapa. We don’t need anyone to ride in on their white horse do nothing and leave. We have the resources and the highest levels of capability. We have really good lessons that we would like to share with others and to learn from.” (Erena Mikaere-Most: 2022)

“I have been raised to be Māori and more and more we are required to be across multiple kaupapa. We already have super confident rangatahi with heaps of potential. We have to be careful not to have blanket tools, but the tools must be fit for Iwi and purpose. One size does not fit all.” (Jo Brand: 2022)

Recommendations

It is recommended that IC facilitates the establishment of a Māori Network and then works with that Network to identify new initiatives and the best approaches.

- A. IC facilitate: He Manawa Māori – IC Māori Network design – Terms of Reference with:
 - Existing Māori Network
 - Iwi, Hapū, Whānau and Māori Communities (Hāpori Māori)
 - Māori leadership
- B. IC explore opportunities with Māori Network to wānanga best fit initiatives and approaches that reflect in a practical and pragmatic way a Tiriti honouring Aotearoa New Zealand and that can be shared across Iwi, Hapū, Whānau and Community.

For example:

- Fair and equitable representation on funding forums
- Recognition of Māori values
- Collective of Māori ‘toa’ or champions to come together – as a facilitation trial - to support the Manawa who may not have the back end or bandwidth to connect with others to build their capability and capacity
- Māori succeeding in Te Ao Māori – Māori succeeding in Te Ao Pakeha and connecting our tamariki to both worlds
- Māori advice by Māori for Māori
- Māori advice for non-Māori – pedagogy for change with Tangata Tiriti

- Moving the conversation dial – what is a great Te Titiri o Waitangi relationship? Many Pakeha want to engage and kōrero
- Constitutional change and system struggles with ‘machine’ – a new partnership model
- Dual Heritage shared futures – what does it mean? Where can we be fiercely independent and intersect together?
- Identifying the imbalance of capacity and resources- what does the funding pie graph look like? Who is enjoying the hakari?
- The impact of policy on Māori – what is the outcome of at least one kaupapa Māori policy shift?
- What is due diligence through a Māori lens – consider a pre-loaded due diligence tool? (Similar to HENRY – but spelt HENARE for Māori!)
- Installation and support for the Māori network that understands Māori communities

Conclusion

Engagement and partnership with the Manawa Māori firstly recognises Māori tribal, Hapū, Whānau and community energy, commitment and passion along the pathway to mana motuhake and tino rangatiratanga. That the Manawa Māori pulse is distinct across a diverse range of understandings and realities. Any relationship or partnership needs to be understood in the context of these diverse aspirations and lived experiences and the dynamic of change, challenge and response.

Far from being homogenous, the Manawa Māori have a variety of cultural characteristics and the heartbeat pulses across multiple cultural, educational, health and wellness and socio-economic realities. The Manawa being underpinned by the relevance of traditional values and Māori wishing to define their identity according to only themselves.

Māori have been both strategic and demanding and proactively re-examining the position of their people vis a vis the State response to honouring the Treaty and the position of the indigenous people in Aotearoa New Zealand.

Empowerment has been both incremental and vast but the unrelenting and almost selfless constancy to purpose by Māori leadership to meet the needs of modern Māori has resulted in an invigorated sense of Māori nationalism and citizenship which augers well for a more vibrant Aotearoa.

“Ki te whakamana te Tiriti me tōna wairua ka noho pakari ko tātau – What is good for Māori development is good for Aotearoa New Zealand.” (Dr Mike Ross: 2022)