



Working with tangata whenua

Community-led development (CLD) in Aotearoa

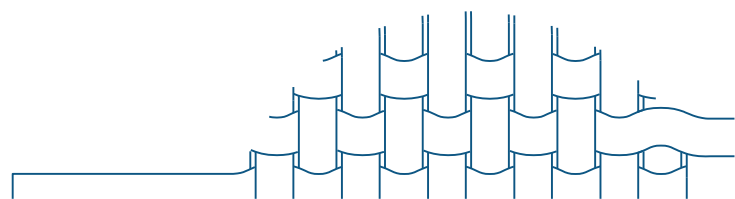
Relationship building between tangata whenua (the indigenous people of the land) and tangata Tiriti (all others who have come here) is a core component of CLD in Aotearoa. This resource provides three different tools to support communities in engaging and developing relationships:

- 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.

Nāu te rourou, nāku te rourou, ka ora ai te iwi

With your food basket and my food basket the people will thrive



Why relationships with tangata 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 tangata whenua (people of the land) in each different part of Aotearoa. It is important to understand and respond to hapū/iwi aspirations which enriches and provides integrity to community-led practice and the realisation of vibrant communities locally and nationally.

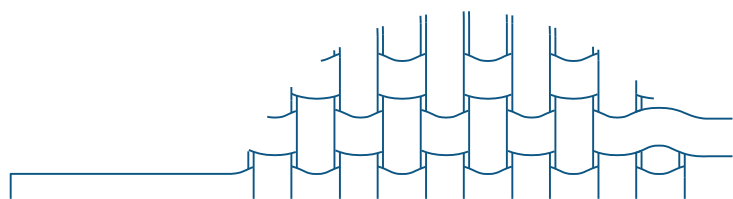
Relationships are of mutual benefit

Te Tiriti o Waitangi (Te Tiriti) is a foundational document in the history of Aotearoa that points us towards the power sharing relationship that was envisaged by the people of this land when new-comers from beyond the Pacific began to arrive on these shores near the end of 1700's. Te Tiriti, signed in 1840, outlines a power sharing relationship between tangata whenua (the first peoples of Aotearoa), and tangata Tiriti (all others who have come here). Te Tiriti o Waitangi affirmed the rangatiratanga (sovereignty) of the Rangatira of the hapū of Aotearoa as stated in Te Wakaputanga o te Rangatiratanga o Niu Tirenī and provided for the British Crown to exercise kāwanatanga (governance) over the new-comers. The intention of Te Tiriti was to establish an on-going relationship of mutual benefit, built on trust and good faith between tangata whenua and all who were to come.

Throughout the subsequent process of colonisation, the commitments of Te Tiriti o Waitangi have not been honoured by the British Crown and the kāwanatanga side of the relationship. The foundations of Māori society have been systematically eroded, Māori have been alienated from their ancestral lands and hapū rights to rangatiratanga (self-determination) have not been upheld. As a result, there is deep imbalance in our communities/society resulting in significant inequity for tangata whenua across all systems and structures within Aotearoa. While the Government has a specific role in addressing this imbalance, addressing the inequity and working to honour Te Tiriti o Waitangi commitments, tangata Tiriti also have a vital role to play in working alongside tangata whenua.

Community-led development initiatives provide an opportunity to build positive, respectful and mutually beneficial relationships between tangata Tiriti and tangata whenua at the local level; based on an understanding that self-determined processes for tangata whenua are at the heart of flourishing wider communities.

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



Tangata whenua diversity

It is important to understand there is a range of expressions of being tangata whenua that may be present in our communities. Fundamental to community-led development is the need to prioritise the building and strengthening relationships within this diversity. Often a range of relationships across our organisations and communities will be necessary.

It is especially important to build relationship with mana whenua, those people who have mana (power or authority) in relation to a specific place (i.e. the hapū/iwi of the area). There may be formal and informal ways to develop these relationships.

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. All relationships take time, the following resources will provide some guidance in this process, but every community is different so a range of approaches will be required.

Useful tools for working with tangata whenua

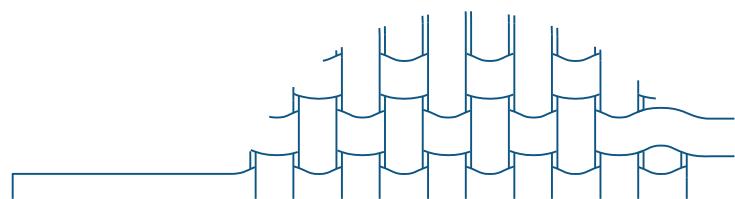
1) Questions to guide reflection & relationship building

These questions are designed for Tangata 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. © Groundwork: Facilitating Change: [Creative Commons Attribution-NonCommercial-ShareAlike 4.0 International License](https://creativecommons.org/licenses/by-nc-sa/4.0/).

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 tangata (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;

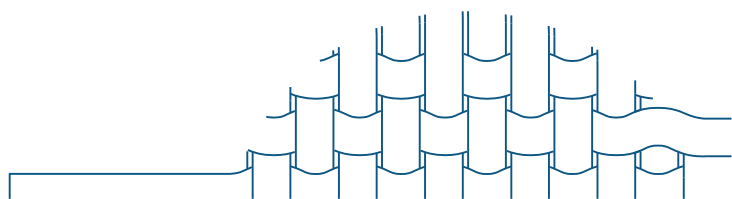
rangatira-ki-te-rangatira (chief-to-chief) – make the best endeavours to have [people] involved in the engagement with similar status to those they are meeting with;

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.

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



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 processes are working well or need adapting
- While strong views may be aired, facilitate a process that enables everyone to respect the mana (authority) of others

3) Five tips to engage with Māori

Atawhai Tibble (Tokorangi, Halcombe, Ngāti Porou) developed the 5 Wais framework in 2015 to offer practical tips for those wanting to more effectively engage with Māori. The 5 Wais provides a great frame for things to think about before you engage.

NĀ WAI?

As in **Nā wai te hui i karanga?**

Who in your organisation has created the need to engage and, most importantly, why?

The first step is to clarify why you are engaging with Māori. What is it you're trying to achieve?

Be clear about what success would look like and what the tensions might be. Understanding why you are engaging will shape the nature and focus of the engagement.

KO WAI?

As in **Ko wai ngā Māori nei?**

Who are the people you are engaging or connecting with? Or, who do you need to engage with?

Be clear about which Māori you are engaging with and why – how does this relationship relate to your purpose or question? Then do your research. Find out about the people or entity you are meeting with. Who are their leaders? What is their strategic plan?

Understanding who you are meeting with and their journey will give you more context for your engagement, what it means and its purpose.

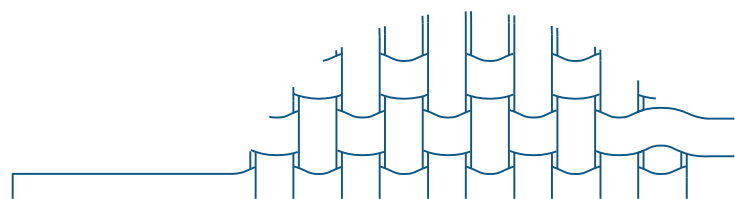
MŌ WAI?

As in **Mō wai tēnei hui?**

What is the benefit of this meeting or arrangement for Māori?

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

Māori have many, many groups wanting to engage with them. If you are going to ask for people's time and knowledge, make sure it is of true benefit for them. **Take time to understand what iwi or Māori want. Digging deep to understand their needs and**



priorities will contribute to the success of your relationship or partnership and shape the nature and focus of any next steps. Some key questions are:

- What do iwi want?
- What is their story?
- What is their mission and plan?
- What are their values?
- What projects have they been involved in lately that might be relevant to your organisation?
- What do you know about their partners?
- Have they been 'nailing' their projects?

Understand their why. Do more homework. Understand and respect their needs and priorities.

MĀ WAI?

*As in **Mā wai tatou e kōrero?** Or **Ma wai tatou e arahi?**
Who will speak for us, or who will lead us?*

Get expert Māori help. Make sure you have the right people leading you and the right team and skills. Bring a cultural navigator into your project – this 'connector' could be someone in your office, a local person or someone who is well connected with the people you'll be meeting. They can guide you and help keep you safe.

Your navigator can tell you who is who, what is going on and who you really need to speak with. Value and look after their relationships. Keep your connector involved, make the most of their wisdom and knowledge, and integrate them into your team. Their cultural expertise can add huge value when you come to identify solutions or options.

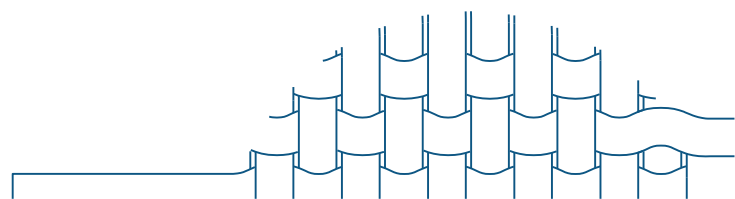
HE WAI?

*As in **He wai?** Or *have you got a song?* This is a very common thing said by people when someone is speaking or preparing to engage.
How do you connect with respect and authenticity?*

This Wai is about bringing cultural respect and authenticity to your connections. Knowing your marae 101s shows you have done your homework and take your relationship with Māori seriously. Pronounce Māori words properly. Be prepared to stand up and say a mihi. Know how to hongi. Learn a waiata.

Think about cultural protocols for starting and ending meetings. Remember simple cultural things like being a good host, or an even better visitor. Plan and budget for this – bring a koha. Formally welcome people and let them respond. Make time for introductions. Have a karakia and a waiata. Have a cup of tea and refreshments.

Being prepared also means knowing when to – and when not to. Sometimes there may be a very formal welcome. But other times you may go straight into business with a simple mihi.



If you have gathered ideas and feedback from Māori, give something back for their time, effort and input. Report back on how their input was used.

And don't just drop in and take off when visiting people. Stay for the full time if at all possible. If you can stay to eat together, do it. Māori really respect this, and never forget it. Don't just go once. Reconnect. Go back. Be ready for lots of kapu tī (cups of tea)!

Your local guide or navigator will make sure you get the tikanga right and do the right thing at the right time. Trust them.

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

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- Developed from <https://www.linkedin.com/pulse/5-wais-māori-engagement-atawhai-tibble>.
- Hear Atawhai talking more about the 5 Wais on this podcast <https://www.businesslab.co.nz/beyond-consultation-podcast/9>
- Here's a great [short version](#) of the 5 Wais curated by Atawhai and Denise Bijoux from Catalyse



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RESOURCES **Harakeke/Flax**

From the root to the flower the harakeke shares its properties.



ADVICE **Korimako/Bell Bird**

Fluent, graceful speaker.



EVENTS **Whakaatu/Presenting**

The peak of the mountain as a stage to present from.

