



Te Whare Tikanga Māori

DRAFT- Minutes for Hui ā-Tau Māori Meeting

27 – 30 Whiringa-ā-nuku / October 2016

Held at Te Mahurehure Marae,

73 Premier Ave, Point Chevalier, AUCKLAND.

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Rāpare/ Thursday 27 Whiringa-ā-nuku.

1:30 pm Pōwhiri with Kaumatua Matua Bobby Clark raua ko Matua Toi

3 pm Kapu Ti

Housekeeping with Te Kimiora o Tāmaki, and settling in.

Kei konei / Present

Ngā Kaitūao / NZPF Volunteers

<i>Ingoa / Name</i>	<i>Nohonga / Position of Responsibility</i>	<i>Mai i / From</i>
Alaine Tamati-Aubrey	Takirua Perehitana / Trustee Board	Puriri Whakamaru o Taranaki
Avis Stewart	Kaitiaki / Trustee Board	Te Waewae Koukou o Hau Raro / Mid Northland
Cynthia Murray	Kaitiaki / Trustee Board	Eastern Bay of Plenty Māori Roopu
Char Martin	Kaiwhakahaere Kapa Mātauranga	Puriri Whakamaru o Taranaki
Ruth Jones	TWTM Kaiwhakahaere	Hutt Playcentre Association.

Rōpū Māori Tarakeiti / Delegates

#	<i>Ingoa / Name</i>	<i>Mai i / From</i>
1		Te Rito / Auckland
2		Te Whare Kura Kori Rōpū o Kawatiri Tai Poutini / Buller Westland
3		Canterbury
4		Central Districts
5		Central Hawkes Bay
6	Cojana Spear	Counties Playcentre Association
7		Te Taonga o Pohutakawa/Eastern Bay of Plenty
8	Carol Tarrant	East Waikato
9		Far North
10		Hawkes Bay
11		Puriri Whakamaru o Awakairangi / Hutt
12		King Country
13		Mana Tamariki Iti / Marlborough
14		Mid Canterbury
15	Waihoroi (Ma) Johnson	Te Waewae Koukou o Hau Raro / Mid Northland
16		Te Rōpū Māori o Wakatū / Nelson
17		Te Rōpū Whakaaro Kotahi / Northland
18	Euphymya Ngapo Lavelle	Mahi Ngā Tahi Puāwai / North Shore

19		Otago
20		Rotorua
21		South Canterbury
22		Kia Puāwai o Murihiku / Southland
23		Tairāwhiti
24	Karena Tutini & Caesar Page, Lesley Kendall & Zavion Kanara	Te Kimiora o Tāmaki / Tāmaki
25	Zara Smith & Felix Whitehead	Puriri Whakamaru o Taranaki / Taranaki
26	Isabel Manuel, Bes Lironi-Irvine	Kia Puāwai o Te Akoranga / Te Akoranga
27		Puriri Whakamaru o Hauraki Whānau / Thames Valley Coromandel
28	Emilee Middleton-Wood, Lisa Kahui	Puriri Whakamaru o Waikato / Waikato
29		Wairarapa
30		Whanganui
31	Joanne Fullelove, Whaea Wai Miller	Kapa Tautoko ki Whanganui-a-Tara / Wellington
32		Tauranga Moana Whānau Group / Western Bay of Plenty
	Rebecca Bell	Mana Whaea

Saturday arrivals

#	<i>Ingoa / Name</i>	<u><i>Mai i / From</i></u>
	Karen Thomas	Te Kimiora o Tāmaki / Tāmaki

Apologies

#	<i>Ingoa/Name</i>	<u><i>Mai i/From</i></u>
		Auckland
		Buller Westland
	Erana Rattray	Canterbury
	Helen Mead	Mid-Canterbury
		Awakairangi/Hutt
		Puriri Whakamaru o Central Districts
		Murihiku/Southland

Michelle Apetera & Keaton Apetera, Iris Tepania	Te Rōpū Whakaaro Kotahi / Northland
Kate Fairhurst & Willow Kerr	Puriri Whakamaru o Hauraki Whānau / Thames Valley Coromandel
Adelle Hori	Te Taonga o Pohutakawa/Eastern Bay of Plenty
Jessie Porter-Bryant & Cheval Coppard	Te Taonga o Pohutakawa/Eastern Bay of Plenty
Michelle Apetera & Keaton Apetera, Iris Tepania	Te Rōpū Whakaaro Kotahi / Northland
Marama Mateparae	Tauranga Moana Whānau Group / Western Bay of Plenty

4:30 pm Whakawhānaungatanga

Informal discussion of papers in small groups while waiting for Avis to arrive with data projector!

7 pm Māori Federation Officers Report – Ngātahi

(Report was sent out prior to Hui ā-Tau)

Meeting closed: 9 pm.

Rāmere / Friday 28 Whiringa-ā-nuku /October 2016

Meeting opened: 9:05 am.

Discussed the Agenda and how the Skype would fit in. Avis spoke to this – through the email process no one has indicated they want to join the skype session. The messages came in through Facebook. There are no questions as such though. We will need to contact those delegates who want to join Skype

Patai: *Euphymya* – do we want to discuss paper today and then do skype tomorrow?

Alaine – we will carry on with agenda as it stands as we have had nothing through email as delegates were directed. It is up to those who attended, those here to decide whether we do skype today or tomorrow.

Patai: *Carol* – by adding 3 delegates tomorrow will we have quorum?

Alaine – these decisions are don't need quorum. This is an "interest" meeting. We will use the discussions now to form the agenda for NE.

Patai: *Carol* – please clarify we don't need quorum to make decisions.

Euphymya – we can make decisions, we are making decisions here but it's about how much weight is on the decisions. It will be ratified at NE. Not a revisiting at NE.

Alaine – it's about consulting. This forum holds the mana. They have made themselves available for this weekend. We introduced the skype so there is wider consultation within the whare.

Concern that those who indicated interest via facebook may feel

Euphymya – inviting all the delegates to the skype regardless of how they notified, will allow for wider consultation. Flip the agenda, swap Friday and Saturday. MFO's can make skype happen when the whare would like it to, it's not the easier option, lots of technical difficulties.

Tania – found skype really difficult when the skype dropped out. Had to miss parts of discussion.

Patai: *Carol* - perhaps we have a discussion today and have a summary to present when we have skype.

Patai: *Euphymya* – is that consensus though? Yes we can have discussion, but people are joining tomorrow with understanding they are part of the decision making process. We need to honour them and our processes of consensus. Perhaps we can have clarifications, questions and answers ready before we start.

Alaine – We can do what the whare would like, but we won't be able to have everyone in all the discussions. We have technology for skype.

Patai: *Isabel* – are Auckland and Marlborough still Rōpū?

Alaine – we don't know. That is their processes.

There are 9 rōpū here today. In the last week we made contact with everyone who wasn't registered in our database, if they aren't in the database MFO's went to the Assn and asked for rōpū contact.

Patai: How much time did we allocate for each decisions paper?

Euphymya paper 11-1pm. Succession plan 2-3pm. HaTM 330-430pm because the latter 2 aren't new whakaaro. Governance needs time.

Euphymya – suggesting today we discuss governance vs management, and then have a brief discussion about TWTM and skype comes in when it needs to. Leave succession plan to skype?

Alaine read the skype times allocated in the email sent out. We need these decisions. This is the first time we have attempted to do this, in our organisation.

Patai: Carol – are we saying if skype doesn't work tomorrow, we go ahead and make the decisions without them ?

Avis – we are doing all we can, offering all options (email option)

Euphymya - having lots of different avenues are good. If you just disagree with no input, it leaves us nowhere. How can we work with that? We are opening ourselves to a roadblock with no way forward.

Alaine – we need to know what the blockages are for people so we can work out ways around them.

Euphymya - agree/disagree is a good indicator, but we needed to know the why. Especially in the governance paper there are options.

Alaine added these changes to the email. I am happy to make the changes to the Governance section of the email.

Decision: We are asking the whare – it sounds like you would like to allow room for skype to occur
Kua mana? Āe!

Decision: The meeting agreed to Allow skype call to happen for decision making.

Discussion: Decision : it sounds like the email needs some work?

Kua mana, Āe!

Decision: The meeting agrees totweak email before sending it out to rōpū not present at Hui.

See Appendix 4 for Email sent to Rōpū and collated responses received.

Euphymya – I think it would be useful to do the governance management discussion now because it impacts on the other topics. Do we have to follow the whole day? Can we not pick bits?

Alaine – there is a method to the madness of the agenda. We work out the things we need done happen on the first day. It's about timings.

Sorting the agenda – are we following Friday and following Saturday, or are we flipping the days. Allowing skype means we are flipping the days.

Alaine and Avis have had news so will be absent for some time today with family. Char and Cynthia will be here. Shall we send the email now? Euphymya wanted to clarify email is seeking views not decisions.
Email sent to Whanau Māori.

Kōrerorero / Discussion: Distinguishing Governance from Management – Alaine Tamiti-Aubrey.

See Appendix 1 for power point.

Patai: Isabel – it's hard to understand language TB uses sometimes, it feels like we have a huge mountain to climb.

Avis – Yup. In future what does governance in a centre look like?

?Bes – some people are good at governance some are good at management, different people have different strengths.

Alaine – have you heard of Group Skills workshops? You have to choose what works for you

Euphymya – choose what works for you, don't blend. We keep trying to blend, to do both and failing.

When things fail it falls back to TB to fix. This is why TB keeps saying You are the governors.

Be the governors. TB become managers during meetings. The 7 Guiding questions are great! Most korero falls back to money, then give it to employees to make it work. Budgets are a plan, a flexible plan.

11:00 am Awheawhe / Workshop: Financial Literacy – Kaye Connolly.

See Appendix 2 for power point.

12:00 pm Review: Te Mahere – Char Martin.

See Appendix 5 for Te Mahere small group work

Patai: *Euphymia* - Can we make Te Mahere into a communicable form for centres, with examples centres can use. Make vision section into a few sentences that centres can use, and then do same or similar to the individual sections

[Small Group work continued]

4:00 pm Kōrerorero / Discussion: Kōrero tuku iho

See Appendix 7 for full document: Kōrero Tuku Iho

Kōrero tuku iho is about history, before we move forward in our amalgamation we need to record our history. What is the history of your rūpū? Where did your rūpū name come from? When did you last have a korero about how your centres are doing?

Before we move forward, we need to gather the history, record it. When you go home to your rūpū who is there? Where are your archives? What are you going to do with your archives? One rūpū is scanning everything! Whew! When we did the work on the constitution there was concern on what to do about retaining the mana of the Assn Life Members, how will we remember them? They are the pioneers of our Assns. This is why there is a clause in having a one off Associate Members application. Do rūpū want to have people remembered under this clause as well? We need to have the information so we can research who these people may be.

Where are the scans being kept? There are 2 terabyte hard drives and one will stay with Avis the other will be stored somewhere, ? with a centre. Centres may do the same with their history.

An honours Board that holds people who are important to the assn – patrons, Life Members, Board members who have served more than 5 years. Remembering the history, is about moving forward but not forgetting the past. It is a labour of love, recording the history. Putting people forward for Associate Playcentre Members is a one time offer, so it's important that we look carefully and thoroughly.

Is there a national process for archiving prior to amalgamation? No. It's not a priority; it's up to rūpū, assns, individuals to take on this task. Let's be prepared rather than reactive. We don't know if this hui, this forum will be available in the future.

What is the history of the name of your rūpū? You need to think about these things if you are going to take on this project, Federation is not going to help with this. Are your founding members still alive, still involved, still in your neighbourhood? You could take kai and then set up an interview. Association Life Members are a resource too. Do Rūpū have Life Members? Some are acknowledged through their Assn Life Membership – Waikato Puriri put 3 forward for Life Membership of their Assn. North Shore has 3.

How rūpū record their history is up to them – put it in a book! Film it. Put it on the Playcentre Connex website. Maybe just an audio recording. Talk to whanau of those who have passed.

If you have a tohu, what is the whakapapa behind the tohu? This is part of your history too. Record it! Current members are the first and last voice in the story, history is in the middle.

See Appendix 8 for small group work

Puriri Whakamaru – a version of the history of the name – Poppet King in Northern region, Puriri Whakamaru was given by Maida Ho. Kuia and Kaumatua who used to be with Playcentre, Veronica and Jo Hauraki, influenced by Ngāpuhi. The last tree standing of the Puriri standing was the boundary of Ngāpuhi, on the hills of Bombay. Maida who is from Tama Toa, she gave that name cheekily, as Tai Tokerau held mantle over rest of NZ. Puriri Whakamaru became the name of Māori rūpū. Roberta who was the Māori advisor for Playcentre. Then the following year Central Districts came in and got funding, then got their rūpū taken off them.

Ho name is strong in Kaikohe. Maida's homestead sits under Hone Heke hill.

Some groups moved away from the Puriri name because of bad behaviour, but there was also a lot of tino rangatiratanga as well.

Groups shared – thinking as they listened how the sharing could become a goal for the whare.

Remember to look in Playcentre journals for history of your rūpū! Also a website that is a database. [Alaine to send thru the link] and also, archives NZ. Remember using the websites first can save you time and money – and just because you can't find it doesn't mean it's not there, go back in 3 months things are being digitised all the time! Neighbourhood and community museums, schools and parishes hold info too.

Whare Goal re history of Rūpū -

7:00 pm Rūpū Māori Reports

See Appendix 3 for Rūpū Māori reports.

Meeting closed: 8:55 pm

Rāhoroi / Saturday 29 Whiringa-ā-nuku /October 2016

Meeting opened: 9 am, Char offered a Karakia.

Mihi atu kia te Aroha
E Aroha nei I a tātou
I te ao I te pō

Mihi atu kia te Manaaki
E Manaaki nei I a tātou
I te ao I te pō

Mihi atu kia te Awhina
E Awhina nei I a tātou
I te ao I te pō
I te pō I te ao

Tuturu o whiti whakamaua
Kia tina, Tina!
Hui e, Taiki e!

9 am Whakataunga / Decision: Approval of Minutes

April 2015 National Executive Meeting Minutes

Amendments;

Te Kimiora o Tāmaki,

- Tania Howarth and Paia Swanson-Terepo mai Te Kimiora o Tāmaki. Kahore mai i Kia Puawai o Tāmaki/Tāmaki.

Agree to pass the minutes – Ae - Katoa

Seconded – Puriri Whakamaru o Waikato

Conference 2015

Amendments;

Te Kimiora o Tāmaki,

- Tania Howarth mai Te Kimiora o Tāmaki. Kahore mai i Kia Puawai o Tāmaki/Tāmaki.

Agree to pass the minutes – Ae - Katoa

Seconded – Te Kimiora o Tāmaki

October 2015 National Executive Meeting Minutes

Amendments;

Te Kimiora o Tāmaki,

- Tania Howarth rāua ko Debbie Rowlands mai Te Kimiora o Tāmaki. Kahore mai i Kia Puawai o Tāmaki/Tāmaki.

Agree to pass the minutes – Ae - Katoa

Seconded – Te Kimiora o Tāmaki

November 2015 Hui-a-Tau Maori - Skype

Amendments;

Te Kimiora o Tāmaki,

- Tania Howarth Te Kimiora o Tāmaki. (AKA – Tanz)

Agree to pass the minutes – Ae - Katoa

Seconded – Puriri Whakamaru o Waikato

March 2016 National Executive Meeting Minutes

Amendments;

Te Kimiora o Tāmaki,

- Please remove Tania Howarth and Debbie Rowlands as delegates for Counties and add as delegates for Te Kimiora o Tāmaki/Tāmaki.

Wellington,

- Amy Bendall was not present at this hui, she gave her apologies.

Agree to pass the minutes – Ae - Katoa

Seconded – Te Kimiora o Tāmaki.

Conference 2016

Amendments;

Te Kimiora o Tāmaki,

- Tania Howarth mai Te Kimiora o Tāmaki. Kahore mai Kia Puawai o Tāmaki / Tāmaki. Wellington,
 - The whare representative, Cynthia Murray instead of Bes Lironi-Irvine (Te Akoranga)
- Page 6. 10
- Puriri Whakamaru o Waikato,
- Spelling error; Emily (Emilee) Negotiators - Page 5

Agree to pass the minutes – Ae - Katoa

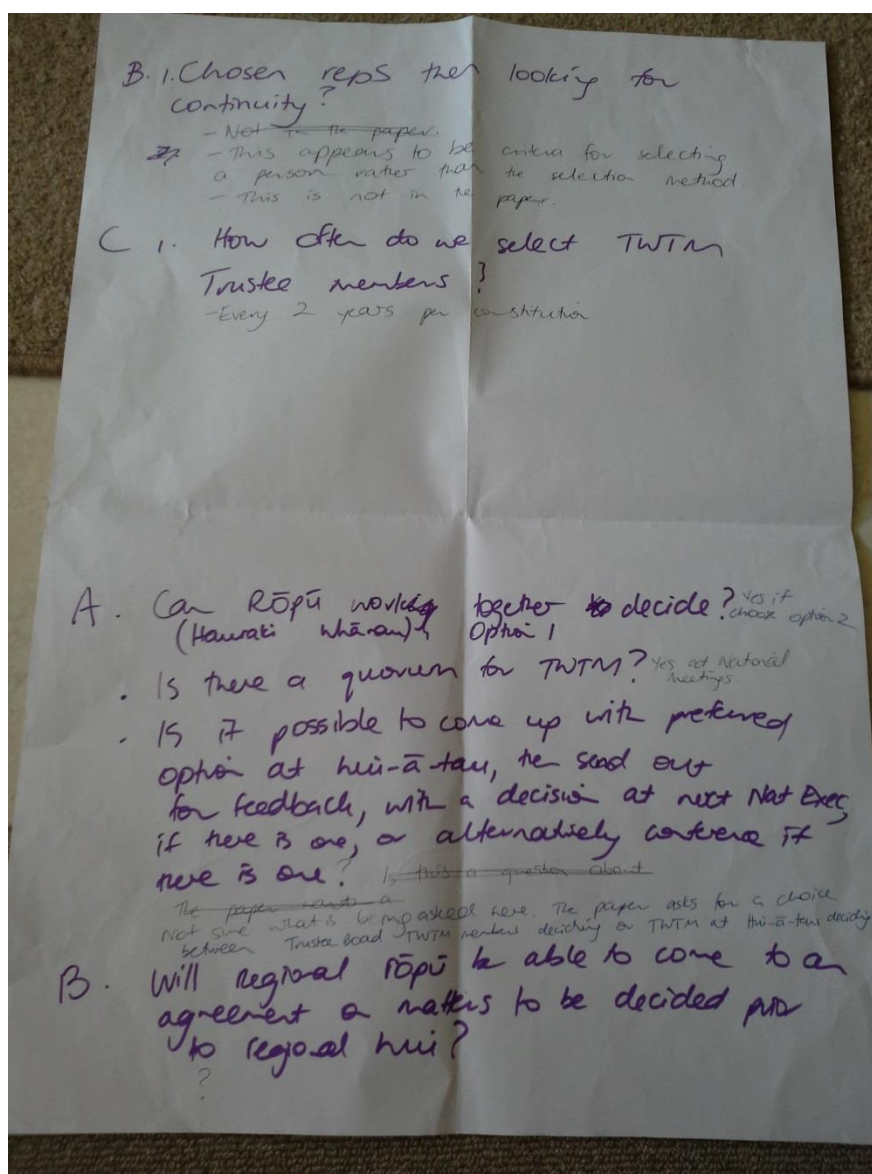
Seconded – Te Kimiora o Tāmaki

Discussion: How would we like the Skype to work. Whare set the guidelines.

Outcome: Technology let us down so skype was unable to happen.

11:30-1 pm Whakataunga / Decision: Te Whare Tikanga Māori Kāwanatanga

Euphymya summed up her paper, and covered the questions from email responses.



Discussion: Decision Paper: Rōpū Māori Recognition

Generally more reps go to Fed AGM than HaTM? Does this depend on location? See Māori Participation spreadsheet. In future there will be only 2 meetings per year for Whanau Māori – Hui ā-Tau and AGM. Where will the majority of the Rōpū reps be meeting, where do we put our energy? Will there be limits on how many reps can

attend? Should perhaps our decision making happen at the meeting where will have the most reps present. Hui ā-Tau tends to have more time for kōrero – NE are squeezed for time. AGM's are open to all, they can't be limited, under the constitution equal representation is written. Who pays for the attendees is up to rōpū. Under new constitution Centre Members are the members, so they have authority to attend AGM. Attendance and representation are two different things. This paper speaks to Representation. Where can build what the future looks like, who makes the decisions, who represents. Who pays for it is another discussion. How often does TB meet a year? Currently once a month, working towards a goal of cutting down, trialling meeting for a day and a half instead of 2-3 days currently. We need better systems in place utilising technology.

[Where looked at email responses]

Kua mana, Āe!

Decision: *The meeting agrees to ... Option 2 – TWTM at Hui-ā-tau decision on new Rōpū*

Discussion: Decision Paper: Representation for General Meetings

Voting and/or a rotation method for selecting the rōpū to attend meetings. There is an assumption throughout documentations so far that the Rōpū are the same as the regions, this is not the case. Current rōpū have to merge in some form. MFO TB recommended that rōpū are on a regional level, so there are less steps to get to the governance table at national meetings. It comes under fiduciary care to tell where, the amalgamation has been worked out on the idea of having 48 at the national meeting, this is the smallest number in total. Side by side partnership reps, 4 reps per region. The paper allows for wriggle room in numbers, but this is to ensure there is emergent leadership to come through. Good governors are not here forever, they are setting up for the next to come through. Regional groupings allows for geographical representation. It's not about making up the numbers from those who available, but ensuring that there is space for all to have a voice.

Creating a good space with structures and systems may encourage more Māori to come into rōpū and engage. MFOs know where all the Māori children are within Playcentre.

Just because a region doesn't have an active rōpū this meeting, they may have it next meeting, we need to tautoko rōpū to attend and thrive. It's not ok to take another rōpū's "spot" succession planning is important to making a rōpū successful.

Region has more than 80 centres they are entitled to 5 reps, being 1 rep per 20 centres. TB makes the call on how that works to ensure 1:20 ratio is maintained.

Rōpū selection – Changing thinking from current rōpū to regionally. Can the regions decide on how they do things themselves? Ae, but we are moving away from 32 different ways of doing things, the more decisions we put off now, the more likely we will move back to this in the future. That is contrary to the reasoning of the amalgamation, and so that future rōpū don't reinvent the wheel, don't have to go through these discussions again and again. The rōpū rotation only comes into effect if you have more centres.

Kua mana, Āe!

Decision: *The meeting agrees to Option 1 – TWTM Regional Meeting decision*

Rōpū Māori members at the Regional Meeting determine the representatives for the TWTM with a maximum for their region determined by the Trustee Board TWTM members (to ensure that clause 10.6 is met overall).

Discussion: Decision Paper: Selection of TWTM members of the Trustee Board

Kua mana, Āe!

Decision: *The meeting agrees to Proposal 1 – TWTM at Hui ā-Tau Māori decision*

Use existing procedure for selection of the TWTM Trustee Board members at Hui ā-Tau Māori and ratification at the AGM.

2 pm Whakataunga / Decision Tātai Tauatanga / Succession Plan 2016-2019

What is the end period, 2019 AGM or AGM 2020? AGM 2019. Why was this period chosen? Because we don't know what things will look like, when the amalgamation will occur. It's not going to happen like previously told, a date was put in in hopes it would happen, just looking to have consistency and cohesiveness through the transitional period. There will be a 3 year term as part of this process for some MFOs.

Is there an ability to add Trustees during this time period? If the whare agrees to it, yes. Yes the ability is there, but bringing new Trustees in and getting them up to date takes energy from other projects. Also, if we increase TT have to increase to maintain balance, the perception that equal numbers equals partnership. There are financial implications as well to increase number of Trustees.

Location of Regional offices are set if we agree to Plan B? No. Allocating offices is part of the GM's role.

Are the current MFOs ok with this plan? Yes, we wouldn't have put the paper forward if we were not, we are aware of all the implications. Organisation cannot afford people coming forward with personal agendas, micro managing and looking to override decisions already made. Also, within the Whare are the next lot of MFOs, and they need to be found and brought forward and through so they are enabled to move organisation into the future, can't see those hands up yet. TB is governance, aiming to meet quarterly. Time is a factor, and we need to allow time for processes to happen.

Who are the Kaitiaki? MFOs

Will the budget be able to support2019? All management can do is supply the budget to you, the whare, Whare directs what they want in the budget.

Hauraki Whanau - Would prefer to retain until 2018 instead of 2019. Will MFOs do the role for love? If not, where will the \$\$ come from? Current MFO are working on decreasing the spending so there is money to work with. When you decrease the workload you need to decrease the money spent. Goal is to take less money from our babies.

Moving forward, status quo would be position held until 2018, and following plan would be til 2019.

Have there been any discussions with TT to ensure continuing the staggering of Co-Presidents role between houses. Elaine shared from her conversations with Susan that they are not there yet to have these conversations, but their hui is in November. We need to let TT go through their learning. They are looking at keeping the Co-Presidents 2 year term at this stage.

Recommendation: That the current kaitiaki are retained to 2019 to ensure continuity during the transition phase, and to be able to develop strong governance systems for the benefit of Whānau Māori in the future.

Kua mana, Āe!

Decision: *The meeting agrees to Current kaitiaki are retained until 2019.*

2:30 pm Whakataunga / Decision: Hui ā-Tau Māori 2017

Kaitiaki to host HaTM 2017. At some point in the future hosting of Hui ā-Tau Māori will be the task of MDM. In this in-between stage Kaitiaki will host.

Perhaps the venue could be changed because maybe the money won't be in the budget for Hui to be held in Christchurch?

We agree to have to Hui by agreeing to the budget. That's all we need to do as governors. Rōpū will no longer need to do the logistics of getting there which will be transitioned to the management structure employees to organise.

We move around the country to balance out overall costings of attending hui.

Understanding that the Kaitiaki will take this for the time being, then it will be given to the Māori Development Manager, this helps with accepting the decision.

Recommendation: That the current kaitiaki are tasked with the organisation of Hui ā-Tau 2017 in Ōtautahi
Kua mana, Āe!

Decision: *The meeting agrees to task current kaitiaki with organising Hui ā-Tau 2017 in Ōtautahi.*

Concerns with attendance at Hui

MFOs shared concerns how they have noticed with how many people attend NE and Hui ā-Tau.

Is it the length of time? Would you like it a day shorter? Some said yes.

Would you prefer a hotel to the marae? Maybe, everyone is on different journeys.

Looking for feedback, informal discussion.

Changing the venue because people are uncomfortable sends the wrong message to our organisation as a whole, we need to be looking into our rūpū to make people comfortable in a Māori environment.

Kareana shared was a concern as a host seeing the lack of numbers, so

Travelling to NE you are in a group, so that gives comfort to some, especially when they haven't travelled to a national meeting before. Māori hui has a different system to it than other Playcentre national meetings.

Having all the money spent on attending makes some uncomfortable, that's our babies money.

Meeting needs of attendees for some with physical needs, takes a bit more organising on a marae, but can be done.

Length of Māori hui, time away from tamariki and whanau.

This time might be because of the transition, not having time and resources to attend.

People having to work so can't allow the time to attend. This is why Hui dates are put out so far in advance, Babies and Partners have to come first.

Talk to MFOs if you have concerns, or need more spaces so you can bring tamariki – we can find a way, wriggle the budget to make it work.

Timing is also a factor – it's been a year of change and lots happening, so it's harder for people and there may not be the support within Assns to make things work.

Keep in mind the things that others are sacrificing to be here too.

3:10 pm Kōrerorero / Discussion: Rūpū of the Future

What do you want the Rūpū of the future look like, what will they need? Remember they are the Governors.

See Appendix 7 for small group work

See Appendix 9 for feedback on Māori Field Worker Descriptions

Meeting closed 4:30 pm ish

Rātapu/Sunday 30 Whiringa-ā-nuku /October 2016

8:10 am Tidy up / Whakarite te Wharehui

Tāhuhu Kōrero/History of Marae

This was given informally by Matua Whare.

8:30 am Poroaki / Te ritenga i Mauri hei

10:00 am Leave Marae

Te Whare Tikanga Maori

Appendices

Appendix 1.

Attached: Distinguishing Governance from Management – Elaine Tamiti-Aubrey

See attached file : Distinguishing Governance from Management - HaTM2016.pptx

Appendix 2.

Attached: Financial Workshop – Kaye Connolly

See attached file: Financial Literacy Workshop - October 2016.pdf

Appendix 3.

Rōpū Māori reports

Mahi Ngatahi o Puawai

Our Rōpū name is: Mahi Ngatahi o Puawai

Our Association name is: North Shore

We have 56+ Whānau in our rōpū from 21 centre, past and present

As a Rōpū we have:

- Hui 1 time per term
- 1 volunteer position
- the position titles is Kaiwhakahaere Maori
- the purpose of the position is for the rōpū hui organisation, attend management meetings to ensure Te Ao Maori views are protected

At our Rōpū Hui we:

- Share ideas / resources – What does this look like for your rōpū? Like a pakeka meeting with minutes and agendas
- Discuss national papers – What does this look like for you rōpū? Emailed out before hand

Biculturalism for our rōpū is – What does this look like for your rōpū? Whānau representative maybe of any descent if their children whakapapa Maori.

Partnership with our Association is constitutional, ok to growing at centre level

We believe our rōpū is great at providing resources to centres from our levy of bulkfunding.

-leisbeth watson

Kaiwhakahaere Maori, MnoP /NSPA.

Te Kimiora O Tamaki

Our Rōpū name is: Te Kimiora O Tamaki

Our Association name is: Tamaki Playcentres Association

We have tekau ma ono Pākeke in our rōpū

We have rua tekau Tamariki in our rōpū

As a Rōpū we have:

- Hui 1 times per month
- We have held 2 Waananga this year teaching the art of mahi raraanga.
- our roopu have had 2 wahine co-sharing the Kaiwhakahaere role this year.
- the purpose of the position/s are to support, strengthen and empower whanau maori weaving their journey of Te Ao Maori in Playcentre. Te Kimiora O Tamaki provide a forum for Whanau to experience and be part of: Kaitiakitanga, Whanaungatanga, Manaakitanga and Te Reo. This forum was created by our immediate past Kaiwhakahaere Paia Swanson-Terepo who used Te Mahere document to create our roopu vision and strategic planning.

At our Rōpū Hui we:

- *Share ideas / resources* – What does this look like for your rōpū?

Whanau of TKOT have strong personal skills and knowledge base to draw from. We are fortunate to have rangatira within our Association that, guide, advise and help our whaanau te ara tika.

- *Discuss national papers* – What does this look like for you rōpū?

Ensuring all whaanau are aware and understand what is being proposed and feeding back their whakaaro through open kororero.

Biculturalism for our rōpū is – What does this look like for your rōpū?

Partnership with our Association. Visiting all 16 centres with nga taonga. We have been exclusively facilitating C2 and C3 Te Reo workshops with Tania Howarth currently working towards facilitating Te Tiriti O Waitangi workshops.

Partnership with our Association is?

More bi-cultural teams and officers. More Te Tiriti partners in our non-maori centres. He tino pai tatou ki te korero ki te patai mo nga tikanga maori.

We believe our rūpū is great at?

Ia ia marama i hui tatou. I tino pai tatou i awhi me tautoko ki nga whanau. Strong practices in the arts of mahi raranga, nga waiata, poi me rakau. Strong tikanga. He korero, he kaupapa me tikanga te ao maori. We also have strong core of members within our roopu whom have continued to share their whakaaro about our history of our roopu.

Kia Puaawai

Our Rūpū name is: Kia Puaawai

Our Association name is: Te Akoranga Playcentre Association

We have ono Pākeke in our rūpū

We have tekau Tamariki in our rūpū

As a Rūpū we have:

- Hui 1 times per term
- our roopu have had 2 volunteer positions/honoraria; position titles are Kaiwhakahaere and Kaitautoko
- the purpose of the position/s are to be the support for Whānau Māori and the voice at National meetings. Support our Association with decision making and promoting bicultural awareness and initiative that encourage working in partnership.

At our Rūpū Hui we:

- *Share ideas / resources – What does this look like for your rūpū?*

One sided and a work in progress. We look at strategies that promote Kia Puaawai and encourage whānau participation eg: team building.

- *Discuss national papers – What does this look like for you rūpū?*

This is done through centre mailouts. We communicate by emails and give whānau an opportunity to respond feed into. There are other reasons why whānau stay away from our hui 1) Having young tamariki and other commitments 2) no response.

Biculturalism for our rūpū is – What does this look like for your rūpū?

We tried to propose a Waiata & Karakia workshop but it hasn't eventuated this year due to the amalgamation process.

Partnership with our Association is?

A work in progress. We are welcome onto our Association Executive for decision making an input. Have access to administrative resources. Have a budget. We decide as a rūpū how this putea is used.

We believe our rūpū is great at?

Taking an interest in National Meetings. Willing to participate at own level of understanding. Building relationships & helping to make decisions in a collective.

Puriri Whakamaru o Waikato

Our Rūpū name is: Puriri Whakamaru o Waikato

Our Association name is: Waikato

We have 6 (3 main) Pākeke in our rūpū

We have 14 (from the 6) Tamariki in our rūpū

As a Rūpū we have:

- Hui 1 once a month/10 times per year
- Wānanga ____ times per year
- 3 volunteer position/s,
- the position/s titles are Kaiwhakahaere (x2) and an Administrator
- the purpose of the position/s are be the voice of whanau maori at national level, also to keep the moment continuing going in the Waikato

At our Rūpū Hui we:

- *Share ideas / resources – What does this look like for your rūpū?*

Via face to face visits to centre's, meeting, email, facebook, txt, and phone calls

- Discuss national papers – What does this look like for you rōpū?

Meetings, emails, facebook, phone calls, and face to face

Biculturalism for our rōpū is – What does this look like for your rōpū?

Co-president. Representation throughout all levels of Playcentre, including having a CSW who's position is to uphold our Playcentre commitment to Te tiri o waitangi and the te Ao maori equipment list.

Partnership with our Association is: Co-presidents, we have a great relationship with our exec team and they look to us for direction of our Association

We believe our rōpū is great at: a lot of management level work, we have had a noho every year for the past 3 years so to help our whanau to be and become more aware of how maori are (te ao maori). Building our relationship with non maori for them to feel good about being able to speak te reo.

Puriri Whakamaru o Taranaki

Our Rōpū name is: Puriri Whakamaru o Taranaki

Our Association name is: Taranaki

We have 5 Pākeke in our rōpū

We have 6 Tamariki in our rōpū

As a Rōpū we have:

- Hui 8 times per term/year

- Wānanga 4 times per year

- 5 volunteer position/s,

- the position/s titles are Kaiwhakahaere for our Rōpu and 4 Bicultural Centre Supports.

- the purpose of the position/s are to support Centres biculturally, and the Kaiwhakahaere role is to oversee and support the Management Teams and Bicultural Supports.

At our Rōpū Hui we:

- Review our Annual Plan and budget each Term and then write a report to the management team and all centres.

- The first meeting of the Term is to plan for the term and the second meeting at the end of term to review our term tasks and reflect on what went well and what did not;

- Discuss national papers – We have a pre meeting of all National hui. We include our Treaty partners where necessary for all of these except Hui-a-Tau.

Biculturalism for our rōpū is – Our Bicultural Team reports to the Puriri Team, and then the Puriri Kaiwhakahaere will on report to management and centres.

Partnership with our Association is very inclusive, our Kaiwhakahaere is involved in all management business for the best for our Centres

We believe our rōpū is great at making smart and sound decisions for our whanau maori within Playcentre and good responsible decisions when working alongside our Treaty Partners.

We have also sat in our Treaty partners whare until they arrive to take over. This allows them to be up to speed and not arriving into a whare with little knowledge of the discussions that has been had prior to arrival.

Puriri Whakamaru ki Awakairangi

Our Rōpū name is: Puriri Whakamaru ki Awakairangi

Our Association name is: [Hutt](#)

We have 8 Pākeke in our rōpū

We have 8 Tamariki in our rōpū

As a Rōpū we have:

- Hui 8 times per term/year

- Wānanga @ 3 or 4 times per year

- volunteer position/s,

- the position/s titles are Kaiwhakahaere, Kaiwhakarite, Kaiawhina, _____

- the purpose of the position/s are Administrator/Organiser, Representative, Supporter _____

At our Rōpū Hui we:

- Share ideas / resources – What does this look like for your rōpū?

[Panui goes out to invite people to help organise, to advertise. Ideas shared amongst ropu. Followed up with email, text, phone calls, more hui, mahi shared.](#)

- Discuss national papers – What does this look like for you rōpū?

May occur just before national hui. Tricky, as ropu is going through growth season, some national issues are not within understanding of everyone. some of the politics can put people off, as the concern is at centre and sometimes association level.

Biculturalism for our rōpū is – What does this look like for your rōpū?

We like to be inclusive, as brown may not only be skin deep but a ngakau issue. Bicultural is two cultures growing together, distinct, sometimes blending. Working together on a kaupapa helps us to come to a place of understanding each others values and perspectives. However, as there is a Co-Presidency in our Association, our Co-President should be maori. Some decisions are shared between Kaiwhakarite and Kaiwhakahaere only (eg financial), some decisions are amongst all in attendance at a hui.

Partnership with our Association is Kei te pai

We believe our rōpū is great at whanaungatanga, manaaki,

Whanau Maori

Our Rōpū name is: Whanau Maori

Our Association name is: Te Whanganui-a-tara

We have 2 Pākeke in our rōpū

We have Tamariki in our rōpū

As a Rōpū we have:

- Hui 0 times per term/year
- Wānanga 0 times per year
- 0 volunteer position/s,
- the position/s titles are Kaiwhakahaere
- the purpose of the position/s are

At our Rōpū Hui we:

- Share ideas / resources – What does this look like for your rōpū?
- At Bicultural Kete Rerenga
- Discuss national papers – What does this look like for you rōpū?
- With our partners

Biculturalism for our rōpū is – What does this look like for your rōpū?

Promoting Te Reo, Waiata, tikanga on sessions

Partnership with our Association is ka pai.

We believe our rōpū is great at attending hui.

Appendix 4.

Email sent to Whanau Māori and Responses received

TWTM Governance

What is your preferred option?

A. Ropu Maori Recognition

Option 1 – Te Whare Tikanga Maaori decision on new Ropu

OR

Option 2 – Te Whare Tikanga Maaori at Hui-a-Tau decision on new Ropu

Please expand your option?

Agree/Disagree

What is your preferred option?

B. Representation for General Meetings

Option 1 – Te Whare Tikanga Maaori Regional Meeting decision

Option 1.1 – Te Whare Tikanga Maaori Regional Meeting decision - voting

OR

Option 1.2 – Ropu Rotation

C. Selection of Te Whare Tikanga Maaori members of the Trustee Board

Proposal 1 – Te Whare Tikanga Maaori at Hui-a-Tau Maori decision

OR

Proposal 2 – Te Whare Tikanga Maaori at AGM decision
Please expand your option?

Succession Plan Agree/Disagree
Please expand your option?

HaTM 2017 Agree/Disagree
Please expand your option?

Agree/Disagree with those attending HaTM 2016

Name:

Sign?:

Rōpū:

Date:

FEEDBACK received from Tairawhiti, Heretaunga, Hauraki Whanau/TVC, Central Districts, Te Taonga o Puhutakawa/EBOP, Awakairangi/Hutt.

Covering statements –

Tairawhiti - Kia Ora Whānau, We have been in discussion about this topic all day with our whānau Roopū. We were running out of time so quick answers. Arohamai

Hauraki Whanau -Kia ora, This email is very confusing as it does not give any clear direction on what we are to do, and there is no greeting even. From what I can gather you are asking us to feedback on the listed decisions via email as maybe they are not going to be discussed via SKYPE anymore. Who knows?

Te Taonga o Puhutakawa - Kiaora mai te whanau o te Whare Tikanga Maori - ka nui te mihi kia koutou mo tona mahi i tenei hui.

Question 1 - TWTM Governance

What is your preferred option?

Ropu Maori Recognition

Option 1 – Te Whare Tikanga Maaori decision on new Ropu

OR

Option 2 – Te Whare Tikanga Maaori at Hui-a-Tau decision on new Ropu

Please expand your option? Agree/Disagree

Tairawhiti - A. Māori Recognition We agreed on Option 2.

Heretaunga - Option 1 – Te Whare Tikanga Maaori Regional Meeting decision

Hauraki Whanau - Please expand your option? [Can I add a suggestion here?](#) I would like to see roopu working together as well to determine Agree/Disagree

Central Districts - Question A: TWTM Governance Ropu Maori recognition Option a. The Ropu should decide who the Whanau are within that ropu

Te Taonga o Puhutakawa - Preferred option is Option 2 - as this keeps decision making at Roopu level

Awakairangi/Hutt - Option 1 – Te Whare Tikanga Maaori decision on new Ropu. Is there a quorum? Is it possible to come up with preferred options at hui-a-tau, then send out for feedback, with a decision to be made at next Nat Exec, if there is one. Alternatively at Conference, if there is one.

Question 2: *What is your preferred option?*

A. *Representation for General Meetings*

Option 1 – Te Whare Tikanga Maaori Regional Meeting decision

Option 1.1 – Te Whare Tikanga Maaori Regional Meeting decision - voting

OR

Option 1.2 – Ropu Rotation

Tairawhiti- Option 1.1

Heretaunga - Option 1 – Te Whare Tikanga Maaori Regional Meeting decision

Hauraki Whanau - Option 1 – Te Whare Tikanga Maaori Regional Meeting decision - Preferred Option 1.1 – Te Whare Tikanga Maaori Regional Meeting decision – voting OR Option 1.2 – Ropu Rotation

Te Taonga o Puhutakawa- Preferred option is Option 1.2 - as this gives more Ropu the option to be represented

Central Districts - Option 1 Decisions should be made by consensus

Awakairangi/Hutt - Option 1 – Te Whare Tikanga Maaori Regional Meeting decision

Will Regional ropu be able to come to an agreement on matters to be decided prior to Regional hui?

Question 3: *Selection of Te Whare Tikanga Maaori members of the Trustee Board*

Proposal 1 – Te Whare Tikanga Maaori at Hui-a-Tau Maori decision

OR

Proposal 2 – Te Whare Tikanga Maaori at AGM decision Please expand your option?

Tairawhiti – We vote for Proposal 1. We also agree that proposal 2 could be a rushed decision. We are happy with the existing procedure.

Heretaunga – Proposal 2 – Te Whare Tikanga Maaori at AGM decision

Hauraki Whanau – Proposal 2 – Te Whare Tikanga Maaori at AGM decision - Preferred, as it seems we struggle to get enough attending Hui-a-tau

Te Taonga o Puhutakawa – Preferred option is Proposal 1 - Even though attendance is poor (we would like this to be addressed to find out the barriers that stop people going to Hui-a-tau) this is still a viable process that has worked well in the past.

Central Districts – Proposal 1. To be done at Hui A Tau - Kanohi kei te kanohi

Awakairangi/Hutt - Selection of Te Whare Tikanga Maaori members of the Trustee Board

Proposal 1 – Te Whare Tikanga Maaori at Hui-a-Tau Maori decision

If you have people to fill the roles at hui-a-tau, kei te pai.

If you don't have the numbers there, can a panui go out to all ropu with an invitation for interested people to have there people considered. To be decided at Nat Exec, confirmed at Conference.

Succession Plan Agree/Disagree

Please expand your option?

Tarawhiti –

Heretaunga – **Disagree. Do not agree with regional groupings, rotation or roopuu representation.**

Hauraki Whanau – *Will they do this for love? If not where will the \$ come from to support them? I would prefer to retain until 2018 instead of 2019*

Te Taonga o Puhutakawa –

Central Districts – Succession Planning happy to agree with current process

Awakairangi/Hutt – **Agree. See answer before this.**

HaTM 2017

Agree/Disagree

Please expand your option?

Tarawhiti – Agree, we feel that the whole amalgamation is still at early stages.

Heretaunga – Agree

Hauraki Whanau – *Agree*

Te Taonga o Puhutakawa – *Agree with current succession plan*

Central Districts – Agree for it to take place next year 2017

Awakairangi/Hutt – **Agree. Even though our ropu are not present at this hui, kanohi ki te kanohi keeps it real.**

Agree/Disagree with those attending HaTM 2016

Tarawhiti –

Heretaunga – Would prefer to see minutes/discussion before agreeing

Hauraki Whanau – *- what does this mean???*

Te Taonga o Puhutakawa –

Central Districts – Unsure of what is asked of us, is this a representation question?

Awakairangi/Hutt – **Agree**

Extra comments

Tarawhiti - Our Roopū concern is how will our iwi fit in other regional hubs? Tairawhiti geographically is huge. Advantage: increase in Roopū numbers. Disadvantage: different tikanga and protocols

Appendix 5.

Te Mahere small group work

Te Mahere – Review 2016

- What do we know is already being done?
 - How do we know this is being done?
 - Who is involved in what is being done?
 - Are they a part of the TEAM pertaining to the area?
 - Whakarāpopoto / Over-view
 - Are there any changes needed / or need to be added to Te Mahere for the future?
 - What do we want to see happen over the following years?
 - Timeline?
-

Finance:

- Financial literacy workshop (Waikato)
- Playcentre shop discount Te Ao Māori resources for Areas of Play areas. (Taranaki).
- One budget in Waikato – Puriri and Association budget whilst ensuring Māori needs are met.
- Māori initiatives included in budgets.
- Internal funding for Te Ao Maori resources.
- Hui-a-Tau papers explained.
- Sharing ideas about use of Māori initiative fund.

Whakarāpopoto / Over-view

- Keep doing the financial literacy.
- Information sharing

What do we want to see happen over the following years?

- What funds are available for roopu to meet, as there are no longer associations to provide funding above the centre.
- Te Whare Tikanga Māori to exercise governance priorities and quantum of funds included in this budget.
- Māori Development Manager.

Liason – Centre Support – Centre Supervisors:

- PD for Centre Supports
- Bicultural Support

Whakarāpopoto / Over-view

- Important for Centre Supports to understand the aspects of Te Mahere and to actively support the implementation / development of the aspects included.

What do we want to see happen over the following years?

- Ensure biculturalism included in centre support Job Description.

Philosophy – Values – Principles:

- Continue to evolve and work together in partnership

Whakarāpopoto / Over-view

- Nil

What do we want to see happen over the following years?

- Centre level this year / next year.
- Role model at Federation, Te Mahere.

Education:

- Noho held yearly in some Assns / Workshops. (Waikato)
- External Pd communicated to Assn and Centres (Taranaki)
- PD for Centre Support.
- 2 x type workshops for Te Reo me Tikanga, encourage those not training to do them. (Taranaki)
- Centre Support Worker – Specialist.
- Bicultural Support.

Whakarāpopoto / Over-view

- The future is for whanau to be **empowered** to be kaiawhina to teach tamariki confidently.

What do we want to see happen over the following years?

- New National Level Workshops to include Karakia Waiata.
- Meeting individual needs.

Equipment:

- Working well with making an attempt to source people within our whanau to fix stuff.
- Working with local groups/ hapu to make resources e.g.
 1. Building relationships.
 2. Matauranga, passing info down, understanding how we got it and how we future proof.
- Rotary donations.
- Journal articles
 1. Natural Resources.
 2. Utilise natural areas outside.

Whakarāpopoto / Over-view

- Keep on with what centres are working towards.
- Continue to share **your successes** to inspire others.

What do we want to see happen over the following years?

- Add to National Education developed programme an introduction to natural resources / types of equipment / sustainability.

Property:

- Organising noho marae (Waitara, Taranaki) building relationships with multiple areas.
- Association Teams and Centres include Te Mahere in Annual Plans. (Taranaki)
- Renewable resources for sessions.
- Compost.
- Local people considered first for jobs.
- Kai grown and harvested at Centre.

Whakarāpopoto / Over-view

- Whanau are working to ensure Te Mahere is being included at Associations and Centre level as demonstrated above.

What do we want to see happen over the following years?

- Community services person to share what other centres are doing well. (Best practices)
- Sustainable building practices focussed on quality of product rather than \$\$.
- Focus on Centre level for post re-structure and national to ensure Te Mahere is adhere to.

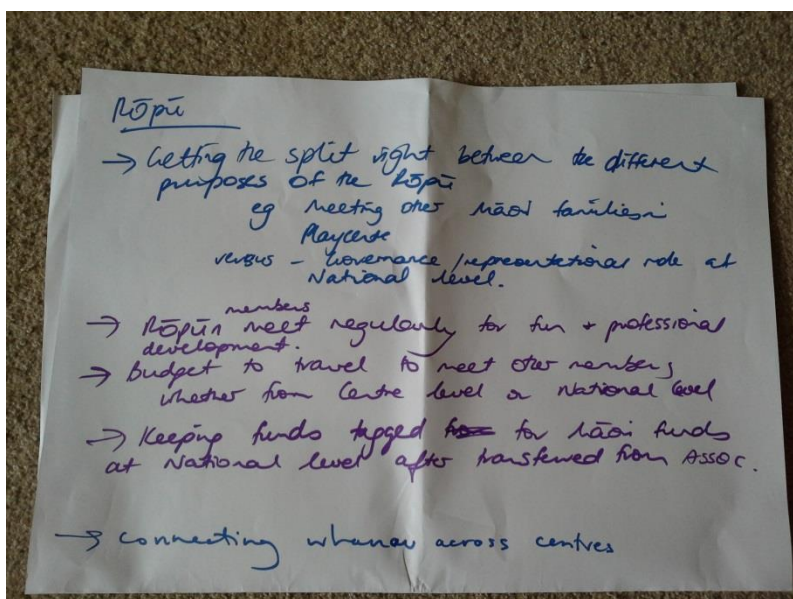
Appendix 6.

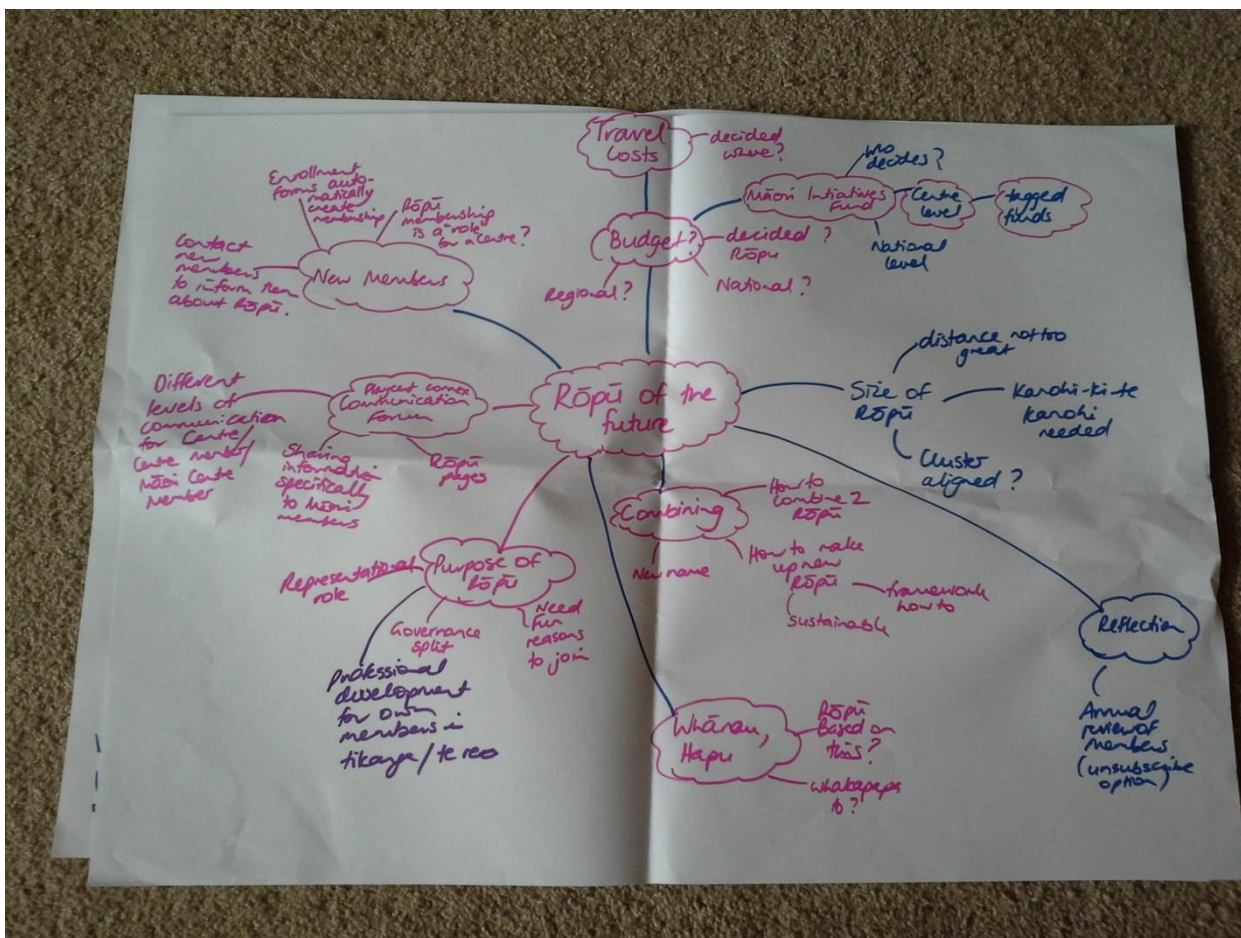
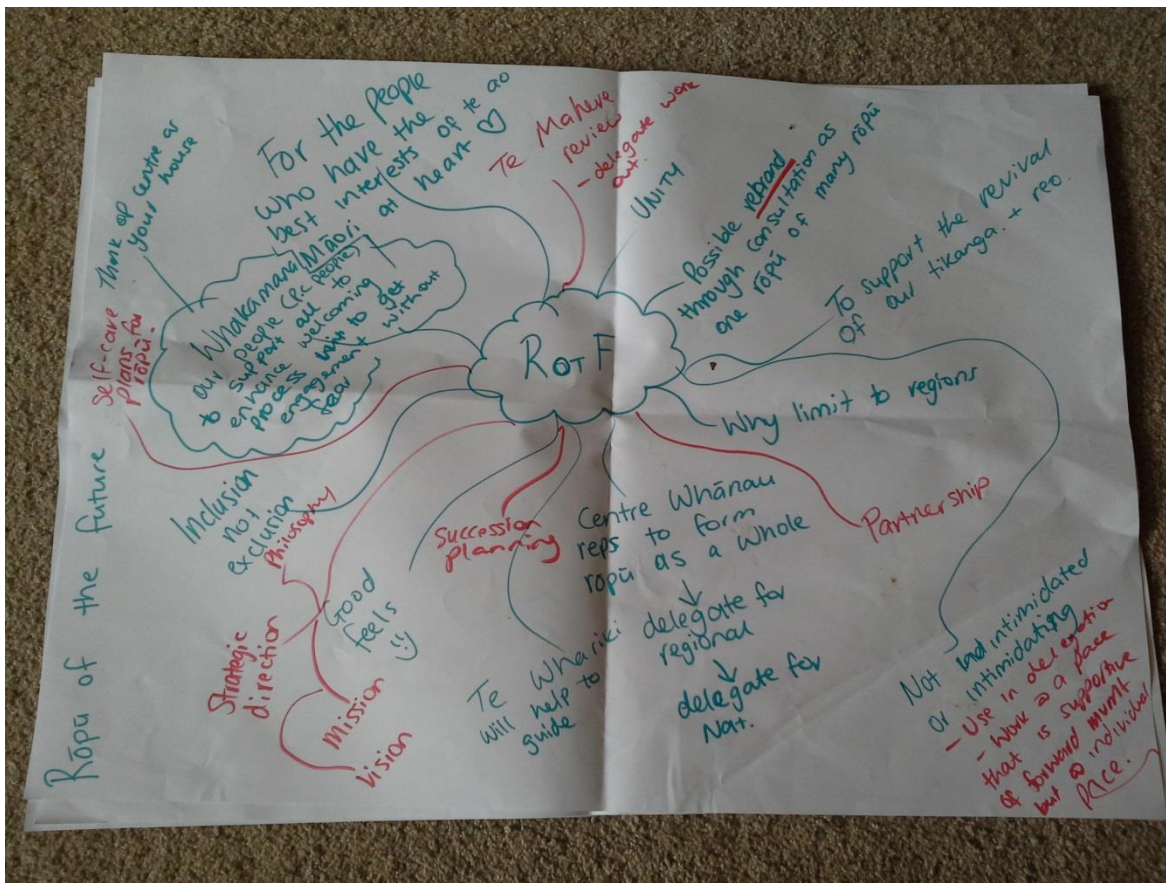
Attached: He Moemoeā

See attached: He Moemoeā – Foundation for Māori field workers.pdf

Appendix 7.

Rōpū of the Future Small Group Work





Appendix 8.

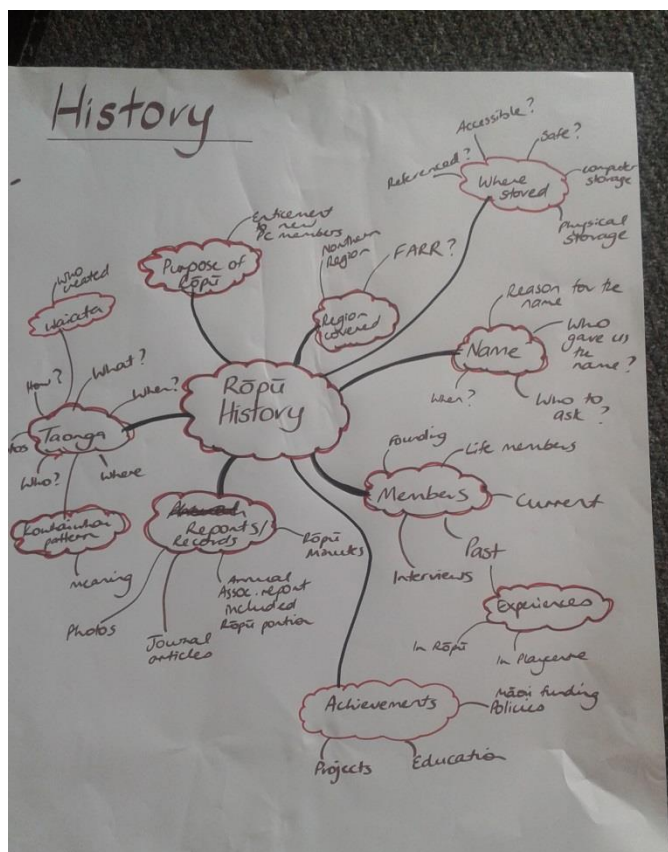
Rōpū Māori history small group work

What do we take into the future.

Scrapbooks: History.... In the beginning (timeline)

- pictures, photos, membership
- calendar of events
- records, news paper clippings
- strong connections with community
- statistics
- minutes
- resources
- roopu putea
- Roles + responsibilities
- Waiata
- Roopu name
- Kuia, Kaumatua
- Knowledge + storage
- learning stories

access the kete of knowledge



• The history of the name of your Rōpū

- who gifted?
- where from?
- why?

• Funding members

- when / how they funded

• Rōpū life members (or Ass)

• Centre whānau

• Tohu

- history
- meaning

• Whatapapa of our Rōpū

• Photos

- names
- dates
- events

• interviews? - learn how to ask the questions

• reunion?

Other sources

- library archives
- Ass/Centre meeting minutes
- Association life members
- Federation Presidents
- Marion, Robbie
- Kaumatua, Kuia - local hui
- Federation conference minutes (Not exec.)
- nearby Associations / Rōpū

• Who do we ask?

- where do we go
- who can we talk to
- who do I belong to
- who do I belong to
- Association - Annual reports
- Archives
- Past members
- Hui-a-tau
- Twitter Facebook or
- Fed officers - Fed reports (news)

• Rōpū past members

- who, roles
- events
- tamariki

• start with ourselves & then move backwards

Neagen

3 people, 1 box

Appendix 9.

Māori Field Worker Feedback

Alaine Tamati-Aubrey

From: Veronica Pitt
Sent: Wednesday, 26 October 2016 3:49 p.m.
To: Alaine Tamati-Aubrey
Subject: Re: MDM & NPW JD's
Attachments: Job Description Template.doc

Hi Alaine,

I am trying to contact Stacey and Debbie to see if they have developed these yet. My guess is that they will not have.
I have attached the basic job description template.

Also as a note - in the current plan (awaiting any changes from Alasdair) there is only the Māori Development Manager - nationally. At regional level there is the Centre and Te Ao Māori Coordinator - to oversee the Centre Admin and Community Support roles, and what is happening in centres, with a focus also on Te Ao Māori practice in centres. So any JD for them will need to include both aspects.

The brief descriptions from the Operational Structure document:

Māori Development Manager 30 Hours \$56,250/p/a

- Develop and coordinate service delivery to meet the needs of Whānau Māori
- Provide or arrange Te Ao Māori professional development for all employees
- Network with national agencies for Māori
- Adult education programme maintenance in relation to Te Ao Māori
- Te Whare Tikanga Māori administration

Centre and Te Ao Māori Support Coordinator 10 Hours \$44,257 p/a

- Oversee, organise, support and develop the Community Support Workers and Centre Administrators to provide effective support to Centres
- Network with local Māori organisations and Marae
- Network with local Rōpū
- Manage conflict resolution with Centres
- Identify potential Māori facilitators to support the Adult Education Programme
- Management of Centre Supervisors
- Identify and report on Centres requiring additional support
- Coordinate support to meet individual needs of children in Centres

The Māori Field Worker and Centre Support Coordinator roles have been merged into one. This role would provide Te Ao Māori professional development to Centre Support Workers and Centre Administrators, make connections within the region with local Māori and Pasifika organisations and families, support local Rōpū whilst supporting and managing Centre Support Workers and Centre Administrators.

Māori Field Worker Position Description
November 2014

Purpose of the Position

- To empower whānau Māori within Playcentre
- To enable and support the growth of Partnership within Playcentre
- To enable Te rero me ngā tikanga Māori within Playcentre
- To maintain external Māori networks (unofficial) to whānau Māori within Playcentre

Role Requirements

- Knowledge of Playcentre and its philosophy
- Attendance, active involvement and support to Te Whare Tikanga Māori
- Knowledge, understanding and the ability to deliver to meet the needs and recommendations of Te Whare Tikanga Māori
- Knowledge and ability to deliver Te Tiriti o Waitangi as described by Te Whare Tikanga Māori

Requirements of the Position

- To attend meetings such as Federation Support Hui, Māori Federation Officers Hui, Hui ā-Tau Māori, a combined Teams meeting and Conference.
- To work from a home office and be able to provide on-site support

Reporting

The Māori Field Worker reports to Te Whare Tikanga Māori

Key Relationships

- Te Whare Tikanga Māori
- Playcentre Rōpū/Whānau Māori
- Māori Federation Officers
- Federation personnel

Professional Development

- Complete an annual review with the NZPF TWTM Perekhanga Takirua.
- Undertake professional development as identified in the annual review. Costs incurred need prior approval from the NZPF TWTM Perekhanga Takirua.

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Within Playcentre
centres
whānau Māori within Playcentre

Te Whare Tikanga Māori
to meet the needs and recommendations of
as described by Te Whare Tikanga Māori

Māori Federation Officers Hui, Hui ā-Tau
on-site support

Manatū Takirua.
annual review. Costs incurred need prior

Key Tasks

Responsibility	Key Tasks
Engages with Māori in culturally appropriate ways and in an inclusive manner.	Attend and actively participate in required hui for the benefit of Te Whare Tikanga Māori.
Offers practical support to Tangata Whenua within Playcentre for their initiatives.	Establish, maintain and role model preferred Relationships Behaviour. Access Resources to enable initiatives
Articulates how the wider context of Aotearoa New Zealand both historically and currently can impact on practice.	Role model and provide support as to the interpretation and impact of Te Tiriti o Waitangi consistently with the emphasis on Article 2.
Demonstrates knowledge of Te Tiriti o Waitangi, Te rero Māori and Tikanga Māori.	Seek to increase understanding and awareness of Te Tiriti o Waitangi and encourage members to discover ways of living it. Seek to continually build and maintain relationships between Tikanga Pākehā and Tikanga Māori.
Enable Bicultural Development within Playcentre	Support the learning, willingness and the ability to venture into the culture of another people from the security of one's own cultural base. Provide opportunities where the process of two cultures grow and develop within one nation in a spirit of mutual respect and responsibility. Empower Bicultural Partnership where co-operation and interdependence between Pākehā and Māori are norm, for the betterment of all Playcentre members.
Supports Mana Whenua and Māori services in their area	Establish with Te Whare Tikanga Māori mechanisms to access external services and goods for the holistic wellbeing of Māori within Playcentre.

As per Operational Document V2

Centre and Te Ao Māori Support Coordinator 30 Hours \$44,257 p/a

- Oversee, organise, support and develop the Community Support Workers and Centre Administrators to provide effective support to Centres
- Network with local Māori organisations and Marae
- Network with local Rōpū
- Manage conflict resolution with Centres
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- Coordinate support to meet individual needs of children in Centres

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^{National Role} Māori Development Manager

- Whakapapa Māori or staunch strength, beliefs in tikanga māori
- Strong strategic planner
- As it stands it's being the TWTM administrator the best use of time/skills. how to make this happen?

^{Regional Roles} Māori Field Worker / Centre + Te Ao Māori Support Coordinator (Just one role)

- Whakapapa Māori or staunch strength, beliefs in tikanga māori
- Working in pairs?

Reporting to Regional general manager } accountable to
+ Māori development manager } + relationship

- Support cluster development/meets
- Support rōpu development/hui

Appendix 10.

Kōrero tuku iho: Compiling of history, stories of the past

Below is a copy/paste of online resources to enable our discussions to move forward.

ART 1D Interviews with Two Kaumātua

It has been mentioned that this paper came about because of the perceived gap that had grown between the rangatahi of the region and ngā kaumātua. Many of the younger generation did not know the 'more senior members [Senior in age, not necessarily in terms of tikanga.]' of their hapū or iwi, and had no intention of getting to know them. This was looked upon as a detriment for the future of the people. There was also a whakaaro by others of the senior generation that the 'young people don't know anything', and the knowledge that they held would die with them. Even worse still was the fact that some of the kaumātua thought that they had nothing to contribute to hapū life anymore!

The General Aim

The general aim of this particular course is to describe and record the experiences of two kaumātua. This is done by tauira going to their selected kaumātua and interviewing them regarding their lives and the stories are written up in report form.

1) Manaakitanga

Manaakitanga has been described as encouraging and uplifting the mana of others. This came from the breaking down of the word to its root words 'mana' variously described as the power, the strength, the authority, and 'aki' from the verb 'akiaki' to urge on and 'tanga' the action of doing the thing previously mentioned.

This kaupapa is reflected in the course statement and in the philosophy behind it. One of the reasons this particular course was created was the feeling of isolation that began to creep into our society as a whole. Our kaumātua were becoming the new 'lepers'. They were being cast aside like old ornaments, and only brought out into the light when they were needed to make things look good.

The old truism that they are our mātāpuna, our kete mātauranga is true, but in the late days of last century, these repositories of knowledge were being ignored. By requiring our tauira to interview at least two of their kaumātua, a realisation was developed whereby these people became more than just 'old people' but became vital members of society, and the fact became evident that they still had something meaningful to contribute to the whānau, hapū and iwi.

2) Rangatiratanga

This particular value has being defined by three pēpeha:

'Te kai o te rangatira, he kōrero'

The food of the rangatira is speaking

'Te tohu o te rangatira, he manaaki'

The sign of the rangatira is hospitality

'Te mahi o te rangatira, he whakatira i te iwi'

The work of the rangatira is to bring the people together.

(Māori Marsden-1999)

Within this particular course, the rangatiratanga of both parties in the intercourse are looked upon as Rangatira, and the previous pēpeha are given full expression. The 'kai o te rangatira' is very evident in the usage of reporting techniques that are used, and the advantages gained from these interviews are multiple. The information that lay hidden in the corners of the mind see the light of day again, and understanding of things become clearer.

3) Whanaungatanga

At the beginning of this paper it was mentioned that this value upholds the principle of 'Our people are our wealth'. This is highlighted very well in this particular course. By requiring tauira to step out into the world and perhaps create a relationship with somebody that they have had very little or no contact is empowering for them. The relationships that come from the initial contact usually carry the tauira through the rest of their studies at Te Wānanga o Raukawa, and perhaps beyond. From this relationship also is the development, or in some cases, the rediscovery of their identity, and that must be a good thing.

4) Kōtahitanga

As highlighted earlier, the definition of this particular kaupapa is the development and maintenance of a unity of purpose. In terms of this paper, the development of unity is found within the relationship that is created within the atmosphere of the interview. The information that is shared between the tauira and their selected kaumātua creates a spirit of oneness, and ensures that the knowledge that has been handed down continues its journey as examples for the next generation.

5) Wairuatanga

The spirituality that is found within the relationships that are created sustains each on their journey through life. It is thought that those whom share their philosophical experiences with others provide food for thought and enable each to find the truths that may not be self-evident.

As mentioned earlier in this paper, the wairuatanga that is mentioned here is not about religion but about the assistance that can be gained from the environment. In terms of this particular kaupapa, the sustenance of knowing that the contribution made by the kaumātua to the knowledge continuum along with the succour gained from the experience by the tauira is enough to ensure that the wairua of the exchange is enhanced.

6) Ūkaipōtanga

The 'return home' can be very daunting for some of our people. There are many who have not had a close relationship with 'home' their tūrangawaewae, and really have no real connection with it. They participate in whānau gatherings close to their houses, and perhaps meet their younger relations (those they actually know about) on the local streets, but other than that, the ūkaipō is something of a myth or a place where their parents or grandparents go to once in a while.

This paper seems to get those people motivated to want to find out more about their 'roots' for want of a better word, and in these days of Treaty of Waitangi claims they want to know where they can fit in. by utilising the kōrero of their kaumātua, a spark is created that fans the fires and causes them to want more.

7) Pūkengatanga

Although it has been defined narrowly in the foregoing, pūkengatanga is evident throughout this course. The first set of skills that are given to the tauira is the skills required to deal with Oral Sources. This is particularly important within Māori society. It is from our oral sources that the history of our people comes. Not everything is recorded in film or in books. The oratory that is heard on every marae also holds the history of a people.

The second set of skills is the correct interpretation of the information as it is delivered. The requirement is a report, rather than a transcript of the conversations, hence the tauira are required to provide a descriptive analysis of the overall theme or themes found within the interviews.

There are others but this will suffice to illustrate the point.

8) Kaitiakitanga

There was a framework developed some time ago that puts forward four things that need to be taken into account when dealing with information like that which is gathered for this and all the other courses that make up Iwi & Hapū Studies. It would be useful to mention this here:

1. Receive the information with the utmost accuracy
2. Store the information with integrity beyond doubt
3. Retrieve the information without amendment
4. Apply appropriate judgment in the use of the information
5. Pass on the information appropriately

In terms of this paper, these are very important. The kaitiakitanga of everything that is shared by the kaumātua relies on the integrity of the tauira, and by the mutual respect shown between the parties involved, this value is enhanced along with each of the others.

9) Whakapapa

Whakapapa is the medium that binds us all together. It is the aho that holds the fabric of our society together to make one complete entity. In terms of this paper, the links that bind each to the other are self-evident. The tauira, in most cases, want to know about their own people so approach their own. The sharing of the life history of themselves to someone within the whānau reinforces the ties and furthermore creates obligations on both sides of the conversation.

It is amazing to discover new things about our whānaunga, people whom we have known in one particular light and see them in a new light. One may find a hero hidden in the corner because they do not talk about things, or another who is the expert in various things, but because of their mannerisms or upbringing, these talents aren't on show for the world to see.

10) Te Reo

The language has been on a path that has led from being the first language of our country, through the 'dead and dying' stages and is now moving away from the brink, ever so slowly, to become once more heard on the street of Aotearoa. Through the interviews, a truer picture can emerge to the tauira and to the wider whānau so that they can come to the realisation about the struggle that has gone on to maintain our language.

<https://iwi-hapu.wikispaces.com/ART+1D+Interviews+with+Two+Kaum%C4%81tua>

Whānau Interview

The following information was created by Cheryl for a Māori community research workshop in Wanganui.

How to do whānau Interviews

Interviews or oral histories are one way of us gathering kōrero for ourselves to learn how in the last few generations, we lived. What kai was eaten, where people went fishing, schooling, te reo Māori, the types of rongoa, the places that were important on the land, histories of the marae, maara kai, whakapapa, many of the things that are important for us to know. All of us want to know more about our own histories and many of us are doing part time whakapapa research for our own whānau.

Ngāti Apa/Ngā Wairiki has a very rich history. We have every right to be proud about our history. Alongside of our whanau and hapu histories, Ngāti Apa has produced great Maori leaders such as Mere Rikiriki and of course T.W Ratana. Those kōrero are intertwined with our own. Many of our whānau witnessed events and have kōrero on both Mere Rikiriki and Ratana which is great and important for us to know. Numerous Pākehā writers have written on Mere Rikiriki and TW Ratana and in those books you would think they had no iwi or whānau.

The gathering of whānau kōrero is especially important for Ngāti Apa/Ngā Wairiki now as we are focusing on reviving the strength of our whanau, revitalising kōrero, tracking down lost whānau etc. It is also important for keeping track of where unmarked urupā are or where battles were, where pā were located, the former names of places etc. The social and economic changes of our whānau and hapu also come out clearly in whānau kōrero.

There have been a lot of changes even in the last twenty years, so oral interviews are important with not just kaumatua but also with those who lived around the pā and those who grew up away from the rohe. They all have whānau kōrero but a range of experiences.

There are two key issues to think about when gathering whanau korero:

We want to ensure that our knowledge is passed from one generation to the next.

During interviews, the person being interviewed has to be clear that other whānau will see it. So its important to double check after doing each interview that, the person is happy with what is going forth. Its important to protect the person being interviewed e.g if there is a kōrero about a relationship outside the marriage, what will be the implications of that on the descendants?

Past Collections

We are really lucky that people in earlier years gathered interviews with our kaumatua, including Raimapaha Rei, Bill Maremare, Chris Shenton, Grant Huwyler. Some whānau also have kōrero from kuia and kaumatua that they recorded and these are all valuable for recording and passing on our knowledge.

We are also lucky within Ngāti Apa that at least 10 years research has already been undertaken to lay out mana whenua kōrero of hapu/whānau. The mana whenua report which is the result of many years work by Grant Huywler and gathering of whakapapa which he has made freely available to all our descendants is an invaluable resource for our whanau who are researching their own whakapapa.

Passing on the Kōrero

It's important to pass on korero to other whanau. Sometimes individuals are collecting information but it does not go beyond their own collections. When interviewing it is worth spending time talking to people about ways they can share their kōrero with whānau. It can be possible for them to:

write up a small account of what they have found to pass on to family -to pass on key papers that relate to their families

to let family members know who the parents, grandparents and great grandparents, many people don't know this much information

pass photos on or talk about who is in the photos and tell younger generations what you know about the people in the photos

Digitising Information

With new technology it is now possible to copy photos, maps and other material on to computers and CD's. Digitising enables access in ways that we have not had before. Photos for example were very few in the past but are now able to be copied and sent to other families cheaply and without moving the photo from your own home. It's important to collect and digitise old VHS footage especially.

Storing Information

Whanau korero is extremely precious. A number of people lost photos, whakapapa, taonga and family records in fires, floods and through loaning things and never getting them back. Where possible it's important to back up material. The value and importance of the information collected in whanau interviews cannot be underestimated. In this day and age with digital storage available it is possible to store material on to computer. Equipment needed: computer, CD and DVD burner, scanner. CD and DVD storage allows the material to be stored off site. Fire wire cable allows for much speedier transfer of data such as film and photos so check that you have the inputs for fire wire. The cable is cheap to purchase from Dick Smith or anywhere.

Storage to CD's

Advantages: The majority of computers burn CD's. You can store material on to the CD's such as interviews, maps, photos etc. This is a low cost option. CD's are also easy and able to be stored.

Disadvantages: There is not enough storage to store film clips. Storage to DVD's Advantages: DVD's store a lot of information 4.7 GB, so photos, films, files can be copied. They are easy to store elsewhere.

Storage to hard drives

Advantages: You can purchase a hard drive and store all the material on to one hard drive. If you do purchase a hard drive get one with two fire wire ports. Transferring data at lower speed (400 rather than 800) is better for quality.

Where to store: The main thing with storage is having somewhere dry and off site from your home. Options are places like someone else's house. If in someone else's house, be careful, my kids once taped over important material because they needed some discs for some music. Also the information needs to remain confidential unless the person gave permission for usage. Some banks have free vaults and it is not a bad idea to keep a complete copy in a vault.

Who Owns Korero That We Collect?

Its important to understand that the korero of our maunga, our whenua our whakapapa rightfully belongs to the collective descendants of our rohe. WE do not own anything, we can be kaitiaki of that korero for others but it is not ours to own. We have a collective responsibility to pass it on to others of our whanau. We are all kaitiaki of that korero as we all hold some korero however small. If a history is to be written, then permission would need to be gained from the people so the people can decide if they have faith in that person to reproduce that history.

There are many reasons that people may want to access the interviews that you hold, and really hapu need to develop their own guidelines but to start with:

Whanau who supplied information should be given a copy of their interview automatically.

If you are holding copies of a whanau's tupuna, then ensure that the whanau gets a copy and knows that you have it, these are taonga.

Our own people are researching their whanau histories and this is important mahi that should be assisted and encouraged. If you have materials or references that will assist those whanau, give them. Many of our people have zero knowledge of their own whakapapa, but you may have come across information so ensure that you can give copies of these to whanau who may be connected. If its going to be too expensive for you let them know you have the info.

Our tamariki, our students, our whanau are wanting to be able to do research and again if they whakapapa to us and are seen and heard among us then they should have access.

If they fall outside our whakapapa or if they are not seen and heard by our whanau then they will need to ask the people at hui for permission to access our korero or to use it in any way.

In special circumstances where there is national interest in figures such as Mere Rikiriki and TW Ratana, and an approach was being made to write or make a film about them, that would need to go to a hui with the descendants and there are quite a few of them.

Consent

Consent has to be gained at many stages of the process and in different ways. There is the consent to do an interview. There is consent that the material gathered is what they are happy to say There is the consent for other whanau members to have access. There is consent if compiling a history. In order to get an output for the whanau concerned a book was produced “ it consisted of quotes from the interviews on different subjects. Because it was mainly quotes it was easy to compile in a short time. It was a conscious decision not to analyse the interviews but to let them speak for themselves. Potentially controversial or sensitive matters were not included in the book. Issues such as who used to beat up which kids were not included but a few paragraphs were written saying that there were accounts of violence and commenting on the harshness of discipline etc. The reason for non inclusion was because it was felt that matters such as that needed to be talked at hui where they could be discussed widely. But a number of the over 30s had brutal discipline by todays standards.

The writing up part is the most difficult part.

Whanau Interviews: Trouble Shooting for Tricky Situations

This list explains some of the problems that arise and some possible solutions:

Problem: A person who has important knowledge doesn't want to be interviewed

Solution: Respect their right to privacy and don't pursue it. A number of our old people will not go on tape, don't push it. Wananga may be more appropriate for korero.

Problem: A person who has important knowledge doesn't want to be interviewed

Solution: Respect their right to privacy and don't pursue it. A number of our old people will not go on tape, don't push it. Wananga may be more appropriate for korero.

Problem: Someone lets slip a whole lot of korero about an abusive relationship, a grandfather used to beat up the grandmother. You are friends with the mokos and know that they don't know that the grandfather was abusive, they have always talked lovingly about him.

Solution: This type of issue arises a lot in whanau interviews. Stuff comes out of the closet and the big issue is how do you handle this info which could hurt people. Its important to have two or three older people who you can trust and talk to within the whanau who act as advisors in this type of korero. I have three, one kuia and two older cousins who keep things to themselves, are wise and can assess all the hurts and impacts on the whanau. I run tricky issues past them to get counsel. Most important is that my advisors dont talk about it outside the conversation. You have choices, you can either go back to the person and request to take out the korero or you can let it go forward and warn the people who would be affected “ as I say it needs a case by case korero with your wise advisors. Many people want to eliminate all negative korero from our histories, but that is dishonest, we did have some terrible incidents and they are part of who we are. For example, drinking was a way of life at one time we don't need to deny it, just note it and move on, it explains a lot of things today.

Problem: In an interview you get one person telling one story and then another one tells you a whole other conflicting story.

Solution: Cross checking is important, if there is written material and other accounts, read it. Talk to others who may have been there. At the end of the day, there is no truth to any situation. Whanau interviews are not about collecting truth, they are about collecting peoples memories. The thing to note is that there are different accounts and respect the differences.

<http://www.rangahau.co.nz/ethics/165/>

Kaumātua (elders) Whakaruruhau (sheltering mantle)

Members of the Kaumātua Whakaruruhau reflect on their role in support of the wider Te Kotahitanga whanau (extended family) to make a difference for Māori students. Their work began with the gathering of the narratives of experience in 2001. They have been working with Te Kotahitanga ever since.

<http://tekotahitanga.tki.org.nz/Videos/Interviews/Te-Kotahitanga-Kaumatua-Whakaruruhau>

Appendix 5: Methodology for Conducting Interviews with Kaumatua Informants

Earlier this year the Maori Perspectives on Justice team conducted a range of interviews with kaumatua focusing on methods of dispute resolution in traditional and contemporary Maori society.

The objectives of these interviews were:

- to gain insight into traditional resolution methods of Maori society;
- to extract and encapsulate principles inherent in Maori perspectives of justice;
- to determine causes of dispute in traditional Maori society;
- to seek information as to how Maori sought fairness and justice, according to customary law.

The material from the interviews was used to illustrate statements made in the various concept papers, and provided some case studies for analysis.

Respondent Selection

The selection criteria of the kaumatua was based on selecting kaumatua who had grown up immersed in Maori tikanga, and who also had extensive knowledge and information about Maori society.

Interview Methodology

Following consultation with a Principle Adviser of the Ministry of Justice research team, an open interview methodology was selected for the interviews. The informed consent of kaumatua was obtained prior to interviewing. Interviews were conducted kanohi ki te kanohi with kaumatua. This method provided the opportunity to cover all aspects of a questionnaire, which was semi-structured and revolved around prompting answers and points from the kaumatua.

Questionnaire

A brief questionnaire was designed around the objectives of the research. The questionnaire focused on the nature and dynamics of dispute and dispute resolution in traditional and contemporary Maori society.

Consent and Interviewing

A letter was sent to kaumatua to fully inform them about the nature and content of the research. Incorporated in this letter was information informing the kaumatua of the background, purpose, and aim of interviews as well as their rights as participants. Embodied in this letter was a request for consent to the recording of the interview with a dictaphone. The need to record these interviews were made clear in the letter, and the kaumatua were informed of their rights regarding the transcript of the interviews and their right to see the transcripts and make amendments or deletions. Arrangements were made for interviews to take place with kaumatua who agreed to participate. Pairs of the Maori Perspectives on Justice team members conducted interviews.

The interviews were conducted in the homes of the kaumatua. At first contact, the interviewers introduced themselves, then ran through a standardised consent procedure and briefing. This process enabled the kaumatua to make an informed decision about whether or not they wished to participate. The interviewers asked the kaumatua a range of points regarding their rights as participants in the interview and how their information would be managed. If the kaumatua understood all points and agreed to participate in the study they were then asked to sign the consent form.

It was more important in the process of the interviews that the questionnaire be used to prompt further discussion about each topic and theme. Each interview took approximately 1.5 - 2 hours to complete. Following the interview each interviewee was thanked for their time and whakaaro.

Data Collection

Dictaphones were used to record the interviews. Members of the Maori perspectives on Justice team transcribed the interviews. Once the transcripts were completed, they were sent to the interviewees who were asked to check, comment, and/or amend the information they provided. The transcriptions recorded accurately and precisely the information presented by kaumatua and was analysed by members of the Maori Perspectives on Justice team.

In accordance with the Ministry of Justice information management policy, the data from this research will be destroyed after two years.

Meeting On Interviewing Processes

Date: 24 February 1999

Present: Alison Chetwin, Ramari Paul, Hui Kahu.

Purpose: To discuss with Alison the techniques and the ethical issues of the interviewing process.

Method:

When interviewing a person, an outline will be given about the project and what we intend to do with the information they provide us:

- Why the study is being done;

- How their information is to be used;

- What will happen with the information - Emphasise to the interviewee that the information will go into a report for the Ministry.

In the initial stage of the interviewing process, the interviewee needs to be made aware that:

- At any time they can stop the interview if they want to;

- They can see the final outcome of the report;

- The information they provide will be confidential;

- We can provide them with the transcript of the interview.

When recording the interview, we must let the interviewee know that:

- The interview will be transcribed;

- The information will not be given to anyone other than the Maori Perspectives on Justice group;

- The tapes will be destroyed after two years.

Our responsibilities before, during and after the interview:

- Ask where they want to be interviewed;

- Establish a suitable time for the interview;

- Be friendly and respectful;

- Make them feel comfortable,

let them tell us what they know;

Ask questions in a conversational manner;

Respond to the interviewee during the interview.

When recording and note-taking:

Take note of the distractions within the environment and move away if it is necessary;

Make sure the notes are eligible.

Hint: Use a shorthand notebook and write on every second line.

At the conclusion of the interview, we should give the interviewee an opportunity to raise other matters that they wish to discuss. We may also want to consider giving them a koha in return.

Letter to Interviewees

Tena ra koe i runga i nga ahuatanga o te Ao Maori tae atu ki nga mate huhua mai i tna wharuarua i tena wharuarua puta noa i te roanga o te whenua. Kati nga mate haere atu ra, haere atu ra. T na ra tatou o te Ao Tangata.

MAORI PERSPECTIVES ON JUSTICE PROJECT

The Ministry of Justice is currently conducting a project on Maori Perspectives on Justice. This involves examining traditional Maori society and the values that governed that society. In terms of examining Maori society, we are looking specifically at traditional dispute resolution processes, focussing on how Maori maintained law and order in society and the way in which they sought justice. Part of the research in relation to this project involves interviewing people with knowledge of traditional Maori society. I would like to invite you to participate in the interview process.

The team involved in this project consists of myself as Director Maori for the Ministry of Justice, a recent graduate, Ramari Paul, and three undergraduate university students, Jason Ataera, Hui Kahu, and Te Hapimana Te Kani. There will be two people involved in the interviewing process at any one time. Professor Wharehuia Milroy and Wiremu Kaa are guiding us through the project and providing a major input into the information that we are developing.

As a result of the interviews and the research pertaining to the traditional Maori dispute resolution processes, the information will be documented as a resource paper to provide the policy analysts within the Ministry an understanding of the processes involved in resolving a dispute within traditional Maori society. Furthermore, this paper would aid the policy analysts in their involvement with Maori issues in the Justice sector.

Please find enclosed an outline of the interview process conducted by the Project team. If you have any reservations concerning this process, please do not hesitate to contact me.

Your agreement to participate in our research would be greatly appreciated. We will contact you in this regard.

Heoi ano

John Clarke

Director, Maori

Public Law Group

Maori Perspectives on Justice Disputes Resolution Information Sheet

The Ministry of Justice wishes to undertake research to ascertain how Maori resolved disputes in both traditional and contemporary society. This information will feed into the Maori Perspectives on Justice Project. The final project is intended as a resource document for the policy teams/groups of the Ministry of Justice. It may also be distributed to other government agencies or members of the public if they request the document under the Official Information Act 1982.

Interviews will take place in late March and will take up to two hours. Two people from the study team will interview you if you choose to take part in the interview process. With your permission we would like to tape the interviews as well as take notes. This will ensure that the information you have provided us with will not be taken out of context.

If you take part in the study all information you provide will be confidential between you and the study team. You do not have to answer questions that you do not want to and can pull out if you decide at any stage that you do not want to be involved. We will give you the opportunity to decide on what identifying details we use when using material you provide us. You may also state whether we can use direct quotes in the final report.

Information collected about and from you during the course of the research will be stored securely at the Ministry of Justice. Identifying information will only be available to members of the project team. In line with the Ministry of Justice information management policy, research data will be destroyed after two years.

If you wish, we will provide you with a transcript of the interview to give you an opportunity to check what has been transcribed and delete any information that you do not want to be included in the report. We will send you a copy of the draft report to provide comment on, and you may also request a final copy of the report, which we expect to be completed by the end of July 1999.

For further information or queries please contact:

John Clarke Director, Maori

Ramari Paul Team Leader

Jason Ataera

Hui Kahu

Te Hapimana Te Kani

Format of Interview

Explain about the Maori Perspectives on Justice project.

Tell them the concepts we have examined and why, i.e. whakapapa, tapu, etc.

Get them to sign permission slip.

Tell them we are looking at traditional society but can refer to contemporary examples.

Questions

What were the causes of disputes?

How were disputes resolved?

What values were being protected?

In terms of justice in the Westminster system (may have to explain what this is) they use compensation, reparation, restoration, etc. What was the Maori way of seeking fairness and justice in their society?

How did Maori recognise positive contributions to society?

Maori Perspectives on Justice Interviews

This research is being undertaken to find out about dispute resolution processes in Maori society.

(Give respondent an information sheet)

Here is a copy of the research information sheet. This was sent to you with our introductory letter. The sheet contains information about this research and the interview process.

Before we can start we need to make sure you know your rights as someone who is taking part in a research project. Please answer the following questions with yes or no.

(If respondent answers yes - tick the box, then ask the next question, if the respondent answers no answer any questions they have about the issue and ask the question again))

Have you been given information about the study?

Do you understand that you don't have to answer any questions that you don't want to, and that you can pull out of the study at any time?

Do you understand that the information you provide is confidential between the research team and yourself?

Do you understand that how you will be identified in the report is your decision?

Do you agree to take part in this research under these conditions?

Please sign this sheet to confirm your answers to these questions.

Signed _____

Interviewee Thank You Letter

Tena koe e

Maori Perspectives on Justice Project

I would like to take the opportunity to thank you for participating in the interview process for the Ministry of Justice's Maori Perspectives on Justice Project.

The information that has been gathered in relation to the project is vitally important for the development of policy affecting Maori within the wider justice sector. For this reason we are grateful that someone of your standing and knowledge has given us the benefit of your wisdom.

The project team thoroughly enjoyed talking with you and gaining an insight into some of your experiences. We will now be able to use the information you provided us to feed into the document.

Please find enclosed a copy of the transcript from your interview. Any identifying details of individuals and places will be changed in our report. We ask that you read through it and delete any of the information that you do not want us

to use. You may also add any information as a further background to the information already provided. Once a draft of the Maori Perspectives on Justice Report has been completed, we will send you a copy.

Also please find enclosed a koha for the time you have given us in respect of this project. I look forward to talking to you again soon.

Heoi ano

John H Clarke

Director, Maori

<http://www.justice.govt.nz/publications/publications-archived/2001/he-hinatore-ki-te-ao-maori-a-glimpse-into-the-maori-world/appendix-5-methodology-for-conducting-interviews-with-kaumatua-informants>