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TE TAAEPAEPATANGA O TE RANGI
MĀORI GLOBAL ENGAGEMENT:
The opportunities, challenges and aspirations
- Māori leaders speak.

A thesis presented in partial fulfilment of the requirements
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Abstract

This thesis explores Māori global engagement from the perspectives of leaders in Māori development; the opportunities, challenges and aspirations, and its significance and contribution to Māori development efforts. It positions Māori global engagement as an essential facet of Māori development, with beginnings before Māori arrival to Aotearoa New Zealand, and which has a pivotal role in Māori development now and in the future. Individual in-depth semi-structured interviews were conducted with leaders in Māori development across three key areas: Cultural resources, Social wellbeing, and Business. Duries (1998a) framework on ‘mana’ was drawn upon to ensure appropriate and satisfactory ethical considerations when engaging with these leaders. These leaders were specifically identified for the power of their narratives and ability to provide rich data on the research topic. Subsequently, the use of thematic analysis was employed to analyse the data. Interview data portrays the expansive nature of Māori global engagement and exciting opportunities that have occurred and are developing. Specific challenges that restrict global engagement were also identified that will require considered Māori leadership to overcome. This thesis seeks to consider the development of Māori global engagement historically, in the present, and ways in which Māori global engagement can enhance Māori development in the future. It views Māori global engagement as an emancipatory vehicle that can affirm aspirations of tino rangatiratanga and self-determination to achieve enduring positive Māori development in Aotearoa New Zealand and across the globe.

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Ko Tainui te waka

Ko Tararua ngā pae maunga

Ko Rangitikei te awa

Ko Ohinepuhiawe te whenua

Ko Parewahawaha te hapū

Ko Ngāti Raukawa te iwi

Ko Whakarongorua te maunga

Ko Hokianga te awa

Ko Mamari te waka

Ko Mataitaua te marae

Ko Ngāti Toro te hapū

Ko Ngā puhi te iwi

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Table of Contents

ABSTRACT.....	I
MIHI/ACKNOWLEDGEMENTS.....	II
TABLE OF CONTENTS	III
LIST OF FIGURES/ILLUSTRATIONS	V
CHAPTER ONE: INTRODUCTION - TE TAAEPAEPATANGA O TE RANGI	1
1.1 CONTEXTUAL THREADS	2
1.2 THE RESEARCH DESIGN	6
1.3 KEY CONCEPTS	9
1.4 THESIS STRUCTURE.....	11
CHAPTER TWO: LITERATURE REVIEW – A HISTORY OF MĀORI GLOBAL ENGAGEMENT	14
2.1 THE CREATION TIME - 1835: GLOBAL ENGAGEMENT BEGINNINGS	15
2.2 1835-1900: TREATIES AND TRICKS	21
2.3 1900-1970: WAR AND SPORTS	28
2.4 1970-PRESENT DAY: LEADERSHIP IN GLOBAL ENGAGEMENT..	32
CHAPTER THREE: THEORY - MĀORI DEVELOPMENT THROUGH MĀORI GLOBAL ENGAGEMENT	38
3.1 INDIGENEITY	39
3.2 GLOBALISATION.....	46
3.3 MĀORI DEVELOPMENT	53
CHAPTER FOUR: METHODOLOGY – SEEKING OUR PLACE WITHIN THE TE TAAEPAEPATANGA OF TOMORROW	59
4.1 RESEARCH APPROACH.....	60
4.2 RESEARCH DESIGN	62
4.3 ETHICAL FRAMEWORK.....	67
CHAPTER FIVE: FINDINGS – OPPORTUNITIES, CHALLENGES AND ASPIRATIONS – MĀORI LEADERS SPEAK.....	72
5.1 THEME ONE: OPPORTUNITIES	73
5.2 THEME TWO: CHALLENGES (AND SOLUTIONS)	77
5.3 THEME THREE: ASPIRATIONS.....	82
CHAPTER SIX: DISCUSSION – OUR FUTURE VOYAGES INTO TE TAAEPAEPATANGA O TE RANGI.....	87
6.1. MAXIMISING OPPORTUNITIES	88
6.2. OVERCOMING CHALLENGES.....	90
6.3. FULFILLING ASPIRATIONS	92
CHAPTER SEVEN: PRINCIPLES FOR MĀORI DEVELOPMENT THROUGH MĀORI GLOBAL ENGAGEMENT	96

CHAPTER EIGHT: CONCLUSION – MOVING FORWARD INTO TAAEPAEPATANGA O TE RANGI	99
BIBLIOGRAPHY	104
APPENDICES	125
<i>Appendix 1: Participant Profiles</i>	<i>125</i>
<i>Appendix 2: Participant Information Sheet</i>	<i>129</i>
<i>Appendix 3: Participant Consent Form</i>	<i>132</i>
<i>Appendix 4: Interview Questions</i>	<i>133</i>
<i>Appendix 5: Transcript Release Authority</i>	<i>134</i>

List of Figures/Illustrations

Figure 1: Te Taaepapatanga o te Rangi: A Model for Māori Global engagement.....	98
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CHAPTER ONE: INTRODUCTION - TE TAAEPAEPATANGA O TE RANGI¹

“Kotahi te kohao o te ngira e kuhuna ai te miro mā, te miro pango, te miro whero.”

“There is but one eye of the needle, through which the white, the black, and the red threads must pass.”²

Māori as a people have always engaged in the global arena; have sought goods and services, new experiences and opportunities, and formed relationships with other peoples and nations worldwide, for extended periods of time, which have resulted in significant benefits for Māori communities. Engagements by Māori in the global arena have been complex, and the outcomes of these engagements have and continue to be influential forces in Māori development. Contemporary Māori global engagement has further accelerated with the adoption of new technologies. In addition to this, other important international developments have contributed to the increase in Māori engaging globally, including the formulation of international agreements, treaties, and indigenous rights standards. Yet, despite progress in Māori global engagement and the potential significance of this area to future Māori development, there has been a lack³ of substantive research to propel and guide us onward in this area.

This thesis addresses the ‘global engagement’ gap in current Māori development literature, by exploring the question: *Māori global engagement; what are the opportunities, challenges and aspirations?* In answering this question, it aims to provide a Māori perspective on Māori global engagement, an area historically dominated by non-Māori historians. It also highlights the opportunities that Māori have pursued internationally, the benefits these have had for Māori development, and how current global relationships and those we will build in future are crucial to the advancement of ‘tino rangatiratanga’⁴ and an integral facet of living and being Māori global citizens.

¹ The name given the space where the sky hangs down to the horizon. The message conveys vast expansive spaces to discover and explore.

² Whakatauaki uttered by Pōtatau Te Wherowhero. See Cowan, 1955, p. 446.

³ For example, some research has been conducted on the effects government actions, such as the signing of international agreements, have had upon Māori development (see New Zealand Waitangi Tribunal, 2011) and some work written on Māori and international relations (see Bargh, 2011), but no substantial research addressing the role or influence of Māori global engagement on Māori development.

⁴ Tino rangatiratanga has many different translations, including autonomy, independence, self-determination and self-management. For further discussion see Maaka and Fleras, 2005; Mutu, 2011.

‘Te Taaepapatanga o te rangi’, where the sky meets the horizon, is a space long traversed by our people. It represents the place where we can come together with others, as spoken by Pōtatau Te Wherowhero’s whakatauki; the eye of the needle being a space where people of white, black and red will engage and go through together to explore the possibilities beyond. It is essential that we continue the traditions of our ancestors to explore, and their teachings to engage, as a fundamental basis for our ongoing survival and wellbeing as a people. This is the call to continue contemporary global engagement.

Chapter one of this thesis outlines the specifics of this research further. It explores the justification and contextual background in which the research question formed, followed by the research design, key concepts and an outline of the thesis structure. Overall, this thesis affirms that there is a need to strengthen Māori global engagement to enhance Māori development, now and in the future. This can be achieved through a stronger understanding of the opportunities available, the challenges encountered, and the aspirations held by Māori for Māori global engagement.

1.1 CONTEXTUAL THREADS

The research topic *Māori development through global engagement* formed through the interconnecting of three contextual threads. The first thread, historical Māori global engagement, gives the research its historical context, and a foundation from which to progress; insights into where Māori have been with regards to global engagement and where we are going. The second thread, Māori and indigenous rights efforts, locates the research within an international context, emphasising the place of Māori in both being positively influenced and positively influencing others development in collaborations with other indigenous peoples. The third thread, contemporary Māori development, emphasises the purpose of the research that being the need to better acknowledge and utilise Māori global engagement as a means to enhance Māori development, which this thesis focuses upon. Each thread contributed to the forming of the research question – *Māori global engagement; what are the opportunities, challenges and aspirations?*

Historical Māori global engagement

Māori global engagement is not a new phenomenon. Historical written and oral records of Māori engagement and contact with different nations internationally are extensive; commerce, trade, treaties, traditions and feuds are all well documented and have been

discussed and analysed at length (see Belich, 1996, 2001; Bentley 1999; Howe, 2008; Orange, 1987; Salmond, 1991, 1997, 2003; Scott, 1981; Vaggioli, 2000). Authors of Māori global engagement histories however have been overwhelmingly written by those of European origin. This thesis reinforces the importance of capturing an analysis of Māori global engagement from a Māori worldview, drawing on Māori commentators and Māori perspectives regarding its effects upon Māori development and its role in our future. Empowered, the ‘Māori voice’ is important for both better understanding past global engagements in terms of Māori realities and strategising for the future from a place that honours tino rangatiratanga and Māori priorities – Māori development based on Māori aspirations.

Māori perspectives and analyses on past global engagements can be drawn from oral traditions. They are a rich source of Māori knowledge, about what we have experienced, learnt on the way, and the lessons to take into the future. According to our ancestors many Māori voyaged at different times from Hawaiki, the original homeland of some of our ancestors, to Aotearoa New Zealand. The legend of Kupe for example speaks of his adventurous journey to Aotearoa and his return back to Hawaiki to convince others to migrate there (Jones, 2004; Te Rangihira, 1966). These ancestral journeys were expansive in scope. As commented King, a Pākehā historian, “These voyages, ranging around more than half the globe at a time when Europeans had not yet ventured beyond the Mediterranean or the coast of their continent, were analogous in daring and accomplishment to the later exploration of space” (2003, p. 31). As these explorations to Aotearoa progressed to settlement, Māori circumnavigation of the Pacific continued from this new home base and set the ancient scene for Māori global engagement today. Māori oral traditions includes the journeys of our ancestors back out to the many islands of the Pacific. For example; Toi undertook his famous search for his missing grandson Whatonga; Taukata and Hoaki were discovered with kumara in Aotearoa and an expedition was organised to fetch it from Hawaiki; Kahukura and Rongoiamo presented the kumara to Toi, which then initiated the launching of a party of seventy warriors on the Horouta waka to journey to the source of the kumara tuber (Te Rangihira, 1966). This thesis seeks to further expand the writings on these engagements, by adding to our histories the global engagements of our people in contemporary times. This historical tapestry therefore serves to contextualise the research topic; *Māori global engagement; what are the opportunities, challenges and aspirations?* The history of Māori global engagement is further expanded upon in Chapter Two: History.

Māori and indigenous rights efforts

Māori global engagement has also been aided in recent decades by the heightened awareness of indigenous rights and issues internationally, which Māori have both drawn upon and played a major role in. Indigeneity, or the common principles, values and aspirations amongst indigenous peoples, resonates with themes of emancipation and self-determination and has helped consolidate indigenous communities around the globe in land occupations, marches, and struggles for recognition as tangata whenua (Coates and McHugh, 1998; Durie, 2005; Fleras and Spoonley, 1999; Maaka and Fleras, 2005; Walker, 2004). Due to similar movements worldwide in the 1950s, 60s and 70s, indigenous peoples have moved from invisibility to becoming highly visible on the international stage, from where indigenous peoples can better voice their issues and concerns. Since the establishment of the United Nations in 1945 the emphasis on indigenous rights has become an increasingly prominent issue on the international political agenda, and has assisted with gaining recognition for Māori development and Māori rights locally in Aotearoa, New Zealand.

For example, the Indigenous Decade of the Worlds Indigenous People 1995–2004 and the Second Decade of Indigenous Peoples 2005-2015 themed, ‘Indigenous Peoples: A decade for action and dignity’, have both helped bring further attention to indigenous issues and concerns globally, while recognition of the Declaration on the Rights of Indigenous Peoples by the Government has also further reinforced Māori arguments to preserve taonga such as te reo (language), tikanga (customs/protocols), and whenua (lands). Māori engagement within these and other international standards is evident. Minister for Māori Affairs Dr. Pita Sharples acknowledges “the long involvement of Māori in the elaboration of the Declaration and the extent of their investment in its development” (Sharples, 2010, p. 10229). This long involvement with the Declaration has other precedents, for example in 1975 the inaugural meeting of the World Council of Indigenous peoples held in Canada was attended by a representative of the Māori Council who offered valuable input into the proceedings (Brownlie, 1992).

While Māori development therefore has benefited from international movements, Māori can continue to make important contributions in the global arena of indigenous rights. It is estimated that there are approximately 370 million indigenous people, or less than six percent of the total world’s population (Department of Economic and Social Affairs,

2009), and although indigenous people are less than six per cent, they constitute fifteen per cent of the world's poor (International Fund for Agricultural Development, 2007). Of the estimated 7,000 languages still in use today, approximately 4,000 of them are spoken by indigenous peoples (Department of Economic and Social Affairs, 2009), and it is predicted that up to 90 per cent of the world's languages are likely to disappear by the end of the century (Department of Economic and Social Affairs, 2009). Māori are recognised as leaders in language and culture revitalisation, and have much to offer the world in terms of strategies, frameworks and support (Christensen, 2001; Kirkness, 1998). As Māori collaboration with international indigenous organisations and communities continues, paralleled with increasing global recognition of indigenous rights and issues, Māori development will also continue to build momentum. This thesis identifies what involvement, initiatives and cooperative collaborations Māori have implemented with other indigenous peoples internationally and what their impact has been on Māori development. This is further expanded in Chapters Three: Theory and Five: Findings.

Māori development

Durie (2001) highlights three goals for Māori development; to be able to live as Māori, to enjoy a high standard of living, and to participate as citizens of the world. Reinforcement of our rights to be Māori, and opportunities to raise our socio-economic status and living as citizens of the world, are all connected to Māori global engagement. Māori global engagement therefore is connected to Māori development and expressions of tino rangatiratanga and self-determination. Māori global engagement therefore needs to be integrated into Māori developmental approaches, models and frameworks encapsulating our development aspirations. Durie (2003) and others (for example, see Vercoe, 1998) describe Māori development as going through different periodic phases. Looking forward into the future, while the past decades have focused on national relationships and opportunities for advancement with New Zealand governments, Māori should perhaps maximise opportunities for global engagement and collaboration. This is affirmed by Durie who notes: “Sometimes agreements with other groups – other indigenous peoples, multi-nationals, or international powers – might be able to go beyond the limited capability and vision of the State” (2003, pp. 102-103). For these engagements to be effective, however, Māori themselves must lead it: “the future patterns of relationships for indigenous peoples at the local, national and international

levels are somewhat contingent on whether or not they play leading roles in the development process” (Puketapu, 2000, p. 12).

This thesis argues that Māori development should focus on establishing positive and mutually beneficial relationships globally, and must be led by Māori, as an integral aspect of Māori development into the future. Subsequently, new opportunities will also present Māori with new challenges. Examining Māori frameworks as to whether or not they include an international facet opens a space of potentiality for the creation of new models which emphasise global engagement. The development of a more international-focusing Māori development model can provide a focus to ensure Māori global engagements are an integral aspect of strategic Māori development into the future. This is further discussed in Chapters Five: Findings and Chapter Six: Discussion.

These three threads together, historical Māori global engagement, Māori and indigenous rights efforts, and Māori development, are the basis upon which this thesis was formed. *Māori global engagement; what are the opportunities, challenges and aspirations?* Provides a platform for closing our literature gap and contributing to a strategic way forward in the area of Māori global engagement and therefore Māori development. Also significant to this thesis was the research design.

1.2 THE RESEARCH DESIGN

As significant gaps currently exist in research about the influence of Māori global engagement on Māori development, the purpose of this research was to provide important new insights into what this influence has been and how Māori engagement in the international arena can be maximised to further Māori development and advance tino rangatiratanga. Particular to the design of this research was the research question, the methodology, limitations, and key concepts.

Research Question

This research sought to answer the question: *Māori global engagement; what are the opportunities, challenges and aspirations?* This presented several secondary questions:

1. What is the history of Māori global engagement?
2. How has Māori global engagement contributed to Māori development?
3. What are the opportunities and challenges such engagements have created?

4. Are current framework/models of Māori development sufficient in their inclusion and analysis of Māori global engagement?
5. Are Māori currently engaging effectively globally?
6. What are the perspectives and messages of Māori leaders with regards to global engagement and how to maximise our development through this arena?

The main research question and the secondary questions arising from the primary question are driven by an agenda of tino rangatiratanga and self-determination. They interconnect with the theme of Māori development by questioning how Māori global engagement can A) further enhance Māori development and B) better enable Māori to achieve our aspirations of tino rangatiratanga and self-determination. These questions emphasise how Māori themselves must drive their own development to achieve their own aspirations for tino rangatiratanga.

Methodology

With tino rangatiratanga and self-determination at its centre, this research was guided by Kaupapa Māori approaches to research which ensures research is carried out according to Māori values, protocols, and has a practical positive outcome for Māori and other indigenous peoples. Kaupapa Māori research emphasises the pivotal position of Māori and indigenous teachings and ways of knowing (Smith, 2006). Kaupapa Māori philosophies interconnect to Māori development as they support and embrace all that it means to express the nature of being Māori, Māori development reflecting this by encapsulating development that is by Māori for Māori and determined by Māori. Both Kaupapa Māori philosophies and Māori development share the common goal of emancipation from anything that seeks to hinder tino rangatiratanga and self-determination. Smith subsequently emphasises the goal of the kaupapa Māori approach by framing it around what he calls the ‘inside – out’ model of transformation (2003, p. 2), where we determine first ourselves, as Māori, what our aspirations are on the inside and how they progress Māori development on the outside. This is further supported by Freire’s notion that it is important to firstly emancipate ourselves and then we are free to emancipate others (Freire, 1971).

Drawing upon the theme of tino rangatiratanga and self-determination, this research employed qualitative techniques to ‘build a picture’ on Māori global engagement opportunities, challenges and aspirations as perceived by Māori, and from a Māori

worldview. This was achieved through individual in-depth semi-structured qualitative interviews with eight participants, each a recognised Māori leader and expert from within their respective fields. Durie's (1998) ethical framework was drawn upon to support Māori ethical standards of appropriate engagement with these leaders, drawing upon 'Mana Tangata', upholding the safety and dignity of the participants, 'Mana Whakahaere', emphasising individual and group rights to data shared, and 'Mana Motuhake', the acknowledgement of different Māori realities, and ensuring positive research outcomes for Māori. Thematic analysis was then used to draw key themes from the data. Overall the projects methodology provided a sound moral and ethical basis for this research. This is explored in more detail in Chapter Four: Methodology.

Limitations

It is important to note this research has limitations. The first concerns the research scope. Only three main areas of Māori development were explored based upon the fields from which the Māori development leaders who ended up participating in this research were from: Cultural resources, Social wellbeing, and Business. There may be other specialised areas where Māori have engaged successfully, such as the fields of technology and science. It was however beyond the scope of this project to recruit further participants in other areas of Māori endeavour, as the amount of data needed to be kept manageable and to provide space to honour the voice and perspectives of those who were participating. These other areas are avenues for potential research in future.

A second limitation was the use of individual interviews as opposed to using a focus group centred methodology. The focus group method provides a level of validity in data as it highlights shared experiences and common understandings (Rodriguez, Schwartz, Lahman, & Geist, 2011), whereas individual interviews provides data centred around one particular person's perspective. Individual interviews however were deemed more appropriate as those interviewed were well known leaders and prolific experts in their respective fields, and therefore able to provide significant information to analyse and study, each needing to be given the space to do so. Other methods of data collection such as using a larger sample, or snowball sampling⁵ for example, could also have been of benefit to this study, and could provide credible methods to employ in future research

⁵ Snowball sampling asks each research participant to identify other potential research participants. See Goodman, 1961, pp. 148-149; For instances where the technique has been used within Māori centred research see Fitzgerald et al., 1996.

in this area. For the scope of this research however and the expertise engaged, eight interviews provided ample data and evidence for the study of Māori global engagement.

A third limitation was the ability to source Māori global engagement literature, historical and contemporary, by Māori authors. It was therefore necessary in some places of this thesis to draw upon literature from other sources to illustrate certain points about Māori global engagement. This is however one of the very problems that this thesis seeks to remedy, by providing those interested in this area with material from Māori leaders, and hopefully will also stimulate further research in this area.

A final limitation was that, of the eight leaders in Māori development who ended up participating; only one was female. Women bring distinct perspectives, experiences and insights in both leadership and consideration of our future development. Increasing and/or focusing upon Māori women participant experiences in global engagement is an important factor that may further enhance research in this area in the future.

1.3 KEY CONCEPTS

Three key concepts significant to the study of Māori global engagement and in particular identifying the opportunities, challenges and aspirations as a basis for Māori development, are indigeneity, globalisation, and Māori development.

Indigeneity

The definition of ‘indigeneity’ as used in this research means the indigenous voice and the many facets that now form the discourse on what it means to be indigenous, the indigenous struggle and indigenous development. Fleras and Spoonley (1999) state: “Indigeneity is more than moving over and making space: it is a direct challenge to prevailing patterns of power and privilege” (p. 73). In Aotearoa New Zealand, the notion of indigeneity has caused controversy, as the question of *who* is indigenous to Aotearoa has been a point of debate (see Mallard, 2004). This research acknowledges the working definition given by Special Rapporteur of the Sub-Commission on Prevention of Discrimination and Protection of Minorities for the United Nations, Jose R. Martinez Cobo (1986);

Indigenous communities, peoples and nations are those which, having a historical continuity with pre-invasion and pre-colonial societies that developed on their

territories, consider themselves distinct from other sectors of the societies now prevailing in those territories...and are determined to preserve, develop and transmit to future generations their ancestral territories, and their ethnic identity. (Para. 379-382)

The theory of indigeneity and its connection to Māori global engagement and Māori development is expanded further in Chapter Three: Theory.

Globalisation

Palmer (2002) defines ‘globalisation’ as “the diminution or elimination of state-enforced restrictions on exchanges across borders and the increasingly integrated and complex global system of production and exchange that has emerged as a result” (p. 1). Fisher (1997) expresses that due to the pervasive interdependence of the now global community, issues that in past eras would have been confined to one geographical location only have become global in scope. The focus of globalisation in this study is how increased engagement internationally is affecting Māori development, including the role of globalisation. This thesis argues that global collaborations by Māori in areas such as Cultural resources, Social wellbeing, and Business will be an integral part of strategic Māori development in the future. The theory of globalisation and its connection to Māori global engagement and Māori development is also expanded further in Chapter Three: Theory.

Development and Māori development

The notions of ‘development’ and particularly ‘Māori development’ are of central importance to this study. The definition of development and the theories around it are broad, however the cultural dimension of ‘development’ has become increasingly prominent in modern times (Warren, Slikkerveer, Brokensha and Dechering 1995). Research has found that development plans and programmes, which have mostly neglected the local knowledge of indigenous peoples, have been more likely to be counter-productive than helpful in finding solutions to developmental issues (Warren, et al., 1995). Subsequently the “international discussion on the relationships between economic, social and cultural development has gradually emphasised the re-discovery of the concept of culture” (Warren, et al., 1995, p. xv). Māori development therefore, which encases itself within the broader theory of development, emphasises the Māori-determined perspective of development in Aotearoa New Zealand. Māori development

highlights indigenous knowledge, experience and aspirations as essential to the planning and implementation of initiatives that will result in positive Māori development. Māori development and its connection to Māori global engagement is also expanded further in Chapter Three: Theory.

1.4 THESIS STRUCTURE

Following this chapter, Chapter Two explores the history of Māori global engagement, with emphasis where possible on a Māori perspective. It examines five specific time periods, the global engagements that occurred within each of them and the effects such engagements had on Māori development: The Creation time-1835 period of Māori global engagement is distinguished by two points; firstly, the significance of extensive nautical Māori explorations, as recalled in Māori traditions about Creation to the times of our ancestors in Hawaiki; secondly, how global engagement with other groups such as Europeans was for the purposes of establishing relationships to enhance Māori development. The 1835-1900 period of Māori global engagement is distinguished by three points; first was the 1835 Declaration of Independence, second was the 1840 Treaty of Waitangi agreement with the British, and, third was the establishment of the settler parliament and foreign control over Māori affairs. The 1900-1970 period can be explored through two important engagements; first, participation in the two World Wars, and second Māori participation in sports tours internationally. The period from 1970 to present day is characterised by significant movements forward in international collaborations and development. Specifically two points distinguish this period of Māori global engagement. First, was the development of Māori capacity to engage internationally. Second, are examples of where Māori have and are now leading across different fields globally.

Chapter three of this thesis discusses the theoretical approach drawn upon to explore the thesis question *Māori global engagement; – what are the opportunities, challenges and aspirations?* Indigeneity emphasises the indigenous voice and, particularly for this study, supports aspirations of self-determination and development in a Māori-determined way. Globalisation theory exposes the connection between colonisation and globalisation, where globalisation has emerged as a rapidly homogenising system that presents both significant challenges but also opportunities to Māori and other indigenous peoples of the world. Māori Development theories are also explored to gauge how Māori global engagement can have a positive influence and impact upon

Māori development, and is seen particularly as a platform for Māori to achieve aspirations of tino rangatiratanga and self-determination.

Chapter four describes the methodology used in this research: the employment of qualitative methods using individual in-depth semi-structured interviews and thematic analysis of interview transcripts. Durie's (1998a) ethical framework was utilised to observe ethical standards while engaging with participants, focusing on 'Mana Tangata', 'Mana Whakahaere' and 'Mana Motuhake'. Participants invited to participate were leading experts in their field and could provide rich data (knowledge and experiences) on Māori global engagement. They are identified in the study to both give respect to the participants voices and honour the rich narrative of their leadership in these areas. Thematic analysis of transcripts provided a system whereby the researcher could draw out significant themes of importance for Māori global engagement. These were all guided by Kaupapa Māori research practices which emphasise the Māori voice and give due respect to Māori perspectives, views priorities and aspirations. The research questions reflected this by seeking to answer how Māori global engagement is important in terms of Māori development presently and in the future.

Chapter five presents the findings of this research. These emphasise the opportunities, challenges and aspirations which underpin Māori global engagement. This chapter highlights the benefits and reasons why Māori have engaged and will continue to engage globally, the opportunity to share values and protocols, and how international agreements and treaties have provided opportunities for Māori to further the cause of tino rangatiratanga and self-determination. It also focuses on the challenges that have hindered Māori global engagement historically and in contemporary times and also the development of Māori leadership being a key theme. Chapter Five also discusses the aspirations of Māori global engagement including finding ways to harness the collaborative potential that Māori global engagement creates for Māori. Also to ensure that Māori maximise on the opportunities that global engagement provides and ensuring that the outcomes are positive for overall Māori development.

Chapter six connects the research findings to the wider discussion on Māori development. It discusses the key reasons that emerge as to why Māori global engagement is fundamental to positive Māori development now and in the future. Opportunities such as the promotion of unity through diversity and the opportunity to

interconnect globally are discussed. Discussions on the challenges that hinder Māori global engagement such as ensuring tino rangatiratanga is allowed to flourish and globalisation influences are discussed. The discussion also focuses on the exciting aspirations of Māori development and its integral connection to Māori global engagement in the future and how global engagement will require concentrated interdependence as a guiding principle to discover solutions to challenges in the future.

Chapter seven provides recommendations that emerge from this study. Chapter Seven also includes the framework model – Te Taaepapatanga o Te Rangi: Māori development through Māori global engagement. These recommendations and the framework endorse effective goals to be implemented by Māori, the government and those Māori who operate within the Cultural Resources, Social wellbeing, and Business areas. Chapter eight then reviews the study and brings the research to a close suggesting the pathway forward in terms of Māori global engagement from here.

Conclusion

Can Māori global engagement propel us forward into a new era of Māori development? Can the experiences given from leading Māori experts help provide us with a blueprint to further reach our global engagement potential? This research contributes to Māori development through a comprehensive examination of the opportunities, challenges and aspirations for Māori global engagement, from a Māori perspective. It therefore fills the gap in current literature on Māori global engagement, which has previously been dominated by non-Māori writers and centres instead on Māori aspirations, including tino rangatiratanga and self-determination. Placing emphasis on Māori global engagement in Māori development frameworks can provide a practical way to strategically enhance our development in the near future and beyond. This research provides further insights into how Māori global engagement can act as a vehicle to positively impact Māori development now and in the future, and practical solutions as to how to ensure we improve the way we collaborate and engage globally. This research is therefore necessary to strengthening our indigenous international collaborations and our engagements as global citizens of the world, thus providing a clear pathway to future global engagements and development. As a backdrop for this development, the next chapter provides a review of Māori global engagement historically.

CHAPTER TWO: LITERATURE REVIEW – A HISTORY OF MĀORI GLOBAL ENGAGEMENT

*“E kore e ngaro te kākano i ruia mai rā i Rangiātea.
Ko te hua nei nā Io Matua Te Kore.”*

*“Never shall be lost the seed sown at the altar of the sky.
It is the seed of all potential.”⁶*

This chapter explores the history of Māori global engagement and the significance of these engagements to contemporary Māori development. Māori global engagement is not a new phenomenon. Historical records of Māori engagement and contact with different nations internationally are extensive. Commerce, trade, skirmishes, treaties and feuds are considerably well documented and have been discussed and analysed at length, but by authors of mainly European origin. This chapter will explore literature regarding Māori global engagements from a Māori development perspective, drawing upon Māori authors where possible. Four time periods are focused on; Creation-1835, 1835-1900, 1900-1970, and 1970-Present.

Māori recollections of global engagement from Creation to 1835 can be distinguished by two defining points; firstly, the significance of extensive nautical explorations, as recalled in Māori traditions about Creation to the times of our ancestors in Hawaiki; secondly, how global engagement with other groups such as Europeans was for the purposes of establishing relationships to enhance Māori development. The Creation to 1835 period of Māori global engagement demonstrates that in spite of significant geographical barriers, strategic global engagement to acquire specific resources to enhance the lives of iwi, whānau and hapū were sought in earnest. This period highlights that exploration globally to achieve Māori development aspirations has historically never been new, neither is it an introduced concept, but rather an aspect at the foundations of Māori tradition.

The period from 1835 to 1900 is distinguished by three points; the 1835 Declaration of Independence, the 1840 Treaty of Waitangi agreement with the British, and the establishment of the Settler Parliament and foreign control over Māori affairs. This

⁶ (Winitana, 2001, p. 16).

period saw a shift in Māori focus more towards survival then global engagement. Under Settler Parliament control in this period Māori global engagement was severely restricted, due to the devastating effects of colonisation upon Māori communities. As the British Crown further entrenched its authority, it fostered a restrictive economic environment where Māori global engagement interests and other development was prevented. The foundation for Māori engagement was land but the Crown instead used Māori land as an economic foundation for its own development. The effects of which are still felt upon Māori development today, including Māori global engagement.

The 1900 to 1970 period of Māori global engagement can be explored through two important engagements; first, Māori participation in the two World Wars; and second, Māori participation in sports tours internationally. World War I and II saw a fundamental change in international relationships worldwide, including for Māori communities in Aotearoa, New Zealand. This new form of global engagement had both negative and positive affects for Māori development. For example it was a platform that gained the Māori Battalion an international reputation for bravery, while on the other hand cost Māori dearly in lives. Māori participation in international sports tours following the world wars further solidified the reputation of Māori globally. These global engagements consolidated Māori leadership during this time, which in turn became a foundation for Māori global engagement and positive Māori development in the future.

The period of Māori global engagement from 1970 up to the Present can be noted for its significant movements forward in international collaborations and development. First, is the development of Māori capacity to engage globally. Second, are the many examples of where Māori have and are leading across different fields internationally.

2.1 THE CREATION TIME - 1835: GLOBAL ENGAGEMENT BEGINNINGS

Māori recollections of global engagement from Creation to 1835 can be distinguished by two defining points; firstly, the significance of extensive nautical Māori explorations, as recalled in Māori traditions about Creation to the times of our ancestors in Hawaiki; secondly, how global engagement with other groups such as Europeans was for the purposes of establishing relationships to enhance Māori development. The Creation to 1835 period of Māori global engagement demonstrates that in spite of significant

geographical barriers, strategic global engagement to acquire specific resources to enhance the lives of iwi, whānau and hapū were sought in earnest. This period highlights that exploration globally to achieve Māori development aspirations has historically never been new, neither is it an introduced concept, but rather an aspect at the foundations of Māori tradition.

Māori global engagement beginnings

Global engagement beginnings have their inception in our creation stories and the monumental separation of Ranginui and Papatūānuku (see Durie, 1998; Erlbeck, 1998; Pomare, 1989; Walker, 2004; Winitana, 2001; Yearbury, 2006). The vast space that now exists between them is ‘Te Taaepapatanga’, an expanse that has and continues to be navigated and explored by Māori for purposes aligned with Māori aspirations. Global engagement therefore signifies a space for Māori development, based on understandings of Ranginui and Papatūānuku, and the space for us in between within which we live and are encircled by them.

According to our ancestors, Māori voyaged at different times from Hawaiki to Aotearoa in successive waves. Māori origin traditions are an area of great debate among Māori and Pākehā alike, but all emphasise the extraordinary capacity of Māori to engage over vast distances and adapt to new environments (see Durie, 2005; Evans, 2011). For example, as noted by King (a Pākehā historian) the global voyages of Māori included an area of “more than half the globe at a time when Europeans had not yet ventured beyond the Mediterranean or the coast of their continent” (2003, p. 37). From a Māori perspective Walker supports this, stating:

Within a time frame of 600 years Polynesians had colonised an oceanic environment that was 995 parts water to five parts land. Given the period in human history when this task was accomplished – seven centuries before Columbus dared venture out of sight of land – it was a remarkable achievement. (2004, p. 24)

In this period, Māori global engagement often centred on specific purposes. For example, one ancestral account details the travels of the ancestor Toi⁷, who between 1100-1150AD undertook a heroic search for his missing grandson Whatonga (Evans,

⁷ For the whakapapa of Toi, see McEwen, 2002, pp. 3-6; Te Rangihiroa, 1966, p. 27.

1997; Te Rangihiroa, 1966). After leaving Hawaiki he stopped at many islands along the way in search of his grandson, including Rarotonga, Samoa, the Chatham Island and then on to Aotearoa (Evans, 1997). After arrival in Aotearoa he continued to engage in expeditions out to Great Barrier Island, Tuhua Island and around the east coast to Whakatane. Other examples describe how subsequent return voyages to Hawaiki centred on obtaining the Kumara, a desired resource for the benefit of the hapū. These examples illustrate the on-going international engagement Māori maintained even after settling in Aotearoa. As explains Durie, “Early voyaging to and from Aotearoa seems to have been part of a wider pattern of ocean exploration that was integral to Polynesian culture and led to settlement in numerous island groups” (2005, pp. 5-6).

Other examples of ancestral voyages that emphasise Māori reasons for global engagement is the story of two brothers, Taukata and Hoaki⁸ in approximately 1100-1150 A.D. in Aotearoa. They introduced the kumara to Tama-ki-hikurangi, a descendant of Toi, who then organised an expedition to source it from Pari-nui-te-ra and Ngarurukai-whatiwhati in distant Hawaiki (Evans, 1997; Te Rangihiroa, 1966). The previous example is mirrored by the story of Rongoiamo and Kahukura⁹ who mixed kumara and water and offered it to Toi, who on expressing his delight at the sweetness of the food launched the Horouta waka with a crew of 70 to source it from Hawaiki (Te Rangihiroa, 1966). As noted by Evans, “Aotearoa was discovered by professional sailors: men dedicated to a life at sea, exploring the oceans for their sponsoring chief... keen to expand their personal domain and power” (1998, p. 18).

As these examples illustrate Māori global engagement and the stories (both oral and written) that surround it, further reinforce the long history of global engagement within Māoridom. Although the motivations around such engagements were many, whether to seek new lands, acquire particular resources, or escape detrimental impacts of overpopulation or climate change (see Durie, 2005), Māori global engagement is inseparable from Māori oral traditions and histories of our beginnings, including the creation time, Hawaiki, and then settlement in Aotearoa. The nature of these engagements would shift, however, with the advent of colonisation and Māori-European contact.

⁸ For a more detailed account see Evans, 1997, pp. 27-31; Te Rangihiroa, 1966, pp. 33-34.

⁹ For a more detailed account see Te Rangihiroa, 1966, pp. 34-35.

Māori-European engagement

Māori global engagement faced new challenges with the subsequent contact with European peoples. European accounts of engagement with Māori were Eurocentric and colonial in focus. For example, the account written by Captain Abel Tasman Janszoon of the engagement between two Dutch ships¹⁰ and Māori in 1642¹¹ portrayed to the world that Māori were a group of savages and a bloodthirsty race (Smith, 2006). These had the effect of spreading what Salmond stated as a “bloodthirsty reputation in Europe” (1991, p. 82). Subsequently it had the effect of stemming all Europeans arriving in Aotearoa, New Zealand for another 127 long years (Belich, 1996). Nevertheless, Europeans superimposed the name ‘New Zealand’ upon a land that already had been endowed with sacred Māori names, which connected Māori not only to Aotearoa itself but also served as reminders and markers of previous events that marked the voyage to Aotearoa from Hawaiki generations before (see Evans, 1998). This violent act of re-naming Aotearoa marked the beginning of colonial impositions that eventually characterised international engagements between Māori and Europeans, as colonisation sought to fundamentally change Māori society from what it was. This began with James Cook and his circumnavigation of New Zealand in 1769-1770 (Beaglehole, 1955), which provided the world with information about the inhabitants of Aotearoa, causing great global interest and serving as a catalyst for increased and wider Māori global engagements with foreigners.

Guided by Cooks detailed accounts and journals, as well as his cartographical skills, cargo seeking ships from North America as well as East India Company vessels from Calcutta and Bombay began arriving, seeking to obtain resources (Bentley, 1999). The arrival of the British traders and Māori engagement with them opened up the opportunity for Māori to access new material goods from nails to blankets, which were quickly incorporated into everyday Māori life. While Māori initially ensured positive trading relationships, this was short-lived as the introduction of foreign diseases weakened the Māori population (Walker, 1996). Māori global engagement with French traders/explorers such as De Surville and Marion Du Fresne also began amicably, but ended violently as the French violated tikanga which incurred consequences. The effects of these conflicts on trade were demonstrated by the Boyd incident¹², which resulted in

¹⁰ A fighting ship called the Heemskerck and a smaller faster ship called the Zeehaen.

¹¹ For a more detailed account see Beaglehole, 1974.

¹² For a more detailed account see Blair, 1977.

less ships anchoring regularly in the area for subsequent years (Belich, 1996). Amicable relationships, however, such as that between Ngāi Tahu and with Captain Fowler in Otago in 1815 demonstrated the generosity of Māori in ensuring the relationships established were maintained. When the crew were in dire need of fresh supplies, the local chief Papuee immediately organised a fishing party, provided them with their own stores of potatoes, and showed them where to safely renew their water supply (Salmond, 1997). As was reported in the Sydney Gazette of the time:

The good chief visited and was personally attentive on all occasions to the supply of food for the crew... he expressed the most friendly concern for the welfare of the captain and his people, and hoped if they should come that way again he would call and acquaint him with their welfare Sydney Gazette, 1815. (Cited in Entwisle, 2005, p. 86)

Māori global engagements with those that came upon their shores to trade or engage were therefore often pragmatic. Māori were careful in their judgement of each group they engaged with. The Māori approach was: “If (the Pākehā) be little use, let the vermin go. If he be of value, lash him a wife” (Salmond, 1997, p. 307). Ultimately therefore, Māori connected their global engagements to ensuring development in their own local communities. For example, in 1814 Hongi Hika visited Australia and was introduced to Samuel Marsden, who he invited to set up the first Anglican mission within his own territory. Hongi Hika saw the opportunities that written literacy and knowledge of the Pākehā world would provide his own iwi. From Australia he brought back muskets and ammunition, agricultural implements and the potato. He continued to engage globally, receiving much mana and prestige, travelling to England where he was received with much fanfare and was gifted from King George a suit of armour (Henare, 2011; King, 2003).

Other engagements however were seen as extremely negative. In the ‘Elizabeth affair’¹³ Te Rauparaha with the Captain of the Elizabeth utilised well-established European-Māori relationships to overcome another iwi (Dalley and Mclean, 2005). New relationships and their technologies such as the musket trade had expansive consequences for Māori society (Crosby, 2001). For example, inter-tribal warfare would have before muskets resulted in deaths numbering in the hundreds, whereas muskets

¹³ For a more detailed account see Butler, 1980, pp. 40-44.

elevated that number to the thousands (King, 2003). Many negative effects of Māori global engagement were further consolidated by missionaries. Their ministries altered highly developed systems of belief amongst Māori, as well as affecting their social structures and protocols. Some missionaries encouraged Māori to discard or customise ‘heathen’ practices, while at the same time acquiring huge tracts of land. Walker remarks:

Some of the largest estates claimed between 1814 and 1838 belonged to George Clarke (7,600 hectares), Henry Williams (8,800 hectares) and Richard Taylor (20,000 hectares). Out of thirty five missionaries cited by John Grace, only thirteen did not indulge in land-buying. (2004, p. 87)

As the rich foundation upon which Māori global engagement was based started to be diminished by missionaries, and tens of thousands of hectares also acquired by colonisers/settlers and land speculators, this central aspect of the colonisation process would paralyse many Māori global engagement endeavours (Walker, 2004). To combat this, Māori turned to their own globally established relationships. A petition was sent to King William IV of Britain which, amongst other things, asked for action to stop the increased lawlessness of the British (Henare, 2011). This subsequently resulted in the British Government appointment of James Busby as the British Resident in Aotearoa, New Zealand, who became the symbol of a special Māori-British international relationship, which Māori had instigated and ratified. It was therefore not uncommon for Māori to seek developments on a global scale, one further example from Busby’s era being Māori selection of a national flag to provide their ships with registered access to Australian ports (Orange, 1987).

By 1830 Māori trading vessels were transporting large quantities of produce from Māori traders across to Sydney (Petrie, 2006). Furthermore, Māori sought to ensure their identity as Māori be acknowledged by other international entities. Henare (2011) stated that the selection of a flag gave to Māori and Aotearoa an “international personality for the first time” (p. 263). Relationships therefore that Māori made were based on Māori aspirations, supported by the co-operative structure of iwi and hapū and fine-tuned by the spirit of inter-iwi competition (King, 2003). Although there had been some challenges, overall Māori were thriving from their engagements, fulfilling Māori aspirations and opportunities abounded. An increasing desire to enhance opportunities

for trade and acquire new technologies to benefit Māori further impacted on the course of Māori development in the future. Māori global engagement processes were altered and adapted again during the succeeding 1835-1900 period.

2.2 1835-1900: TREATIES AND TRICKS

The period from 1835 to 1900 is distinguished by three points; the 1835 Declaration of Independence, the 1840 Treaty of Waitangi agreement with the British, and the establishment of the Settler Parliament and subsequent foreign control over Māori affairs. This period saw a shift in Māori focus more towards survival than global engagement. Under Settler Parliament control, in this period Māori global engagement was severely restricted, due to the devastating effects of colonisation upon Māori communities. As the British Crown further entrenched its authority, it fostered a restrictive economic environment where Māori global engagement interests and other development was prevented. The basis for Māori global engagement, which had been the land, the Crown then used as an economic foundation for its own development. This environment is still arguably in place today, as the New Zealand government continues to fulfil the leading role in the global engagements from Aotearoa, New Zealand, with little or no consultation with Māori (Bargh, 2011).

The Declaration of Independence 1835

Māori global engagement entered a new era with the forming of the Declaration of Independence in 1835. A gathering of rangatira called the Confederation of the United Tribes of New Zealand signed the document declaring Māori independence and sovereignty over Aotearoa. Assisted by James Busby and recognised by the British Parliament (Orange, 1987), the texts of this document had several implications for Māori global engagement. The articles of the Declaration highlight how Māori global engagement and the relationships that formed from it could and were to be implemented in practical terms.

Article one and two of the Declaration of Independence, for example, declared the “independence of Aotearoa New Zealand as an Independent State” designated by the “United Tribes of New Zealand”, and that “all sovereign power and authority” within Aotearoa and her territories as residing “entirely and exclusively” vested in the hereditary chiefs and heads of tribes (Orange, 1987, p. 256). This emphatically stated the independence of Aotearoa as a place governed by Māori, therefore any global

engagements would be at the discretion of Māori, determined by Māori aspirations. It also indicated that the territories of Aotearoa were clearly under Māori guardianship and therefore any engagements to be had within Aotearoa were dependant on the consent of Māori first.

Article three of the Declaration of Independence also envisioned a forum for Māori leaders to meet for the purpose of “framing of laws” to ensure a “preservation of peace and good order”, and “the regulation of trade” (Orange, 1987, p. 256). This included an invitation to “Southern tribes to lay aside animosities” and ensure “the safety and welfare” of Aotearoa by joining the Confederation of United Tribes (Orange, 1987, p. 256). The implications of this for Māori global engagement were significant in that it provided a platform for national governance through a “national confederation of Māori leaders” (Henare, 2011, p. 262) which would, amongst other things, regulate trade and engagement with foreign entities.

In article four of the Declaration of Independence, the British Crown was then invited to provide “friendship and protection” against all attempts to undermine the independence of Māori (Orange, 1987, p. 256). In return Māori would continue to allow the special relationship that had been established with those British “settled in their country” to continue to flourish for purposes of trade and reciprocal benefit (Orange, 1987, p. 256).

The Declaration of Independence therefore as a whole highlighted not only the extent to which Māori determined the nature of on-going relationships globally, but also how these relationships could be used to further enhance tino rangatiratanga and self-determination. The Declaration itself indicated the perception and foresight of Māori to engage in the growing global environment; for example, to express ‘mana Māori’ was an unnecessary political statement before the arrival of Europeans, but was now necessary to affirm the authority of Māori, over their lands and engagements with ships from as widely as France, Tahiti, Chile, Brazil, Portugal, the Netherlands, New South Wales and Tasmania (Bargh, 2011; Knox, 2005; Petrie, 2006). These relationships generated resources which were distributed by specific “Māori legal and political practices and institutions” (Bargh, 2011, p. 49) back to growing the development of Māori hapū. As Māori global engagements continued to be hindered by increasing levels of Pākehā lawlessness, however, notwithstanding Māori efforts to protect their

engagements through the Declaration, it was expedient that Māori pursue yet other avenues. One avenue was the Treaty of the Waitangi.

The Treaty of Waitangi; an instrument of Māori global engagement

As Durie (1998) states:

...there might never have been a Treaty at all were it not for the Declaration of Independence signed five years earlier in 1835. Having recognised Māori sovereignty and independence then, Britain needed a mechanism to justify imposing its own will on Māori. (p. 176)

Despite the British reasons for engaging a Treaty, Māori supporting a Treaty as an instrument to form new relationships which negotiated the interests of all parties was not a new phenomenon. For example, Māori had a long history of ‘mahi tuhono’ - the bringing of two collectives together, so the notion of a Treaty would not have been a new concept (Jackson, 2010). Māori used their previous mahi tuhono experience to formalise their relationship and also protect their aspirations of development through a Treaty relationship with the British. As Māori understood it from the Māori texts, the Treaty ensured they could continue to exercise their own tino rangatiratanga and self-determination unhindered by the responsibility to govern Pākehā. It was understood that Pākehā themselves were to govern the behaviours and regulate the affairs of their own (Jackson, 2010). The Treaty therefore was both a solution and a strategy for Māori to continue as they were. Building on the Declaration of Independence, the Treaty of Waitangi provided another positive platform for Māori global engagement to thrive and subsequently contribute to positive Māori development. As Henare stated, it was “akin to a modern day free trade agreement” (2011, p. 263). The notion of Māori development through global engagement is evident across the Preamble, Article One, Two, Three, and the Fourth (Oral) article of the Treaty of Waitangi.

In the Preamble (Māori text) of the Treaty of Waitangi are two significant aspects for Māori global engagement. Firstly, Māori are promised preservation of their “paramount authority” over their lands, and also the maintenance of “peace and good order” (Mutu, 2011, p. 209). This is significant as paramount authority over the land formed the foundation from which Māori could launch their global engagement and thrive. Secondly, economic sustainability through activities such as global engagement is

affirmed, as stated by Henare's (2011) highlighting of the 'atanoho - good life' principle which promises "lasting peace and the good life" as an outcome that Māori could expect from the relationship with the British Crown (p. 261). The continuation therefore of quality of life and peace would continue to enable Māori to pursue their own aspirations, such as global engagement.

Article One of the Treaty (Māori text) is also significant for Māori global engagement. When Māori allowed "the Queen ...the complete government over their land" (Mutu, 2011, p. 210), this "complete government" implied that Pākehā were responsible to govern their own people, as well as ensuring they respected and guaranteed Māori independence and the right to govern themselves (Jackson, 2010). Therefore whatever authority was given to the Crown had to align to ensuring that Māori aspirations of development, such as global engagement and trade, were respected and upheld.

Article Two of the Treaty (Māori text) further reinforced Māori rights to self-determined development, including continued Māori global engagement. The Queen affirmed that she would "protect...the unqualified exercise of...paramount authority" that Māori already had, "te tino rangatiratanga" (Mutu, 2011, p. 211). The significance of this is that it reaffirms that Māori global engagement, the exercising of Māori authority over those engagements, and the benefits arising from those opportunities would be protected from any outside interferences. Article Two also safeguards the foundation for Māori global engagement, land, against sale unless Māori allowed it (Mutu, 2011). The statement "the Confederation and all the leaders will allow the Queen to trade for those parcels of land which those whose land it is consent to, and at a price agreed to by the person whose land it is" (Mutu, 2011, p. 211) protects the main economic resource that Māori had stewardship over, which fundamentally was the basis for all life. It also indicates recognition that the loss of the land would cause major imbalance for Māori development and tino rangatiratanga, including Māori ability to trade for the benefit of iwi hapū and whānau.

Article Three of the Treaty (Māori text) was also important to further opening up avenues for Māori global engagement and development. The Treaty promised that the "Queen will protect... Māori and give them the same rights and duties of citizenship as the people of England" (Mutu, 2011, p. 211). As well as the promise again of protection of Māori from the interferences of other nations, the extension to Māori of the privileges

of British citizenship endowed them with another set of freedoms to draw upon and the new opportunities to tap into trade relationships forged previously by the British, as well as and resources readily available only to the British.

Article Four, the oral article, although often overlooked is, as an oral article, which was just as important to Māori as it also had implications for Māori global engagement. In this article, the indigenous spiritual practices of Māori and other introduced faiths were to be protected, the statement being given that “The Governor says that the several faiths of England, of the Wesleyans, of Rome and also of Māori custom shall alike be protected by him” (Network Waitangi, 2012, p. 45). The protection of spiritual/religious freedom included Māori spiritual expressions encapsulated in language and tikanga. These two fundamental aspects of what it meant to be Māori had always underpinned the way in which Māori engaged globally, and as Māori global engagement moved forward in the future these unique aspects would continue to guide engagement to ensure the outcome affected Māori development in a positive way.

The signing of the Treaty of Waitangi therefore was not only an example of global engagement but itself had implications for Māori development through global engagement, in that it protected all facets of Māori spiritual, social-political and economic life. It remains the foundation for effective development through Māori global engagement today, and into the future. Māori paramount authority over their own affairs including global engagements, however, was undermined as Pākehā violently sought to usurp Māori authority and control over the lands of Aotearoa to establish and use these as a basis for their own economically driven development.

Foreign control of Māori affairs

From 1840 through to 1900, the provisions of both the Declaration and the Treaty of Waitangi for Māori global engagement and development were systematically undermined by multiple laws enacted by the colonial Settler Parliament. In 1852 Britain passed the New Zealand Constitution Act which facilitated the establishment of a representative government for British settlers in New Zealand (Durie, 2005; Orange, 1987). It established a two-tier government system, giving the right to vote to males who possessed individual land titles. Multiply-owned land was not considered, and therefore denied almost all Māori the opportunity to vote, a blatant breach of Article three of the Treaty itself which extended to Māori the rights of British citizens (Tawhai,

2011; Walker, 2004). With no place within it for Māori involvement, the Settler parliament proceeded to issue legislation which eroded the ability of Māori to develop and which seized upon the basis of Māori global engagement – the land. The claiming of land by the British Crown had begun before the Settler Parliament had been established with the Land Claims Ordinance of 1841, which stated that all seemingly unoccupied lands were deemed ‘wasteland’ and therefore belonged to the Crown. After the Settler Parliament’s establishment, the Native Land Act of 1865 individualised Māori land which also made it easier to be sold (Tawhai, 2011), while acts such as the New Zealand Settlements Act 1863 gave the Parliament the power to confiscate any Māori land in a district seen as a place where Māori were believed to be in rebellion. Restrictions on Māori land also included restricting access to essential resources for trade and development, such as the Oyster Fisheries Act of 1866 which prevented Māori from fishing commercially, leading to eventual bankruptcy of Māori owned fleets (Network Waitangi, 2012)

This deprivation continued as Act after Act divorced Māori from their traditional lands and their capacity to develop and engage globally. For example, the Advances to Settlers Act 1894 saw low-interest loans become available to settlers to help develop their land, while Māori land owners were denied access to the same loans (Network Waitangi, 2012). Other acts entrenched a system based on a Pākehā majority holding political power. Furthermore, Māori were effectively removed from control as disease, land alienation and war further decimated the Māori population, whilst immigrant numbers increased dramatically and ‘settlers’ flooded the country (Walker, 2004). By 1900 the Pākehā population was approximately 770,000 and the Māori population had decreased to a mere 45,000 (Pool, 1991), an increase of 768, 000 since the signing of the Treaty in 1840.¹⁴

Acts also targeted Māori tikanga and language through colonisation and particularly assimilation. The way Māori engaged globally was based on tikanga, the outcome of the engagement reinvesting into specific iwi hapū and whānau development (Bargh, 2011). The Native Trust Ordinance 1844 however, sought to assimilate immediately Māori tikanga and native practice into the more ‘civilised’ practice of the Europeans (Parsonage, 1956). For example, the establishment of Native Schools enforced

¹⁴ When there had been approximately 2000 British residing in Aotearoa New Zealand. See Durie year 2005, pp. 29-31.

instruction be in English only, and teachers were free to instruct whatever curriculum they desired. In many cases the relationships between Māori and the teachers of these institutions led to positive outcomes for Māori however, the native schools were overwhelmingly a place of intense struggle for Māori. They provided Māori with new skill sets such as literacy, but also sought to degrade Māori language and ancient systems of belief under the guise of ‘civilising Māori’ (Smith et al., 1998). Assimilation therefore implanted within Māori a lack of confidence within themselves, a concept that was antithesis to a people that for generations had navigated the expanse of the oceans and engaged globally. Colonisation and its impacts on the land and Māori were well gauged and understood by Māori. As stated here, “One chief likened the Māori to a seagull sitting on a reef, who, when the tide came in, would have no place to rest his feet” (Walker, 2004, p. 111).

Resistance through unity and consolidation again became a solution to attempt to restore back the balance of tino rangatiratanga and at the same time remind the Crown of the Treaty that they had solemnly covenanted to. In terms of Māori global engagement and development, unity and consolidation had always been a vital part of its success. For example, in addition to the 1835 Declaration, Durie (2003) explains that early Māori voyagers to Aotearoa unified in the new environment and flourished accordingly. Whānau groups grew and consolidated themselves around specific laws and conventions, which overarched every aspect of Māori life and engagement with themselves and others. The measures of resistance that Māori undertook to overthrow Crown control also demonstrated innovation and adaptation influenced by their previous global engagements. The evolution of the Kīngitanga or King movement is a significant example of Māori adoption of structures taken from their global engagement experiences. The Kīngitanga replicated the British Monarchy structure, where Māori not only duplicated the power structure of the Crown but affirmed their own power and authority to Pākehā and their status as tangata whenua. The Kīngitanga and all it stood for was in essence an “effort to create a Māori nation, a new polity with which to confront the onslaught of colonisation” (Ballara, 1996, p. 1). The iwi present at the coronation of Potatau Te Wherowhero¹⁵ affirmed this, stating:

Stand thou, o King Pōtatau Te Wherowhero as a mana for man; for the land; to stop the flow of blood, to hold the peace between one man and another, between

¹⁵ For more information on the Kīngitanga see Te Kīngitanga, 1996.

one chief and another chief. The King and the Queen to be joined in concord.
(Jones, 2010, p. 223)

Other forms of resistance sought to remedy Māori grievances through direct global engagements. For example, in 1882 two Māori delegations¹⁶ travelled to England to seek redress for the grievances caused to them by seeking a direct audience with the Queen of England. One delegation descended from Ngā pūhi and the other delegation from Waikato, which included within it the then Māori King Tawhiao (Walker, 1996). Neither delegation was successful (Orange, 1987), much to the dismay of Māori. As stated by Walker, “Māori leaders knew they were being destroyed by laws enacted in the den of lions where they were powerless, and reduced to making recommendations to the lawmakers from the outside” (2004, p. 151). As the 20th century dawned and Māori resources continued to diminish, Māori global engagement and Māori development was transformed. Māori survival became a paramount priority, and in the coming years global engagements were more an opportunity to secure Māori right to equality and livelihood in the ‘new’, now Pākehā-dominated, New Zealand.

2.3 1900-1970: WAR AND SPORTS

Over the 1900 to 1970 period, despite facing significant challenges of extreme poverty and survival fortunately Māori resilience held Māori in good stead as engagements globally continued. For example, Ratana’s taking of a petition in 1924 containing the signatures of more than 30,000 to London to present to King George V, asking for the return of confiscated lands and the implementation of the Treaty of Waitangi (Henderson, 1972). Further, the 1900 to 1970 period of Māori global engagement can be explored through two important engagements; first, Māori participation in the two World Wars; and second, Māori participation in sports tours internationally. World War I and II saw a fundamental change in international relationships worldwide, including for Māori communities in Aotearoa, New Zealand. This new form of global engagement had both negative and positive affects for Māori development. For example it was a platform that gained the Māori Battalion an international reputation for bravery, while on the other hand cost Māori dearly in lives. Māori participation in international sports tours following the world wars further solidified the reputation of Māori globally. These global engagements consolidated Māori leadership during this time, which in turn

¹⁶ For a more detailed account see Walker, 2004, pp. 160-165.

became a foundation for Māori global engagement and positive Māori development in the future.

Māori global participation in the World Wars

As World War I and II were declared in 1914 and 1939, Māori found themselves at critical crossroads as to whether or not they would serve and fight for the Crown, who had now assumed sovereignty over the country. Māori bravery in warfare was already ingrained through the traditions of Tūmataunga¹⁷ and as the First World War was declared in 1914 the Māori members of Parliament¹⁸ at the time did not hesitate to send out the call to their districts to gather a Māori contingent to participate (Pugsley, 1995). However, engagement in the First World War by Māori was met with conflicting views. Some iwi welcomed the opportunity whereas others vehemently opposed. Iwi that refused service did so with good reason, significant land loss, restricted access to resources, poverty and the collective memory of the land wars of the 1860s and the governments ill treatment of Māori contributed to Māori opposition to the war effort (Soutar, 2008). Sir Apirana Ngata, however, ensured that participation in both World Wars be used as an opportunity to bring about widespread recognition and rejuvenation for Māori, and tirelessly worked to assist in the formation and deployment of the Māori Battalion (Soutar, 2008).

Sir Apirana Ngata recognised that the reputation of the Māori Battalion would become a source of great pride, and that participation in the World Wars could be drawn upon as the price that Māori had paid for acknowledgement of their citizenship and citizenship rights. After the Second World War it was undeniable that Māori had paid that price in full (Soutar, 2008). In terms of Māori global engagement, participation in the World Wars by Māori was a clear indication that Māori were willing to sacrifice in the protection of Aotearoa, New Zealand, and also that the sacrifice was given to ensure that positive Māori development be advanced in future, with the active support of Pākehā. If anything, participation in the wars “brought Māori into contact with Pākehā soldiers, culminating in a stronger understanding and respect between the two afterwards” (Soutar, 2008 p. 19). The contribution and reputation of the Māori Battalion became a source of great pride to the New Zealand community and globally they were

¹⁷ The Māori Atua/Deity of War.

¹⁸ Peter Henry (Buck) Te Rangihiroa – Tai Tokerau, Hon. Maui Pomare – Tai-Hauauru, Apirana Turupa. Ngata – Tai Rawhiti, Taare Parata – Te Waipounamu, see Cowan, 1926.

seen as a dominant force. Field Marshall Erwin Rommel, commander of the German Afrika Korps is famed to have said: “Give me a division of Māoris and I will conquer the world” (Soutar, 2008, p. 192). Participation in the World Wars was subsequently significant to Māori development in future. It was in the field of battle that Māori international prestige and gallantry shifted the way Pākehā New Zealanders viewed Māori, not only as soldiers but as individuals at home (Soutar, 2008). Sir Henare Ngata¹⁹ reflected on these engagements, stating:

I doubt if Māori people can point to any specific benefit and advantage which can be attributed to the participation of their men in World War Two. But in a wider sense, the fact that Māori took an active part in the war produced a number of positive things. Māori have a higher profile in New Zealand life. The Treaty of Waitangi has been given a status unthought of pre-war. Māori is no longer a declining population, nor a dying race. (28th Māori Battalion, 2009, para. 10)

By the end of World War II, of the approximate 3600 soldiers who had served with the Māori Battalion: 649 were killed or died on active service, a total of 1712 were wounded and 237 were taken prisoner (McGibbon and Goldstone, 2000, p. 311). These men had served in the Middle East, United Kingdom, Greece, Crete and places such as North Africa (Soutar, 2008). As stated here by General Bernard Freyberg, “No infantry had a more distinguished record, or saw more fighting, or, alas, had such heavy casualties, as the Māori Battalion” (McGibbon and Goldstone, 2000, p. 311). The significance of this demonstrates again the incredible capacity of Māori to sacrifice on a global stage in order to seek a restoration of what had been lost. Māori gave their very lives to protect the rights of future Māori, opportunities to further advance Māori development, and to bring mana and prestige back to their people who had suffered countless injustices under the oppressive agenda of colonisation. The influence of these Māori global engagements upon New Zealand society was therefore significant. The global efforts of Māori in the World Wars was both a positive step forward for Māori-Pākehā relations in Aotearoa New Zealand, a critical aspect in the years to come.

International sport

Following World War I, the Great Depression saw extreme worldwide economic impacts between 1928-1935 (see Rothermund, 1996), which had negative impacts here

¹⁹ Sir Apirana Ngata’s son officer in the 28th Māori Battalion.

in Aotearoa New Zealand and more specifically on Māori (see Simpson, 1997). The 1930s became a time of great economic difficulty and during the period, as Māori were essentially a rural population, Māori unemployment rates were higher than the average (Rankin, 1995). In order for Māori to be eligible for unemployment relief, which the government administered in the form of working schemes, people were required to pay an unemployment tax, but as Māori poverty was so pronounced they were excluded from paying the tax. Those Māori able to be part of the working schemes however were subjected to work that was trivial, non-productive and demoralising (Simpson, 1997). Subsequently, Māori moved en masse from traditional rural lands to find work in urban areas. By the early 1950s approximately 23% of Māori now lived in urban settings (Metge, 2004), a figure that rose to 56% in 1966 and further increased dramatically to 75% in 1976 (Metge, 1995). Within two short decades whole Māori families had been relocated to urban settings (Durie, 2005). This had a myriad of impacts upon Māori education, health, cultural identity and language. Some Māori found themselves living in close proximity to one another and a relationship of convenience started to evolve (Durie, 2005) while others became isolated amongst Pākehā communities and struggled to survive culturally.

As Māori in their thousands continued to move to urban cities seeking higher wages, new opportunities and prospects, other interesting forms of Māori global engagement continued to develop, including in sport. Māori participation in sport internationally already had a long history,²⁰ as Māori have toured to and played rugby and rugby league against teams from the British Isles, South Africa, Fiji, Australia, Tonga, Samoa, France and Italy from as early as 1908 (Coffey and Wood, 2008; Mulholland, 2009). Māori influence, particularly in rugby, has gained national and international acclaim, with Māori cultural features of the game such as the haka and the distinctive Māori style of rugby now integral aspects to the history and prestige of the game (Mulholland, 2009). Māori global engagement through rugby also influenced international governmental policy and ideologies. For example, South African apartheid policies impacted New Zealand's national team selection for the All Blacks, resulting in Māori players being overlooked for tours to South Africa which caused intense international criticism towards New Zealand (Mulholland, 2009). Later, the issue continued to draw international attention as in 1973 a Springbok tour of New Zealand was postponed as the New Zealand public was irate that the New Zealand Rugby Union would not

²⁰ For more detailed account see Coffey and Wood, 2008; Mulholland, 2009.

demand that only a multi-racial South African team be allowed to tour New Zealand (Mulholland, 2008). In 1981 the Springboks toured New Zealand, inciting mass organised protests and some Māori players feigned injury such as Paul Quinn who stated “I feigned an injury and basically made myself unavailable...I was against the tour” (Mulholland, 2009, p. 199). The effects of the tour saw the largest mobilisation of police that New Zealand had ever seen with Māori at the forefront of many of the protests.

The influence of Māori global engagement through rugby therefore consolidated not only Māori prestige in the game but also Aotearoa New Zealand as a nation which rallied against racism and injustice. Māori stances through protest against discriminatory practices in sport have left indelible marks on sporting history throughout the world. Māori emergence from the 60s and 70s was therefore stronger and more revived, partly due to these globally relevant activities which united Māori and anchored Māori action, providing a platform for further positive developments in the future.

2.4 1970-PRESENT DAY: LEADERSHIP IN GLOBAL ENGAGEMENT

In spite of the enormous challenges Māori have faced, Māori have consistently engaged globally and to their benefit. After the arrival of Europeans and the establishment of the Settler Parliament, Māori global engagement diminished due to oppressive legislation. As Māori have recovered and re-established themselves, Māori global engagement has re-emerged enthusiastically. The period from 1970 to the present day is characterised by significant movements forward in international collaborations and development. First, was the development of Māori capacity to engage internationally. Second, are examples of where Māori have and are now leading across different fields globally.

Māori capacity to engage globally

The growth of Māori capacity to engage globally has been affected by urbanisation, initiatives from the Hui Taumata, and iwi Treaty settlements. This urban drift after the World Wars fostered an alienation process for Māori from their marae and the tikanga that had always been a foundational base from which Māori had engaged globally. Māori from differing iwi and rohe now lived together in concentrated urban areas. A new strategic direction was sought as many Māori consolidated themselves within their

new neighbourhoods and suburbs. A useful instrument to further focus Māori development and Māori global engagement into the future arose in the form of the Hui Taumata. Two Hui Taumata, one held in 1984, and the other in 2005, gave direction and purpose to cultural, educational, and economic achievement development for Māori. The approach was to bring together Māori leaders to plan a nationwide agenda for Māori economic development, and these hui acknowledged economic success as a portal through which Māori themselves and Māori culture could flourish (Durie, 1998).

The importance of global engagements were emphasised at both Hui Taumata and reflected the desire for Māori to not only engage globally but aspire to become key world players, maintaining their uniqueness and capitalising on that uniqueness internationally. This was supported by other Māori gatherings, such as the National Māori Congress in 1991 who determined eight key areas for priority action for Māori development at that time, the first four being: a policy for Māori employment, a Māori education authority, iwi development banks and a Māori international identity (Cox, 1993). Another focus of the Hui Taumata in 2005 was on how technology can be utilised innovatively, and the importance of increasing collaborative networks internationally (Durie, 2005a). Māori economic leaders in 2025, it was imagined, will be contributors to the long-term survival of Māori. They will choose economic endeavours as a primary domain in which to give expression to kaupapa and tikanga, and Māori therefore will continue to be identified as a distinct cultural group globally.

In terms of our ability to engage, the Treaty settlement process has also been significant. Since 1975 when the Waitangi Tribunal was established, and from 1985 when it could hear and make recommendations on historical Treaty claims (McGuinness and White, 2010), historical grievances have been aired and recommendations made to governments, including the transfer of land and monies back to Māori. Although Treaty settlements represent a minute compensation in comparison to what was previously had, Māori nonetheless are consolidating these settlements to develop and further explore global relationships that may not have previously been viable (Durie, 2005a). Settlements have come to represent an opportunity for iwi renewal, furthermore as a catalyst to reinvigorate iwi development, including the potential of increased global engagements.

Māori leadership globally

Māori global engagement aspirations in contemporary times also continues to be underpinned by a desire to recognise Māori leadership and notions of Māori development. Durie (2003) states that it is necessary to develop in order to advance. Māori development therefore is inclusive of Māori economic, social and cultural advancement in contemporary times. Three areas of significance in terms of global engagement are Cultural resources, Social wellbeing, and Business. Some examples of Māori global engagement in these three areas are the Te Māori exhibition in the area of Cultural resources, the Kohanga Reo in the area of Social wellbeing, and Ngāi Tahu Fishing and Tourism in the Business area.

Māori global engagement through the medium of Cultural resources was impacted significantly through the 'Te Māori' exhibition, which was showcased internationally in New York, St Louis, San Francisco and Chicago (Brake, 1986). The Te Māori exhibition of Māori art and taonga was unique as it ensured that Māori were integral to the exhibition curation planning, display and interpretation of the taonga. The opening in New York at the Metropolitan Museum of Art began with a dawn ceremony which included karanga and karakia. Over ninety Māori kaitiaki and New Zealand officials accompanied the taonga on their global expedition (Mead, 1986). The impact that this had on international hosts was significant, as stated by Sir Hirini Moko Mead:

The Metropolitan is synonymous with international art. It is the centre of the world of art. By taking our art to New York, we altered its status and changed overnight the perception of it by people at home and abroad. We brought Māori art out of the closet, out from obscurity, out from anonymity, and out of the cupboard of primitive contextualisation. In fact, we rescued it and freed it from the limiting intellectual climate of New Zealand, releasing it so it could be seen by the world. (Mead, 1986, p. 11)

Another significant influence of this global engagement was its acceptance nationally after it returned home. It was exhibited here from 1986-1987 further highlighting the recognition of Māori art here in Aotearoa New Zealand, but also it reaffirmed nationally that the exhibition had formed and strengthened New Zealand relationships in the art world globally. Te Māori, for example, had affected the way that American institutions

approached exhibitions of indigenous art (Hanham, 2000). This is supported by Sir Hirini Moko Mead, who noted:

My wife and I went to visit the sites where Te Māori had been held overseas... We found things had changed... Their policies had changed to the effect that say, they were holding an exhibition of African art, they got people from that community involved. And when we went to St Louis they were having an exhibition itself. It was a very successful exhibition, very much like Te Māori , following the model of Te Māori. In all of them attitudes had changed as a direct result of Te Māori. (Cited in Hanham, 2000, p. 61)

Te Māori became a model that was used for future exhibitions and changed museum practice both internally in New Zealand and internationally, a direct result of Māori leadership through global engagement in the area of Cultural resources (Hanham, 2000). As Mead concluded, “Thus Te Māori is not only revealing and wonderful for the people of America, but it is also a great adventure and a journey of rediscovery for us who live in the land of the Long White Cloud” (1997, p. 211).

Māori global engagement through the adaptation of the Kohanga Reo framework by other indigenous communities has also been and is an internationally respected style of indigenous early childhood education, which can be adapted to help foster other international language revitalisation frameworks. (Kirkness, 1998). These Māori language nests were created in response to the eroding of te reo Māori and the spiritual poverty that came from such linguistic losses (Jones, Marshall, Matthews, Smith, & Smith, 1995). While the development of Kohanga Reo has been a significant factor in Māori development, and particularly language revitalisation (Durie, 1998), it has been a source of inspiration overseas (Kirkness, 1998). As stated here by Kirkness an international observer on aboriginal language development:

The Te Kohanga Reo is a unique and proven method of language revitalisation... The Te Kohanga Reo model is transportable to any group wishing to acquire a language... It can be done in a home by a family, or a group of families, or a community, a province or a country. (1998, pp. 114-115)

Kohanga Reo and its use of Māori philosophies, Māori frameworks and Māori language as a basis for early childhood education has had measured success in stalling Māori language and cultural erosion by creating and supporting its usage amongst core groups of the next generation of Māori (Christensen, 2001). This Māori-determined language revitalisation initiative has led the way for other indigenous cultures to implement and adapt the model themselves as part of their own goals for restoration of their social wellbeing. For example, the Kohanga Reo programme has helped facilitate the establishment of other language nests internationally such as the Pūnana Leo in Hawaii (Wilson, 1999).

Māori global engagement has also included significant movements forward in business development and business relationships, returning to the traditional focus of Māori global engagements. Ngāi Tahu is an example of one iwi which has been hugely successful in growing their asset base and further developing their iwi through a varied business portfolio. Since the passing of the Ngāi Tahu Crown Settlement Act in 1998, their iwi equity enlarged from \$30 million to \$270 million by 2001 (Te Runanga o Ngāi Tahu, 2001), and global engagement opportunities continue to expand as Ngāi Tahu invest in the international marketplace. Ngāi Tahu continues to foster its international trade relationships, for example Chief executive Brian Moriarty joined a Māori contingent with Dr Pita Sharples to meet with government officials in China (Te Runanga o Ngāi Tahu, 2012), Ngāi Tahu global engagement forms an integral part of Ngāi Tahu's future development, and are essential in terms of attaining specific goals set forth within the Ngāi Tahu 2025 plan (see Te Runanga o Ngāi Tahu, 2001). Ngāi Tahu demonstrate how Treaty settlements can provide ready access to capital for development, while furthering Ngāi Tahutanga and iwi tino rangatiratanga. Success within the business area has allowed Ngāi Tahu to better prepare to move their iwi forward into a time of accelerated global engagement.

Conclusion

Māori global engagement has a history that connects back to the Māori traditions of the creation of the world. From this beginning, our oral traditions have spoken of the international exploits of our ancestors who sought resources and further knowledge by travelling the great expanse of oceans that beckoned them. As global engagement shifted from Hawaiki to a new home base of Aotearoa, Māori encountered other peoples such as Pākehā, who came with new technologies to trade with, presenting new

opportunities for Māori to form global relationships. A relationship of convenience was established and both parties benefited reciprocally, however disease, muskets and a massive surge in the number of settlers arriving to Aotearoa seeking land to settle, caused an imbalance in demographics as Pākehā sought to take through dubious means such as restrictive legislation, the land that Māori had which formed the basis of Māori global engagement. The increase of colonisation driven policies saw Māori global engagement opportunities be restricted as Māori were unable to draw upon their most important resource for global engagement – the land and each other. Māori engagement opportunities then shifted into new arenas, such as the World Wars and international sporting engagements, which earned Māori international praise and became a national focus of pride for Aotearoa New Zealand. Following the World Wars and urbanisation en masse, the Hui Taumata helped strategically plot a course for Māori positive development and consolidated Māori future aspirations. Initiatives such as the Te Māori exhibition have gained global recognition, the Kohanga Reo model for language revitalisation has been a respected international model for language revitalisation and has been adapted by other indigenous peoples, and business enterprises through management of Treaty settlements by iwi such as Ngāi Tahu have all supported Māori global engagement and effected Māori development positively. The benefits of Māori global engagement historically have always centred on the opportunities to be able to reinvest what has been acquired or learnt back into the development and advancement of Māori iwi hapū and whānau. The aspirations therefore for future global engagements and the effects these will have on Māori development are viewed with optimism. Although challenges will arise in the future, the rich history of Māori global engagement and the solutions that Māori have created to overcome those challenges will further add to the history of Māori global engagement yet unwritten. The next chapter further examines the theory drawn upon in this study to explore the place of Māori global engagement within positive Māori development.

CHAPTER THREE: THEORY - MĀORI DEVELOPMENT THROUGH MĀORI GLOBAL ENGAGEMENT

“Māori want to advance, as Māori and as citizens of the world”²¹

This chapter describes the theory drawn upon as a foundation to explore the place of Māori global engagement within positive Māori development. It argues that Māori global engagement is a vehicle which can significantly contribute to Māori development, drawing upon three theoretical threads; indigeneity, globalisation and Māori development theories. Indigeneity resonates with themes of emancipation and interconnection to Papatūānuku or the land, indigeneity therefore being a powerful vehicle that can propel forward positive Māori development. Globalisation on the other hand has emerged as a rapidly homogenising system that presents both opportunities and challenges to the indigenous people of the world, including Māori. Māori development theories emphasises development that is Māori determined and is connected to Māori aspirations. Analysis of these three theoretical threads together, emphasise how Māori global engagement can advance Māori development and therefore holds an important place in our future.

The first section of this chapter examines the history of oppression recognised within the discourse of indigeneity and the implications of that recognition for Māori. Counter to the history of colonisation has been the growing politics of indigeneity and how indigenous peoples have continued to actively engage politically to ensure that their aspirations for tino rangatiratanga and self-determination are recognised, heard and supported. Indigeneity as a recognition by all of distinct rights will further help promote Māori development and initiatives connected to Māori global engagement.

The second section discusses the opportunities and challenges that globalisation presents for both indigeneity and Māori development. It discusses how cultural globalisation is both helping indigeneity to spread, but also presents challenges to Māori development. Māori development has benefited from political globalisation through an increase in the number of international agreements, however there are challenges. This section also discusses what implications these agreements may have for Māori global engagement and Māori development, now and in the future.

²¹ (Durie, 1998, p. 240).

The final section investigates theories and models of Māori development and the consideration within them of global engagement. It discusses the impacts that Māori development frameworks will have for Māori global engagement in the future and the necessity to draw upon them to help guide Māori global engagement initiatives to advance Māori development now and in the future.

3.1 INDIGENEITY

Indigeneity and Māori development are interconnected on several levels. Firstly, the discourse of indigeneity reminds us of the history of oppression towards indigenous peoples on a global scale, and that in spite of this history, that indigenous peoples have reasserted themselves on the national and global stage and actively promoted their rights to indigenous languages and dialects, culture, protocols, and synergy with Papatūānuku or Mother Earth. Secondly, the politics of indigeneity have had a significant impact on the national and international landscape. Indigenous peoples and Māori themselves have become adept political strategists, in spite of a scarcity of resources to achieve their aspirations of tino rangatiratanga and self-determination. Finally, indigeneity and the requirement to recognise the distinct rights that are inherent within it can further enhance Māori development and support continued Māori global engagement.

Indigeneity – freedom from colonialism

Indigeneity as a theory prioritises the indigenous voice. Historically Māori development both at a national and international level has been affected by opposition to such a voice. Similarly, indigenous people's experiences have been characterised by a history of oppression. The prioritisation of the indigenous voice inherent within indigeneity is in response to the forced silence upon indigenous peoples through the machinations of colonisation. Here in Aotearoa New Zealand, colonial silencing by the British and Pākehā had dire consequences for Māori. The continuous undermining of that voice has resulted in many Māori losing confidence in their identity and in their own unique ways of traditional expression. As Jackson explains:

The attack on their soul was to be so terrible that it would lead to a weakening of faith in all things that had nourished it. The demeaning of the values that cherished it, the language that gave meaning to its soul, the law that gave it order,

and the religion that was its strength were ultimately to affect the belief of Māori in themselves. (2004, p. 102)

As discussed earlier, the most effective methods through which indigeneity had been historically suppressed was through colonial law. Legal jargon such as the rights of infidels (Lindley, 1969), the doctrine of terra nullius (Banner, 2007), and Christian Right (Reed, 1955) all attacked the tenets of indigeneity. As identified by, Kolig and Muckler (2002), specific tools to accompany these laws included “assimilation, integration, land alienation, missionisation, pacification, enforced education, and miscegenation” (p. 10). Globally the impacts of these historical systems of oppression have caused devastation amongst indigenous peoples. For example, indigenous languages have declined as land displacement has continued to take place (Black, 2011) as Martinez Cobo highlights:

For indigenous populations, land does not represent simply a possession or means of production. It is not a commodity that can be appropriated, but a physical element that must be enjoyed freely. It is also essential to understand the special and profoundly spiritual relationship of indigenous peoples with Mother Earth as basic to their existence and to all their beliefs, customs, traditions and culture. (as cited in Stewart-Harawira, 2005, p. 136)

As the politics of indigeneity continues to grow, spurred on by indigenous human rights legislation and indigenous global collaborations, suppression of indigeneity in contemporary times is now subject to worldwide attention and criticism. For example, the Foreshore and Seabed Act which has effectively confiscated the foreshore and seabed from Māori, not only unified Māori against the controversial legislation but also attracted international criticism to withdraw it (Mutu, 2011).

At the heart of indigeneity therefore is the desire for indigenous peoples to be emancipated from the effects of colonialism at political, economic, social, and cultural levels. This is driven by the desire for tino-rangatiratanga and self-determination, and the outcome has seen a global renaissance of culture and language in indigenous lands (Maaka and Fleras, 2005). Tino rangatiratanga and self-determination therefore, has also had a consolidating effect for indigenous peoples. As a collective Māori have been expressing effectively tino rangatiratanga through protest (see Harris, 2004), the

challenging of statutes and laws (see Mutu, 2011), and deconstructing processes of entrenched colonisation (see Smith, 2006). Subsequently, Māori have made a significant contribution to indigeneity and have been a support to other indigenous peoples who have sought to fulfil their own aspirations of self-determination. For example, as stated earlier Māori have set an international example of establishing grass roots community efforts such as Kohanga Reo to reconnect to ‘te reo Māori’ (see Kirkness, 1998; Simon, 1990), and have made a concerted effort to protect remaining cultural protocols and develop frameworks to protect and sustain cultural practices (see Winiata, 2006). Māori have also had success in finding solutions to environmental issues, which has influenced indigenous peoples globally as the desire to recreate an authentic synergy with Papatūānuku or Mother Earth continues to grow amongst indigenous populations. Indigeneity therefore has emerged in contemporary times as an important feature of the global, political, and ideological landscape where indigenous peoples can assert their rights to self-determination. Māori have applied the principles of indigeneity to assert tino rangatiratanga, with positive implications for the continuation of Māori global engagement as a means to foster positive Māori development. As Henderson states, “We need to dream and realise new visions in the old ways” (2000, p. 170).

The politics of indigeneity

The politics of indigeneity as discussed by Fleras and Spoonley (1999) have been expressed through the political roles that indigenous groups play. Global political initiatives such as the Declaration on the Rights of Indigenous peoples have helped raise awareness of Māori issues, Māori being actively involved from the beginning in its drafting. Its ratification however was hindered by the four states who opposed it, including New Zealand. This drew international condemnation from indigenous communities and as the Government downplayed its importance, Māori continued to promote it. Reluctantly after continued international and national pressure, the Government endorsed the Declaration in 2010 (Mutu, 2011). Although some would argue this was tokenistic, it does force the New Zealand Government to acknowledge its provisions, including Article Four of the Declaration which states, “Indigenous peoples, in exercising their right to self-determination, have the right to autonomy or self-government in matters relating to their internal and local affairs, as well as ways and means for financing their autonomous functions” (United Nations, 2008, pp. 4-5).

As notes Niezen;

The development of an international movement of indigenous peoples in recent decades reflects a changing alignment of political advocacy and shows some indigenous leaders to be, despite their limited power and resources, among the most effective political strategists in the contemporary and international scenes. (2003, p. 16)

The politics of indigeneity therefore have facilitated the establishment of unique relationships between indigenous people and the state. In Aotearoa New Zealand, these are avenues where Māori have sought recognition of tino rangatiratanga and self-determination to advance Māori development. These are based upon the 1835 Declaration of Independence, and the 1840 Treaty of Waitangi. Although Māori and the Crown continue to contest with each other over the correct interpretation of the Treaty and how it can operate effectively in contemporary times (Fleras and Spoonley, 1999), this relationship reinforces the Māori position and challenge to seek solutions through “a new social contract for living together differently in partnership (Maaka and Fleras, 2005, p. 13). The global politics of indigeneity subsequently highlight the political status of indigenous peoples. This political status is drawn from original occupancy of the land and the resources and authority that flows from the unique position that indigenous people hold (Fleras and Elliott, 1992). This is true of Māori as tangata whenua of Aotearoa New Zealand, and engagement in the politics of indigeneity is important to emphasise the political status of Māori as of critical importance to the advancement of Māori development in the future.

The global forum of the United Nations for example has been instrumental in highlighting the political, social, and cultural plight of indigenous peoples such as Māori. In 1993, the United Nations launched the Year of Indigenous Peoples (Maaka and Fleras, 2005), in 1995 the Decade for Indigenous Peoples, and a second Decade for Indigenous Peoples was launched in 2005 which itself emphasised the importance of international collaboration. It highlighted the need to strengthen collaboration across the globe to help address and find solutions to indigenous issues (United Nations, 2005), and cooperate towards positive outcomes for indigenous peoples. Since their inception, United Nations indigenous initiatives have brought “global attention to the impacts of colonisation, discrimination, marginalisation, and the overt and covert policies that led to ethnocide if not frank genocide” (Durie, 2003, p. 269). The Permanent Forum on Indigenous Issues (UNPFII) was established within the United Nations to discuss

indigenous matters specifically related to indigenous development, culture, environmental issues, education, health, and human rights (see Department of Economic and Social Affairs, 2009). This forum also promotes friendly relations among global nations and respect for self-determination and other measures to reinforce global peace (Roulet, 1999). Māori global engagement has also been manifested in this forum via Ms Valmaine Toki, who is the Māori representative from 2011 to 2013 (Department of Economic and Social Affairs, 2009).

The evolution of the politics of indigeneity has therefore seen how increased awareness of indigenous rights has, with the support of powerful international organisations like the United Nations, created a space for new opportunities and dialogue to ensue (Durie, 2003). New opportunities as described by Maaka and Fleras (2005) would secure a framework for the advancement of an innovative pattern of belonging between indigenous and coloniser/settler peoples. The pattern would champion the idea of nation-states as locations of multiple yet interlocking administrations, comprised of both indigenous nations and Pākehā government, each being autonomous and self-determining yet sharing in the governance of the whole. As stated the United Nations Special Rapporteur on the Rights of Indigenous Peoples, James Anaya:

The values of freedom and equality implicit in the concept of self-determination have meanings for the multiple and overlapping spheres of human association and political ordering that characterise humanity. Properly understood, the principle of self-determination, commensurate with the values it incorporates benefits groups – that is, ‘peoples’ in the ordinary sense of the term – throughout the spectrum of humanity’s complex web of inter-relationships... In a world of increasingly overlapping and integrated political spheres, self-determination concerns the constitution and functioning of all levels and forms of government under which people live. (2004, p. 103)

The politics of indigeneity therefore have significant influence in Māori development and also promote continued Māori global engagement. Global indigenous collaboration and international instruments such as the Declaration will continue to be important as they emphasise the distinct political status of indigenous peoples. This includes recognition of indigeneity as the recognition of distinct rights to language, culture and

identity - an important facet in moving forward Māori development, including Māori global engagement.

Indigeneity - a recognition of distinct rights

The acknowledgement of indigeneity has been effective in promoting the counter-hegemonic statement that political legitimacy resides with indigenous peoples themselves rather than in the paramount authority of the state or government (Levin, 1993). Furthermore indigeneity ensures the recognition of the distinct rights of indigenous peoples, which here in Aotearoa, New Zealand encourages Māori development based on Māori aspirations (Coates and McHugh, 1998).

Globally many governing states have finally begun to recognise indigenous rights, and address and negotiate resolutions for indigenous grievances and claims, which has created a more favourable environment that supports distinct indigenous social, cultural, and economic development. For example, as stated previously, the Declaration on the Rights of Indigenous Peoples has been an important step forward in promoting global recognition of the rights of indigenous peoples throughout the world particularly promoting the recognition of their distinct languages, culture, and aspirations. The support has been extensive and has included indigenous groups in many different locations and socio-economic circumstances. Unfortunately, the Declaration's practical application is still dependent on a state's desire to implement it, so implementation across these many locations is inconsistent and sometimes piecemeal, dependant on a state's willingness to recognise indigenous distinctiveness. As highlights Maaka and Fleras;

Māori claims to indigenous self-determination may be fortified by virtue of their status as tangata whenua...yet such an assertion invariably clashes with state assumptions of unilateral and undivided authority of all the land. The contesting of these 'duelling discourses' strikes at the core of cultural politics in Aotearoa. (2000, p. 90)

The Declaration on the Rights of Indigenous Peoples promotes recognition of distinct indigenous rights in several ways. First, it asserts the rights of Māori and other indigenous peoples on a global scale. Secondly, it provokes governments into making a stance on how it can support these rights, which for example in Aotearoa New Zealand

includes tino rangatiratanga or self-determination and a real commitment to biculturalism.²² Thirdly, it highlights the responsibilities of non-indigenous citizens, whose support can largely determine the extent to which indigenous development can be fostered in society. The recognition of these special rights is crucial to the advancement of Māori development. Coates and McHugh (1998) argue that it is only in the protection, implementation, and enforcement of these rights at the grass-roots level that real progress will be made. Therefore, the responsibility of recognising distinct indigenous rights must not solely rest with Māori and other global indigenous peoples, or even between Māori and the Crown. These rights must be recognised and actively upheld by all citizens of Aotearoa New Zealand.

As recognition grows of the distinct rights of indigenous peoples, the principles of tino rangatiratanga and self-determination can flourish. For Māori and other indigenous groups it is the right to control their destiny and that this is the best approach to ensure economic, social, and cultural development. Tino rangatiratanga and self-determination for Māori is a core value that is centred on a shared collective goal; “the advancement of Māori as Māori and the protection of the environment for future generations” (Henare, 1998, p. 110). This is the right of Māori to preserve, practise, and enrich their distinct cultural practices in accordance with protocol and tikanga law (Solomon, 1998). Indigeneity its history, politics and recognition at a national and international level therefore is a substantive theoretical thread of this study. The interconnection to Māori development is profound and further supports Māori global engagement as a way to advance Māori development. Durie sums up the requirements necessary for Māori development, which in essence is an expression of indigeneity:

Māori progress, whether in commerce, education, or science, could not be accomplished without taking cognisance of Māori values and the realities of modern Māori experience. In other words, Māori development was not solely about making economic progress or reducing state obligations towards Māori; it was also about being able to retain a Māori identity and formulate development according to Māori aspirations. (2003, p. 304)

²² For more information on what a bicultural partnership may look like in the area of Social wellbeing for example see Nairn, Pehi, Black and Waitoki, 2012.

Globalisation was also a theory drawn upon in this research to explore the place of Māori global engagement within positive Māori development.

3.2 GLOBALISATION

Three aspects of globalisation are important to the study of Māori global engagement and its connection to Māori development: What are the challenges and benefits globalisation presents for greater recognition of indigeneity and Māori development? How is cultural globalisation both benefiting the spread of indigeneity as well as challenging Māori development? And how has political globalisation through international agreements and engagements affected indigenous endeavour and Māori development, and what are the implications for tino rangatiratanga and self-determination?

Globalisation - challenges and benefits

Globalisation has gradually removed the barriers that restrict engagement between countries, nations and its peoples. Robertson (1992) describes it as “the compression of the world and the intensification of consciousness of the world as a whole” (p. 1). Goldblatt, Held, McGrew and Perraton (1997) have stated that globalisation is multidimensional and has relevance to many forms of social activity, economics, culture, politics and environments. As globalisation has accelerated over time, Featherstone (1995) asserts “that the sense of spatial distance which separated and insulated people, from the need to take into account all the other people which make up humanity, has been eroded” (p. 86). This globalisation-driven common consciousness has in some instances resulted in a global sense of responsibility for humanity. Subsequently, no longer do economic, environmental or human rights issues remain solely localised problems. Globalisation with its pervasive interconnectedness has made these and many other issues of global concern (Featherstone, 1995; McElwreath, 1997).

Globalisation is therefore connected to indigenous development, including Māori development. For indigenous peoples globalisation has created an environment that has heightened global interconnectedness and proven useful in improving the awareness of indigenous people, culture, issues, and distinct rights. Dyck (1985) states that “Activity at the international level offers another means of creating space for manoeuvring within the confines of national political systems” (p. 20). For Māori this has meant on-going opportunities for engagements beyond just with the Crown and instead maximising

opportunities to engage with other indigenous peoples globally. Co-operation and the exchanging of stories amongst indigenous peoples internationally continue to occur in significant ways with mutually beneficial outcomes (McElwreath, 1997). For Māori development, globalisation has facilitated new opportunities for global-indigenous collaboration. Māori have engaged in international forums that promote aspirations such as; indigenous language revitalisation, solutions to indigenous issues and international appeals for support against state oppression. For example, in 2011 Anaya released a report on his 2010 mission to Aotearoa New Zealand, in which he recognised reassuring developments but also identified continuing concerns, and made recommendations to the Government on issues connected to the Treaty of Waitangi, domestic legal security for Māori rights and Māori development (IWIGIA, 2012). Globalisation and the connections forged have therefore in many instances been positive for Māori and Māori development.

Globalisation also however presents challenges to indigenous peoples, including Māori, which pose a serious risk to the survival of indigenous languages, culture, and knowledge. One of these challenges is what Maybury-Lewis (2006) argues is “states [who] feel they cannot modernise effectively if they tolerate indigenous cultures in their midst... that they cannot exploit the resources that lie within their territories if access to them is impeded by indigenous peoples” (p. 27). Subsequently many indigenous peoples have challenged globalisation and the supposed ‘economic benefits’, as these have in fact been damaging. Māori have responded with various reactions, Tūhoe for example having resisted consistently for generations (Binney, 2009; Bright, 1997; Morse, 2010).

Globalisation therefore will continue to remain an important issue on the global indigenous agenda, as both the opportunities and challenges continue to be weighed up by these communities. Māori development itself will also continue to be challenged by globalising forces and test the preparedness of whānau, hapū, and iwi to be able to deal with these challenges. The opportunities or challenges globalisation presents will be an area of much deliberation by Māori, as strategic development which maximises the opportunities globalisation provides and prepares for the challenges to come could be an important direction forward for Māori development. One area of potential opportunity and threat, however, is cultural globalisation

Cultural globalisation

Cultural globalisation is a complex process that does not define culture but has a profound effect in the shaping of it (Hopper, 2007). Kim (2001) discusses how “in the dizzying interface of national, cultural, linguistic and religious traditions, the once clear definitions of ‘us’ and ‘them’ are blurred. We are challenged to face another’s numerous cultural differences and search for profound human similarities” (p. 3). Cultural globalisation therefore incorporates international culture, individual culture and localised culture, with profound implications for indigenous peoples such as Māori.

For example, one of the visible impacts of cultural globalisation for indigenous cultures has been cultural de-territorialisation. This process has disrupted the linkage between culture and traditional territories causing cultural experiences, languages, and identities to become separated from the traditional places indigenous peoples once inhabited (Hopper, 2007). Māori communities that have emigrated overseas are displaying Māori culture in places throughout the world. These groups are at different levels of development, for example Ngāti Ranana in London are professional performers, whereas other groups may be more ad hoc. A concern however is as the knowledge of Māori culture and cultural practices continues to spread through cultural globalisation processes, how will Māori be able to ensure their own indigenous knowledge systems are protected from misuse by foreigners? How will their intellectual property be effectively managed? For example, the haka has been utilised in culturally insensitive ways by misinformed individuals (Gardiner, 2007). Alternatively, an impact of cultural globalisation can also be its homogenising effect on local cultures and traditions, as identified by Hopper;

It is argued that new information and communications technologies, improved transportation, and the emergence of a global media and powerful multinational corporation’s means that the world is becoming a smaller place, local cultures, and traditions are struggling to survive and cultural difference is being eroded. (2007, p. 87)

Māori development has also been impacted by the homogenising nature of cultural globalisation. For example, the United States owns many of the leading media-entertainment conglomerates that have efficiently distributed internationally American television programmes and films in Aotearoa New Zealand. The United States efficient

global distribution companies have ensured that American popular brands and franchises such as McDonalds continue to be promoted on our shores (Hopper, 2007). Many Māori youth have incorporated these aspects of American culture into their everyday lives; bling, baggy clothes, and gun wielding gangsters of American pop culture have become role models emulated by some of our youth. Even Māori traditional culture such as kapa haka has also been influenced by popular American songs. For example, the use of popular pop-music tunes have been incorporated into kapa haka songs which take on a certain familiarity to younger audiences, who recognise the origins of the specific tune being utilised (Adsett, Whiting, & Ihimaera, 1996). These American cultural influences in Aotearoa and many other places in the world have received over time vehement opposition, which may restrict the future propagation of them amongst indigenous cultures (Hopper, 2007), however the influence on youth is not to be underestimated.

Cultural globalisation has also been revolutionised by new forms of social interaction throughout the world. Although we are geographically distant from other countries the global phenomenon of social networking sites for example, YouTube, Hotmail, Facebook, and Twitter have facilitated the ways in which we interact not only in Aotearoa New Zealand but with each other globally (Romm-Livermore & Setzekorn, 2009). For Māori, cultural expression, language, and even tikanga is being transmitted through various technological platforms in an effort to ensure they survive well into the future. For Māori development, this presents opportunities and challenges. Firstly increased social interaction overseas can open up new prospects in terms of employment, opportunities for collaboration as well as meaningful cross-cultural engagement (Durie, 2005). As Māori continue to emigrate overseas the challenge will be ensuring that, no matter where they reside and in spite of the foreign cultural forces encroaching upon them, that they retain a “Māori identity and maintain access to Te Ao Māori” (Durie, 2005, p. 25). Navigating what it means to be Māori and a citizen of the world in spite of these forces of globalisation and the technological advancements which are supporting them therefore remains an important question to be considered by indigenous and Māori communities alike (Durie, 2003; Stewart-Harawira, 2005).

Political globalisation

The political globalisation facet of globalisation has seen an increase in international agreements and contracts between countries and states, with both positive and negative

implications. There are many agreements that have been entered into in Aotearoa New Zealand which have influenced Māori development, political globalisation therefore has provided a potential platform for Māori to achieve greater tino rangatiratanga and self-determination. For example, the New Zealand China Free Trade Agreement is a bilateral free trade agreement signed between the People's Republic of China and Aotearoa New Zealand, which has both potentially positive and negative implications. Ratified in April 2008, it is the first Free Trade Agreement (FTA) that China has signed with any developed country, and is New Zealand's largest trade agreement since the establishment in 1983 of the Closer Economic Relations agreement with Australia. This agreement will provide greater access to the huge Chinese market for the New Zealand's services industry, making China New Zealand's third-largest trading partner, the trade between the two countries totalling \$5.9 billion in 2007. New Zealand intends to eliminate all tariffs on Chinese goods by 2016, with no tariffs on 95.5% of its imports already, with some exceptions, which include exports such as clothing, textiles and shoes (Broughton, 2005; Chen, 2008).

An important factor in the development of Māori business is the potential for trade with China, which for some iwi has become an exciting prospect for economic development. One example is a group of Māori food and drinks businesses that have joined forces to improve their chances of selling authentic Kiwi products both at home and overseas. The Indigenous New Zealand Cuisine' group is made up of nineteen businesses, inspired by the Māori business-development organisation Poutama, with potentially 20-30 new businesses in line to join the cluster (Chapman-Smith, 2012). With products like kina pate and pāua relish, the cluster is particularly focused on gaining access to markets like China and Hong Kong with some market activity already underway there (Chapman-Smith, 2012). Minister of Māori Affairs Pita Sharples focuses on the successful connections that Māori have made with the Chinese because of the opportunities that FTA has created:

I have led two Māori business delegations to China now and ex-pat Foreign Affairs and New Zealand Trade and Enterprise staff say they were the most successful trade delegations they have supported... We are interested in connections... We respect kinship and our iwi and hapū businesses are family based enterprises... Tikanga Māori underpinned everything about the mission... Building relationships came first and commercial outcomes flowed from there.

This approach is well understood in China. It is evident that tikanga Māori opens doors. (Sharples, 2012, para. 5-8)

Robin Hapi (2005) Chief Executive Officer of Aotearoa Fisheries Ltd also emphasises the importance of FTAs, including the new ones being negotiated with the America, Mexico, and Egypt. According to Hapi (2005), tariffs affect Māori export businesses, as most exports from Māori businesses are from primary industries that are subject to higher trade barriers than others. In the fishing industry alone what he considers market access barriers cost about \$100 million a year. Currently less than 10% of fishing exports go to China and their tariffs range from 10% to 23% – a cost to New Zealand in excess of \$10 million (p. 2). As well as the FTA with China, New Zealand has also engaged in a number of other treaties and partnerships as well as International Treaties. These treaties cover diverse areas such as health, trade and investment, defence and security, and intellectual property. They include the: Trans-Pacific Strategic Economic Partnership Agreement (2005), the New Zealand and Thailand Closer Economic Partnership (2005), the New Zealand and Singapore Closer Economic Partnership (2001), the Australia and New Zealand Closer Economic Relations (1983) and the New Zealand and Malaysia Free Trade Agreement (2010). These treaties are all currently in force (New Zealand Ministry of Foreign Affairs and Trade, 2012).

Nevertheless, Parliamentary Member for Te Taitokerau Hone Harawira (2008) on the other hand emphasises the potential disadvantages that such agreements could have on Māori development. He believes there could be serious risks to both Māori intellectual and cultural heritage, and repercussions in terms of bio-security. He highlights the poor human rights record in China, raising concerns about Māori being involved in unethical business practices, and also questions the implications for Māori sovereignty. Whilst in his capacity as the Foreign Affairs Spokesperson for the Māori Party, Harawira outlined his thoughts on the agreement:

Although we are told that there are benefits for Māori from the free-trade agreement, the downside in terms of compromises to our national sovereignty, threats to the status of the Treaty of Waitangi, the impact of low work standards and wage rates, and China's lack of respect for human rights, indigenous rights, and the environment means that this free-trade agreement with China is simply unacceptable at this time. (Harawira, 2008, p. 16019)

In the 80s and 90s, the New Zealand economy was exposed to the market forces of globalisation. Many Māori worked in industries such as clothing, car assembly, meat works, forestry, and railways. In 1992, with the removal of tariff protections and State Sector restructuring, Māori unemployment soared to 27%. By 2012, it had dropped to 9%, a small comfort as that statistic was still twice the national average (Wilson, 2005). Almost 65% of employed Māori work in semi-skilled or basic skilled occupations and this, according to Wilson (2005), is a vulnerable place to be in the labour market of the 21st century. A vital building block for a higher value, higher income Māori economy requires investment in improving the skills of Māori by increased levels of education and training. Many argue opportunities are available for Māori to succeed by providing high quality services and products to international niche markets based on ‘Māori brands’ (Wilson, 2005). However many Māori remain cautious about adopting an economic model that defines the world as a market place where every service is a commodity. Many insist that morality, spirituality, and social justice must have a role in this process, and that the protection of cultural identity, intellectual property rights, and the natural environment cannot be compromised. As stated by Stewart-Harawira, “In the face of increasing globalisation, indigenous cultures and identities are being increasingly threatened by the commodification of indigenous culture that is occurring at multiple levels” (2005, p. 18).

Outside from FTAs, political globalisation also presents opportunities for indigenous peoples to fulfil aspirations for tino rangatiratanga and self-determination through mutual collaboration and support. Many indigenous peoples live as minorities within nation-states, and are controlled by the political processes and forces dictated by the dominant majorities (Coates & McHugh, 1998). In spite of this, indigenous peoples have continued in contemporary times to ensure that agreements or treaties between themselves and states are negotiated and fulfilled.

These indigenous-state agreements have been influenced by international political pressure to address indigenous issues, and include cultural and intellectual property rights in Aotearoa New Zealand. In 1993, nine tribes of Mataatua in the Bay of Plenty Region convened the First International Conference on the Cultural and Intellectual Property Rights of Indigenous Peoples in Whakatane. Indigenous representatives in attendance included those from Japan, Australia, Cook Islands, Fiji, India, Panama, Peru,

Philippines, Surinam, USA, and Aotearoa (International Research Institute for Maori and Indigenous Education, 1997). Common struggles that these indigenous peoples have faced included combating; the exploitation of traditional medicinal knowledge by pharmaceutical companies; loss of control of Māori material and images, including ownership and control of archival material through institutions such as museums, art galleries, and media archives; the collection of genetic material and the genetic engineering of flora and fauna, and the appropriation, and commodification of indigenous knowledge (International Research Institute for Maori and Indigenous Education, 1997, p. 7).

Political globalisation and the increasing number of international agreements that the New Zealand Government engages in therefore will affect Māori development in both positive and negative ways. To support self-determination, international governments and non-governmental organisations must continue to apply pressure on political entities such as States that are not recognising or addressing indigenous rights and issues. Political globalisation could facilitate mutually beneficial arrangements for Māori, now and in the future, which could have influence upon the advancement of Māori development. Therefore, globalisation ultimately has challenges and benefits, while cultural globalisation and political globalisation form specific considerations for Māori development that are important to understand as Māori global engagement continues. The lessons that have been learnt and the direction of Māori development forward will be enhanced as these aspects of globalisation are better understood and prepared for by Māori iwi, whānau and hapū.

3.3 MĀORI DEVELOPMENT

As stated earlier, Māori have developed their own models and frameworks to guide their development, thus ensuring it is based on Māori values and aspirations. An important theoretical aspect of this research is the emphasis and considerations of global engagement that are within these models.

Māori development and global engagement

Māori development resonates with aspirations for tino rangatiratanga, and self-determination, and includes strategic models of engagement. According to Durie (2003), Māori development in contemporary times is centred on three goals; to live as Māori, to enjoy a high standard of living, and to participate as citizens of the world (pp.

208-209). The interpretation of these goals within whānau, hapū and iwi may vary, but provide a simple outline of direction for overarching national Māori development. These also arise out of a common Māori history.

Durie (2003) discusses the history of Māori development as having gone through four transformative phases; *Te Whakamāuitanga: Recovery 1900-1925*, *Tūpunga Ahuwhenua: Rural Development 1925-1950*, *Te Hekenga-mai-kāinga: Urbanisation*, and *Te Tiriti: Claims, Settlements, Autonomy 1950-2000*²³. This research argues that Māori development from this point needs to capitalise on global engagement and collaboration, as affirmed by Durie: “Sometimes agreements with other groups – other indigenous peoples, multi-nationals, or international powers – might be able to go beyond the limited capability and vision of the State” (2003, pp. 102-103). Part of that evolution in Māori development will be dependent on the opportunity for Māori and other indigenous peoples to be actively engaged in their own developmental process. Puketapu emphasises that for these relationships to be effective, indigenous peoples must have significant roles within the engagement process:

There are strong views attributable to both development researchers and indigenous communities who believe the future patterns of relationships for indigenous peoples at the local, national and international levels are somewhat contingent on whether or not they play leading roles in the development process. (2000, p. 12)

Indeed contemporary Māori development (since the Hui Taumata of 1984) has placed emphasis on economic self-sufficiency, improved social well-being, the affirmation of a Māori identity and an increase in Māori autonomy (Durie, 1998). Attaining the full potential of these aims will depend upon the resilience of whānau, hapū and iwi, and the guidance of experienced and visionary Māori individuals, but will also be dependent on the ability of Māori to adapt to an ever-changing world.

From a historical perspective, Māori have strategically entered into a diverse range of agreements, including globally, forging new relationships, to reaffirm old ones and to help resolve conflicts. The importance of establishing a Māori international identity has been a strong theme that continues to be debated in terms of whether or not it is a

²³ For a more detailed account see Durie, 2003, pp. 87-104.

marketable asset. The interest globally for culturally branded products favours those countries in which the cultures display an authenticity and character of their own (Futurebrand, 2007). To assert this ‘global identity’, Māori businesses have utilised their unique branding to encapsulate Māori values and cultural uniqueness to the world (The Stafford Group, 2001). According to Harmsworth and Tahī (2008), this exposure can create negative outcomes due to “cultural misappropriation, insensitivity, and pervasive ignorance of intellectual property rights” (p. 2). The continued projection of a Māori identity to the world as global engagement increases will necessitate further consolidation of Māori focused branding, and will require further discussions about the protection of Māori images and intellectual property rights on a global scale.

Māori theoretical frame works and international engagement

Across different areas of Māori development Sir Mason Durie has compiled various frameworks that have been developed which include an international aspect. For example, in Māori Business a framework proposed by Durie (2003) is dual dimensional, the first dimension connecting to the goals of Māori development, the second dimension connecting to the principles that could underpin a Māori-centred business. The six underpinning principles are agreement, transparency, balanced motives, integrated goals, best outcomes, and alliances. These goals differ from the profit motive that is overemphasised in Western frameworks of business. Instead, they provide a broad scope where Māori global engagement through business growth, could have positive outcomes for Māori development. This is particularly true when forming alliances. As discussed earlier, international alliances can promote a spirit of co-operation, cross cultural exchange and mutual benefit. Te Puni Kokiri’s (2007) report *‘Nga Kaihanga Hou’ for ‘Māori future makers’* identifies five key ‘enablers’ to assist Māori businesses in preparing for the future, including; using the Māori asset base to leverage Māori businesses into growth and strategic industries, increasing export growth participation, improving Māori qualification base, promoting higher levels of entrepreneurship and nurturing innovation. Warriner’s (2009) framework for Māori businesses emphasises in koru form the global influences that need to be considered such as the need for support infrastructure, the challenges to exporting, the need for Māori business drivers, and drive exporting processes, and increased internationalisation. The framework emphasised the importance that global networks can have to successful growth and development. A good example of this in action is the Kaikoura whale-watching venture of Ngāi Tahu and Takahanga Marae, which was awarded the British Tourism for

Tomorrow Award in 1995, giving the attraction a global reputation (Mutu, 2011). Māori development frameworks within the Business industry subsequently need to include global networking and international engagements as a consistent focus within that area.

Māori frameworks in the area of Social wellbeing promote health that is holistic and inclusive of the wider whānau, hapū and iwi, as well as identity and knowledge of one's roots and ancestry. For example, in Durie's (1985) famous *Te Whare Tapa Wha* framework, Māori health is underpinned by four dimensions representing the four core aspects of life – te taha hinengaro (psychological health), te taha wairua (spiritual health), te taha tinana (physical health), and te taha whānau (family/family health). Each wall is necessary to the strength and symmetry of the building (Durie, 1985) and for Māori global engagement, Te Whare Tapa Wha provides some important factors for consideration of Māori well-being. As Māori diaspora communities continue to grow globally, it is important that Māori can access Te Ao Māori. This is further explained in Durie's *Te Pae Mahutonga* (1999) framework, which brings together the elements of modern health promotion. *Te Pae Mahutonga – The Southern Cross* is depicted with four central stars in a line and the two pointer stars forming the cross. The four central stars are representative of the core tasks of health promotion, namely 'Mauriora – Access to te Ao Māori', 'Waiora – Environmental Protection', 'Toiora – Healthy Lifestyles' and 'Te Oranga - Participation in Society'. The two pointer stars are represented as 'Ngā Manukura – Leadership' and 'Te Mana Whakahaere – Autonomy'. As Māori engagement globally continues to increase, sound leadership will be vital in ensuring that global engagements provide outcomes that are beneficial to Māori, and that global influences act towards supporting Māori interests and aspirations.

Māori frameworks to protect Cultural resources are similarly governed by the principle of sustainability for future generations. Internationally indigenous approaches to their resources incorporate practices such as understanding the nature of the universe and the living entities that exist therein, and understanding traditional hunting and harvesting methods that ensure sustainability (Latimer, 2011). Durie (2005) discusses what he calls the endurance framework, which consists of five domains: 'Te Tai Atua/A spiritual domain', 'Te Tai Tangata/The human domain', 'Te Tai Tini/The resource domain' and 'Te Tai Ao/The global domain'. The framework is particularly relevant to Māori development and global engagement as it incorporates 'Te Tai Ao: the global domain' as a place where global forces can impact environmental, economic, social and cultural

aspects of Māori well-being and are interconnected to guardianship capacity over Māori physical and cultural taonga and resources. Messages for global engagement can also be found in Durie's (2001a) *Tri-axial Māori Development Framework*. This framework consists of three axes: the process axis, the determinants axis and the outcomes axis. The process axis includes a number of processes and principles that are relevant and have been emphasised within Māori development, for example, the application of Māori values, the recognition of Māori aspirations, and the use of Māori centred analytical frameworks. The determinants axis explores the various factors that influence or have influenced Māori development, including indigeneity and globalisation, the application of the Treaty of Waitangi, historical factors, and Māori participation in society, education and the economy. The third and final axis emphasises the outcomes or results related to Māori development, which challenge cultural and political globalisation, for example, Māori desire wealth, but not at the expense of the environment.

As Māori development continues to advance and Māori theoretical frameworks are developed to help guide this process, Māori global engagement will be gauged as a vehicle through which Māori aspirations can or cannot be obtained. The guidance of developmental frameworks and emphasis on global aspects within those frameworks can enable Māori to prepare, plan and effectively engage for the benefit and advancement of their own development. They are an important theoretical consideration for exploring *Māori global engagement; the opportunities, challenges and aspirations?*

Conclusion

Indigeneity with its emphasis on the indigenous voice has been a rallying call globally to uphold indigenous rights and has assisted Māori development. Attacks on the expression of indigeneity and its recognition as a distinct right has been counteracted by powerful global expressions of support by indigenous and non-governmental global institutions and communities both here and throughout the world. This has led to the formation of enduring and mutually beneficial relationships that will influence Māori development now and in the future. The interface of indigeneity with globalisation has created both challenges and opportunities. Aspects of globalisation that promote cultural homogeneity have caused a pervasive weariness amongst indigenous communities and Māori, while the benefits of globalisation that have facilitated Māori economic development as well as collaborations in language revitalisation, cultural awareness and solutions to indigenous issues have been readily embraced. Experienced leadership

therefore will be critical for Māori development to succeed in navigating the different challenges and opportunities that globalisation will present in the future. Māori development will progress as it takes into account the impacts that global engagement will have upon it. Frameworks need to reflect not only the influences that are felt in the immediate environment, but also those influences that are operating globally. Māori global engagement must be prepared with long term strategies to ensure that the positive aspects of that engagement are capitalised upon and the negative aspects are minimalised. Māori leadership will be, critical has, and to achieve this in the future. The following chapter looks further into the methodology used to engage the perspectives of leaders in Māori development about Māori global engagement; the opportunities, challenges and aspirations, and what place it holds in our Māori development plans.

CHAPTER FOUR: METHODOLOGY – SEEKING OUR PLACE WITHIN THE TE TAAEPAEPATANGA OF TOMORROW

*“Indigenous peoples want to tell our own stories, write our own versions, in our own ways, for our own purposes”.*²⁴

This chapter describes the methodology used to explore Māori global engagement from the perspective of leaders in Māori development; the opportunities, challenges and aspirations, and its significance and contribution to Māori development efforts. A qualitative foundation was drawn upon, using individual in-depth semi-structured interviews with leaders in Māori development recruited through purposive sampling. This was guided by Kaupapa Māori research practices which emphasise the Māori voice and give due respect to Māori perspectives, views, priorities and aspirations. Durie’s (1998a) ethical framework was also utilised to observe appropriate ethical standards while engaging these leaders, focusing on ‘Mana Tangata’, ‘Mana Whakahaere’, and ‘Mana Motuhake’. Thematic analysis of transcripts provided a system whereby the researcher could draw out significant themes of importance for Māori global engagement. The research questions reflected this by seeking to answer how Māori global engagement is important in terms of Māori development presently, and how we can maximise its contribution to positive Māori development in the future.

The first section of this chapter summarises the purpose underpinning and approach taken in the research process. Tino rangatiratanga is discussed as a research agenda, affirming the notion that Māori global engagement is a force in Māori development and therefore should be explored in terms of Māori aspirations for self-determination. A Kaupapa Māori approach was used for this purpose, and was a central pillar in the research process.

The second section of this chapter describes the research design. Key to this was purposive sampling and the invitation of Māori leaders in Māori development for in-depth qualitative interviews on their perspectives of our development through global engagement. The leaders recruited were experts across three general areas; Cultural resources, Social wellbeing, and Business. A unique aspect of this research is that these leaders are identified to both give respect to their voices and honour the rich narrative of

²⁴ (Smith, 2006, p. 28).

their experiences and leadership in these areas. Thematic analysis of transcripts provided a system whereby the researcher could draw out significant themes from their experiences shared about Māori global engagement.

The third section of this chapter describes the ethical framework and ethical issues of the research, as well as its limitations. Durie's (1998a) ethical framework on 'Mana Tangata', 'Mana Whakahaere', and 'Mana Motuhake' provided an appropriate ethical foundation for engagement with leaders in Māori development. The limitations had to do with the breadth and scope of the research focus, which calls for further research in this area.

4.1 RESEARCH APPROACH

This research positions itself upon Māori aspirations for tino rangatiratanga by empowering the Māori voice in Māori development and investigating Māori global engagement from a Māori perspective. Tino rangatiratanga as a research agenda affirms the concept that Māori global engagement is a force in Māori development. Therefore, it should be explored in terms of Māori aspirations for self-determination. Kaupapa Māori approaches to research are therefore an appropriate foundation from which the research methods could develop. Similarly, the research aims and objectives were formulated to reflect wholly an approach, which honours tino rangatiratanga and self-determination and places Māori at the centre.

Research and development/purpose

O'Sullivan (2004, p. 4) states that, "Self-determination asserts the right to a collective identity and to the determination to the greatest extent possible of a cultural, social and economic destiny". The agenda driving this research focuses around tino rangatiratanga and self-determination. Tino rangatiratanga asserts autonomy and control over things that are Māori. Within the research context, tino rangatiratanga binds the project's aims and methods together ensuring it is conducted in a way that is enhancing of Māori tino rangatiratanga, self-determination and relevant to Māori development. This self-determining approach positioned the research as focused upon Māori development that was indicative of Māori thoughts, and connected to Māori values, tikanga and protocols (Durie, 2001). The honouring of Māori aspirations in this research is achieved in exploring solutions to Māori development questions by empowering the Māori voice and seeking Māori authority and perspectives.

This research therefore is carried out in a way that enhances indigeneity and strengthens assertions of indigenous authority. This research methodology is not individual and separate, but connects to the larger indigenous research agenda movement. Self-determination is a common indigenous goal and this methodology seeks to be contextualised within such a movement, as stated by Smith; “The agenda connects local, regional, and global efforts which are moving towards the ideal of a self-determining indigenous world” (2006, p. 115). Appropriate research approaches capturing this movement at the national level of Aotearoa New Zealand are commonly known as Kaupapa Māori.

Kaupapa Māori approaches to research

Important to this project is that it is grounded in Kaupapa Māori philosophical approaches to research. Tomlins-Jahnke (1996) expounds upon “the problematic and exploitative nature of past research and the chronic disparity between what has been written by observers and the reality as experienced by the observed” (p. 35). Kaupapa Māori ideology is an important basis for this study as it seeks to help advance Māori development as interconnected to Māori protocols and values (Smith, 1995). This is emphasised by Irwin who states:

We don't need anyone else developing the tools which will help us determine who we are. We can and we will do this work. Real power lies with those who design the tools – it always has. This power is ours. (1992, p. 5)

Irwin (1994) also urges that Kaupapa Māori encompasses research which is culturally safe, which involves mentorship of kaumātua, and which is relevant while still maintaining all the necessary rigors that are required. Kaupapa Māori research is therefore associated and linked to wider and other significant aspects of Māori development, such as indigeneity, which emphasises the indigenous voice and worldview. Indigeneity places the focus on the links that Māori, have such as to the land, and the inherent rights to language and culture. Kaupapa Māori seeks to provide research with a framework that allows data to be gathered in a way that acknowledges, supports and sustains indigenous ways of knowing. Kaupapa Māori also seeks for that research which is culturally relevant and applicable. As globalisation continues to provide both opportunities and challenges to indigenous peoples, this research sought to

explore Māori global engagement, and the ways in which we can aspire to engage globally in the future to the benefit of our tino rangatiratanga and development. This approach was ultimately reflected in the research aims and objectives.

Research aims and objectives

The overall aim of this research was to explore *Māori global engagement; what are the opportunities, challenges, and aspirations?* Furthermore, to explore what is its importance and contribution to positive Māori development. Several secondary questions and objectives came from this aim, including: What is the history of Māori global engagement? What are the theories that underpin Māori global engagement? What are the opportunities, challenges, and aspirations that exist in the field of Māori global engagement, and how do they further Māori development? Objectives included: discovering the relationship between tino rangatiratanga and Māori global engagement; ensuring the research was centred in a Māori worldview, and; seeking data from leaders in Māori development who have engaged globally within their areas. The objective to seek data from Māori leaders in Māori development who have all engaged globally, honoured the agenda of engaging in research, which promotes tino rangatiratanga and self-determination. There are significant gaps in research concerning the influence of Māori global engagement on Māori development. This research fills this gap, and provides important insights into how Māori global engagement can further help advance positive Māori development.

4.2 RESEARCH DESIGN

The key to designing this research was purposive sampling and the invitation of Māori leaders in Māori development for in-depth qualitative interviews on their perspectives of Māori development through global engagement. The leaders invited were experts across three general areas; Cultural resources, Social wellbeing, and Business. A unique aspect of this research is that these leaders are identified to both give respect to their voices and honour the rich narrative of their experiences and leadership in these areas. Thematic analysis of transcripts provided a system whereby the researcher could draw out significant themes from their experiences shared about Māori global engagement.

Qualitative research

Delamont (1992) explains that qualitative research includes such methods as interviewing with open-ended questions to allow a fluid exchange of information, life

history interviews, and oral histories of cultures or genealogies. Cresswell (2007) states that a qualitative study is defined as an inquiry process of understanding a social or human problem, based on building a complex, holistic picture, formed with words, reporting detailed views of informants, and conducted in a natural setting. As the research approach was grounded in Kaupapa Māori, the qualitative design of this research incorporated Māori systems of establishing relationships based on whakawhanaungatanga and manaakitanga. These principles allowed trust to be established and also that the transmission of knowledge be given in a mana enhancing way for both Māori expert and the younger researcher. This research was therefore distinct from quantitative methods, which focus on gathering numerical data and then generalising it across different groups of people.²⁵

Purposive sampling – leaders in Māori development

A method of purposive sampling was chosen to invite expert participants, leaders in Māori development, into the study. Purposive sampling entails specifying characteristics of a population of interest, as Neuendorf (2002) explains, where the researcher decides as to whom is appropriate to include within the study in order to get rich and in-depth data on the particular area of enquiry. Other methods of non-random participant sampling, such as snowball sampling²⁶, convenience sampling²⁷ and quota sampling²⁸ were considered but deemed inappropriate as purposive sampling provided the specific framework needed to seek participants that could provide the necessary experiences and expertise required for this study. The participant criteria for this research included: they be Māori; had expertise within their specific fields; were recognised leaders; were identified as such through their participation in conferences and global fora such as cultural exchanges. These criteria were necessary in ensuring participants could discuss with some authority and experience the opportunities, challenges and aspirations for Māori global engagement, and how such engagements can influence and advance positive Māori development.

²⁵ For more detail about the differences between qualitative and quantitative data approaches see Flick, 2011.

²⁶ Each participant is asked to identify other potential participants for the study see McMillan, 2012.

²⁷ Participants are chosen who are easily accessible and conveniently at hand see Fink, 2009.

²⁸ Researchers decide on the desired sample sizes or quotas for groups identified for inclusion in the sample see Babbie, 2010.

Participants were initially approached via email, and if interested invited to participate via telephone. The information sheet was given via email to gauge their interest and to invite them formally to participate. Once they agreed, a face-to-face interview was organised and the interview questions were sent in advance for their own preparations. All the participants represented a range of iwi affiliations and expertise across the target areas of Cultural resources, Social wellbeing, and Business. Overall nine leaders in various areas of Māori development agreed to participate; seven males and two females. Unfortunately due to time restraints, one of the female participants needed to withdraw from the study.

As indicated earlier, a unique aspect of this research is that these leaders are identified to both give respect to their voices and honour the rich narrative of their experiences and leadership in these areas. These leaders in Māori development (in alphabetical order) included: Professor Hirini Matunga from Ngāti Porou, Ngāti Kahungunu and Rongowhakaata; Sir Mason Durie from Rangitāne, Ngāti Kauwhata and Ngāti Raukawa; Professor Robert (Bob) Jahnke from Te Whānau-a-Rakairoa, Te Whānau-a-Iritekura, Ngāi Taharora, and Ngāti Porou; Adjunct Professor Robin Hapi from Ngāti Kahungunu Te Whatu-i-Apiti, and Ngāi Te Rangikoianake; Professor Tairahia Black from Ngāi Tūhoe, Ngāti Tūwharetoa and Te Whānau-a-Apanui; Sir Tipene O'Regan from Ngāi Tahu; Dr. Turoa Royal from Ngāti Raukawa ki Te Tonga, Ngāti Wharara, Ngāti Hine and Ngā Puhi; and Wheturangi Walsh-Tapiata from Ngā Rauru, Te Āti haunui-a-Pāpārangī, Ngāti Raukawa and Te Āti Awa.²⁹

In-depth semi-structured interviews

A key objective of this research was to draw out common themes from leaders in Māori development via individual interviews, in order to be able to receive a rich narrative on Māori global engagement and first-hand experience of the opportunities, challenges, and aspirations from a Māori perspective. One of the key techniques used in good interviewing is the use of probes³⁰. Knowledge of these probes helps ensure pertinent questions and correct forms of interview questioning are created, and drawn upon as needed. They also need to be adapted to align with the principles of speaking to kaumātua/kuia and Māori leaders/experts. The researcher was aware that the knowledge transmission that occurs between kaumātua (elders) and rangatahi (youth) must be

²⁹ A more detailed profile of each participant is in the appendices.

³⁰ For a more detailed explanation of interview probes see Patton, 2002.

grounded in humility. In order for the transmission of knowledge to flow to the researcher, a younger person/rangatahi, must ensure certain tikanga are adhered to. The research questions were open-ended which allowed the participants to feel unrestrained, for them to determine the flow of the korero (data transmission) and to share their particular views on the research topic. This environment helped foster the acquirement of rich data for analysis and discussion (Ogen and Cornwell, 2010). This approach led to a collection of data that is both valuable temporally and spiritually and has practical application for Māori development.

To ensure their relevance to the specific aims and objectives of this research, a series of questions were formulated and taken through a rigorous pilot test. As a result of this method some questions were omitted and others were amended. The following questions remained:

1. Could you please tell me a little bit about your current role and any other roles you have worked in?

This question was important to allow the participant to elaborate on their roles both current and past. This question also provided the interviewer with an insight into the perspectives of the participant and what area they personally felt they had expertise and experience in.

2. From your perspective what has been Māori involvement internationally in your field?

This question was formulated to allow the participant the space for them to share their own personal experiences and perspectives on Māori global engagement within their field.

3. What have been the global influences on Māori development in your field?

This question allowed the participant to contemplate and speak from their own perspectives what they felt had affected Māori development from engagement within the global context.

4. What are the benefits? What are some challenges?

This question allowed the participant to draw upon their own experiences of the benefits and opportunities of global engagement that had been experienced and how they have

impacted Māori development. The second part of the question allowed the participant to comment upon past challenges that have hindered these engagements while at the same time offering them the open-ended opportunity to provide insights on how Māori could overcome these challenges.

5. What are some of the key lessons/learnings/messages that you have learnt and would like to impart with me in regards to this area we have discussed?

This final question was formulated to allow the participant to continue to elaborate on key understandings and messages that have shaped Māori global engagement and its contribution to Māori development, and therefore finish the interview as determined by them at their leisure.

The extra probe was also posed to some of the participants in order to engage them further on Māori values in connection to Māori global engagement and Māori development, if they had not discussed it during the previous questions that had been posed. The researcher used his discretion as to whether to pose this question or not.

6. What are your thoughts on Māori values? How does one within your field if you are Māori, reconcile with Māori values?

Thematic analysis

Data was then analysed using thematic content analysis. Data analysis was guided by thematic analysis processes and the large volume of information generated through the in-depth interviews was then coded into manageable content categories. As described by Boyatzis (1998), thematic analysis is a procedure to be applied to qualitative information “for encoding qualitative information” (p. 4). Coffey and Atkinson (1996) elaborate on this by stating that “coding can be thought about as a way of relating our data to our ideas about these data” (p. 27). These processes helped the researcher to interpret the data in a mana enhancing way ensuring that meaning and nuance was captured in context and presented appropriately.

As Boyatzis (1998) highlights, thematic analysis has four distinct stages. The first stage involves the researcher being able to ‘sense themes’. According to Boyatzis this translates into being able to recognise a moment within the data that can be coded. Each transcript from the in-depth interviews was read and then reread to familiarise the

researcher with the content. This first stage allowed the researcher to sense the themes present in the individual transcripts.

The second stage of thematic analysis is developing the ability 'to see' or recognise a codable moment and then encode it in a consistent manner. Boyatzis (1998) emphasises that the researcher must be consistent according to his/her own judgement. In addition, it is important that the researcher be disciplined and not impose his/her own idiosyncratic view of the world upon the data they are analysing. Similarly, this study applied this second stage of analysis to the data by coding the data into manageable quotes from participants for thematic organisation. This process was carried out for each interview and overall themes and then sub-themes identified. From each interview transcription the quotes were coded towards a particular theme and sub-theme and then relegated to rest under them accordingly.

The third step of thematic analysis involves developing the coding process to capture the true essence of the data. Boyatzis (1998) emphasises the challenges of this stage, as the data provides a feast of insights and perspectives and it therefore can be a challenge to interpret accurately. Where the first and second stages concentrate on what the data is expressing, the third step requires a more refined and targeted approach. This research adopted this measure by going through a process of refining where the quotes lay under each theme, as some identified quotes were able to be relegated to more than one theme or sub-theme. The researcher endeavoured to ensure, through the rereading of the transcripts, that where they had been placed captured the true essence of their intended meaning.

The last stage of thematic analysis involves interpreting the information in a way that contributes to the development of knowledge. Boyatzis (1998) emphasises that this will require a conceptual framework. The researcher ensured that in line with tino rangatiratanga and a Kaupapa Māori approach that the over-arching process of thematic analysis would gear the research findings in a way that would be helpful and contribute to positive Māori development

4.3 ETHICAL FRAMEWORK

Essential to this research, as conveyed by the approach, aims and objectives, questions and analysis, are its ethics. As this research involved engaging with leaders in Māori

development, some of who were of kaumātua/kuia status, this required consideration of a number of ethical issues. Durie (1998a) ethical framework aligns the research with three principles; Mana Tangata, upholding the safety, security and dignity of the participants; Mana Whakahaere, upholding their individual and collective rights to a say in the control of the data they have shared, and Mana Motuhake, upholding and acknowledging Māori realities as tangata whenua and ensuring the knowledge shared leads to positive and practical outcomes for Māori.

Observances of 'Mana Tangata', upholding the safety, security, and dignity of the participants (Durie, 1998a), ensured participants were treated with respect and dignity. This concept of dignity, which Durie (1998a) outlines, was applied to this research during the interviewing of participants. The researcher ensured that all participants were treated accordingly in their cultural roles as leaders, including some who were kaumātua/kuia. In accordance with principles of safety and mutuality, the interviews were held over a period of three months intermittently and dependant on the availability of the participants. Because of the extremely busy lifestyle of all the participants and also because of their differing locations, it was necessary to book an interview time well in advance, and maintain communication to ensure the interview was still possible. All interviews employed the 'kanohi ki te kanohi' or face- to-face engagement principle as the most effective manner of data collection and ethical observance with the participants. As mentioned previously, the participants are identified in this study to show respect and acknowledgement of their perspectives and experiences of Māori global engagement shared during the interview. There are also profiles, which give more information about the participants in the appendices section of this thesis.

Most interviews lasted up to one hour in duration. The interviews were recorded with a Dictaphone that was placed in full view on the table in front of the participants after they had been re-asked verbally (following previous emails) whether or not recording the interview was appropriate. In accordance with tikanga Māori practices and aligned to Kaupapa Māori approaches, each participant was provided with a koha at the end of the interview to express gratitude for the time and knowledge communicated. Participants were made aware that personal information was to be kept confidential if the participant desired, and that all data was to be utilised in a strength-based way, which again reflects the key aspects of Mana Tangata.

As a part of 'Mana Whakahaere', Durie (1998a) highlights the importance of collaboration, which ensures there is a balance between individual and group rights and the notion of control or authority over the direction, process and outcomes that the research will produce. This guideline ensured that the research undertaken maintained a balance between individual and also group perspectives and rights. Furthermore, in keeping with this aspect of Durie's ethical framework, the information sheet provided to participants an outline of the research aim and therefore allowed participants to assess its worth as credible research. The information sheet also explained how it was to be undertaken through the use of in-depth interviews, the recording method of the interviews and the anticipated benefits and outcomes.

All participants were made aware that they could at any time exercise their right to decline or withdraw from the research process, and that the interview material would be kept in a secure location. Information provided would not be used to diminish or demean the participants in anyway, which would have been a serious undermining of their mana. Interview transcripts were sent back to the participants for their perusal and amendments, as an important aspect of Mana Whakahaere. This ensured that participants could edit their transcripts and ultimately approve what was included or withdrawn.

Durie's (1998a) description of 'Mana Motuhake' encapsulates the notions of positive outcomes and evidence. Positive outcomes mean that, as research takes place, it is framed around cultural meanings as well as understanding that Māori have many realities and that the outcome of the research can shape future meanings. Also in terms of evidence, the research must have benefit to Māori communities and contribute to positive Māori development. It is therefore hoped that this research will generate future meanings which are positive and strength-based and promote Māori development through Māori global engagement. The outputs generated by this study such as reports or articles will be of significant use to the Māori community, other global indigenous communities, and also as a reference to the wider non-Māori community. A report of the thesis findings will be disseminated to all the participants to see the outcomes that their data has contributed to.

This research focuses on current Māori global engagements, and how Māori experiences within global engagements can help advance positive Māori development. Benefits will

include the ability for Māori to utilise this research to aid them in engaging more efficiently globally (Durie, 1998), and the development of strategies to overcome challenges. Overall, its purpose is to help strategise the next era of Māori global engagement as a platform for positive Māori development, again reaffirming the ethic of ‘Mana Motuhake’.

Limitations

It is important to note this research has limitations. The first concerns the research scope. Only three main areas of Māori development were explored based upon the fields from which the Māori development leaders who ended up participating in this research were from: Cultural resources, Social wellbeing, and Business. There may be other areas where Māori have engaged successfully including technology and science. It was however beyond the scope of this project to recruit further participants in other areas of Māori endeavour, as the amount of data needed to be kept manageable and to provide space to honour the voice and perspectives of those who were participating. These other areas are avenues for potential research in future.

A second limitation was the use of individual interviews as opposed to using a focus group centred methodology. The focus group method also provides a level of validity in data as it highlights shared experiences and common understandings (Rodriguez, Schwartz, Lahman, & Geist, 2011), whereas individual interviews provides data centred around one particular person’s perspective. Individual interviews however were deemed more appropriate as those interviewed were well known leaders and prolific experts in their respective fields, and therefore able to provide significant information to analyse and study, each needing to be given the space to do so. Other methods of data collection such as using a larger sample, or snowball sampling³¹ for example, could also have been of benefit to this study, and could provide credible methods to employ in future research within this area. For the scope of this research however and the expertise engaged, eight interviews provided ample data and evidence for the study of Māori global engagement.

A third limitation was the ability to source Māori global engagement literature, historical and contemporary, by Māori authors. It was therefore necessary in some

³¹ Snowball sampling asks each research participant to identify other potential research participants. See Goodman, 1961, pp. 148-149; For instances where the technique has been used within Māori centred research see Fitzgerald et al., 1996.

places of this thesis to draw upon literature from other sources to illustrate certain points about Māori global engagement. This is however one of the very problems that this thesis seeks to remedy, by providing those interested in this area with relevant material from Māori leaders, and will stimulate further research in this area.

A final limitation is that, of the eight leaders in Māori development who ended up participating in this study, only one was female. Women bring in distinct perspectives, experiences and insights in both leadership and consideration of our future development. Increasing and/or focusing upon Māori women participant experiences in Māori global engagement is an essential factor, which may further enhance research in this area in the future.

Conclusion

Tino rangatiratanga, Kaupapa Māori and the aims and objectives of this project reaffirm and explore Māori global engagement as a vehicle to the further advancement of positive Māori development. These research approaches served as foundations upon which the methodological processes could develop, ensuring emphasis on the Māori voice and Māori perspectives were placed at the centre of the research. Purposive sampling which targeted leaders in Māori development provided a rich participant group for attaining important data within this area of research. As a project that is qualitative, the use of in-depth interviews and thematic analysis guided by the ethical principles of ‘Mana Tangata’, ‘Mana Whakahaere’, and ‘Mana Motuhake’ ensured the handling of data in a mana enhancing or strengths-based way. Thematic analysis helped organise the data and highlight emergent themes present in Māori global engagement initiatives. The ethical framework also ensured a commitment to the dissemination of the research findings to encourage outcomes that would be helpful and beneficial to the Māori community, the global indigenous community, and the wider non-Māori community. The next chapter describes the findings as shared by the participants who are leaders in Māori development, as to the opportunities, challenges, and aspirations ahead of us for Māori global engagement.

CHAPTER FIVE: FINDINGS – OPPORTUNITIES, CHALLENGES AND ASPIRATIONS – MĀORI LEADERS SPEAK.

“A central task for Māori leadership, therefore, is to negotiate the pathways between people, their resources, and the world in which they live, so that relationships are strengthened, ties to customary resources are renewed and the principles that underlie Māori world-views are endorsed”³²

This chapter describes the findings which emerged from in-depth individual interviews with eight leaders in the field of Māori development about their perspectives on Māori global engagement and its contribution and significance to Māori development efforts. Three key themes emerged from the interviews following the research question, *Māori global engagement; what are the opportunities, challenges and aspirations?*

The first theme, *Opportunities*, highlights the benefits and reasons why Māori have, and will continue to engage globally. Opportunities that have helped the growth of Māori global engagements are: the opportunity to share values and protocols; how international agreements and treaties have provided opportunities for Māori to collaborate globally and further the cause of tino rangatiratanga and self-determination, and; how Māori global engagement provides a platform of opportunity for positive Māori development.

The second theme, *Challenges*, focuses on the challenges that have hindered Māori global engagement historically and in contemporary times, as highlighted by participants. Solutions also emerged and included the desire to continue to develop Māori leadership and leverage off international notions that Māori are leading the way in many different areas of indigenous endeavour.

The third theme, *Aspirations*, focuses toward the future of Māori global engagement as envisioned by the participants. It discusses ways in which we can enhance our future engagements globally and harness the collaborative potential of Māori global engagement. Aspirations envisioned what the future of Māori global engagement could look like, and ways in which it can be attained. Aspirations for continued global engagement focused on ensuring positive outcomes that are mutually beneficial and

³² (Durie, 2005, p. 249).

foster positive Māori development, and that Māori global engagements emphasise Māori identity and continue to be founded upon Māori values and protocols.

5.1 THEME ONE: OPPORTUNITIES

The first theme, *Opportunities*, highlights the benefits and reasons why Māori have engaged and will continue to engage globally. Opportunities that have helped Māori global engagements grow are: the opportunity to share values and protocols; how international agreements and treaties have provided opportunities for Māori to collaborate globally and further the cause of tino rangatiratanga and self-determination, and; how Māori global engagement provides a platform of opportunity for positive Māori development based on celebrating and holding fast to our identity as Māori.

Values and protocols

Māori values and protocols, and the opportunity to share these with other indigenous peoples, was considered a significant factor that encouraged Māori global engagement and fostered positive Māori development. The participants expressed how indigenous values shared a common thread which emphasised the interconnection of people to each other and to Mother Earth. Emphasis was placed on treasuring resources within the environment, and following that the resource of people and the protocols or tikanga that was associated with the relationships that are formed.

“There is this Mother earth kind of relationship, and... everything is... grounded in that kind of kaupapa.”

- Professor Robert Jahnke

“To value people is the most important criteria. What are the benefits? The huge benefits are that we value each other.”

- Professor Tairahia Black

Participants identified how, despite the formation of global relationships, we will continue to be guided by our values and protocols, and that we must not forget our distinctiveness as Māori and Māori culture as the foundation upon which we pursue our development. This includes at local, national, and international levels.

“And what we do know... is that the answers are within... te reo me ngā tikanga.”

- Wheturangi Walsh-Tapiata

“I think our kaupapa, our tikanga are essential for us in this country. They designate our uniqueness, and they can be a flag for the values that we take internationally.”

- Adjunct Professor Robin Hapi

Forming relationships based upon our values and protocols as Māori was expressed by participants as vital to ensuring opportunities for Māori global engagement continues and flourish. It was seen as essential to ‘opening doors’ to further global collaborations in the future.

“Being able to establish relationships internationally either at an institutional level or at a personal level are important.”

- Sir Mason Durie

“My associations with Japan over the years... have been absolutely shaped by the fact that Ngāi Tahu, we’re a Māori people, and that was right at the heart of all relationships that we had in Japan.”

- Sir Tipene O’Regan

“Te reo is linked to indigenous languages of the world. [We are] forging links, international links with language scholars from Ireland, Wales, Hawaii and Australia.”

- Professor Tairahia Black

Furthermore, the centrality of Māori values and protocols in our engagements globally, and how they provide support to affect change was also commented on by participants. For example, within the Cultural resources area the famous Te Māori exhibition in 1984 was spoken of as an example of how Māori values and protocols affected change in the art world.

“[The] awareness that came out of Te Māori being overseas... impacted on people... [it] made them aware of how they treat their taonga and how they behave in the presence of taonga.”

- Professor Robert Jahnke

It was also identified however that the values and protocols that dictate the way Māori engage with themselves and others globally should not lead to the imposition upon and change of other indigenous cultures and peoples as a result. Expressing humility and wisdom were deemed key values to continued opportunities for global engagement.

“[We should] not expect that our values are going to change their ways, some of which have been practiced for thousands upon thousands of years.”

- Adjunct Professor Robin Hapi

The values and protocols that are inherently Māori provide continued opportunities for Māori global engagement and the establishment of relationships internationally. They provide a foundation upon which Māori can draw in the development of global relationships, and also provide opportunities for Māori to continue to engage globally. This was also seen in Māori involvement in the formation of international, agreements.

International agreements

Another opportunity that has strengthened Māori global engagement has been the formulation and implementation of international agreements. They have raised awareness of indigenous rights globally and provided opportunities for collaboration with other indigenous peoples. Participants in particular highlighted the Declaration of the Rights of Indigenous People; how it has been a crucial step in bringing indigenous rights to the forefront of the global communities' consciousness, and therefore will have considerable influence on Māori Development in the future.

“Most recently signing up to the Declaration of the Rights of Indigenous People... will be a huge global influence.”

- Sir Mason Durie

“The Declaration of the Rights of Indigenous Peoples 2007 and New Zealand’s agreement to sign the declaration this year (2010) will continue to have an impact on the future of Māori people.”

- Dr. Turoa Royal

These agreements have also given Māori an opportunity to extend their influence not only in terms of agreements such as the Declaration of the Rights of Indigenous peoples, but also in terms of a Māori presence at international fora which can lead to other global engagement opportunities for Māori.

“In the indigenous rights area Māori influence has been quite extensive through various international fora, e.g. The United Nations and the United Nations Declaration on Indigenous Rights and across more specific fora, e.g. Heritage Management and Archaeology through international bodies such as the World Archaeological Congress (WAC).”

- Professor Hirini Matunga

“Many [Māori] do have major influences in higher educational fields.”

- Dr. Turoa Royal

“I think our continued involvement world-wide in trade has increasingly had an effect on that movement.”

- Sir Tipene O’Regan

Celebrating and holding fast to our Māori identity

Māori development has gone through different phases of growth, and opportunities have been maximised such as Māori global engagement to advance Māori development. While there have been different themes and trends throughout these different periods of global engagement, being Māori and celebrating our uniqueness in a global context was a focus of the participants in terms of current opportunities.

“I think that Māori are at a stage where they say it’s ok to be Māori, whereas in the past it was very difficult because of the balancing between both cultures.”

- Dr. Turoa Royal

“What I am convinced is that we need to grow to a level of maturity where we see that we can operate on a domestic level, as well as be key players for these kinds of developments at an international level.”

- Wheturangi Walsh-Tapiata

Opportunities to exchange and develop relationships globally have continued to foster Māori global engagement, however participant’s stated that the distinctiveness in our culture and identity must be something we continue to value and hold fast to as we advance our engagements.

“Let’s plan our future a lot more specifically so that we achieve what we want to achieve... there’s no doubt about this that there is huge evidence that Māori want to be Māori.”

- Dr. Turoa Royal

“The big challenge is how to be able to enjoy the global opportunities, and at the same time be Māori, and live as Māori.”

- Sir Mason Durie

International agreements that emphasise the rights of indigenous peoples have further strengthened the opportunities for global collaboration that Māori have engaged in. Māori development and the advancement of it through Māori global engagement have centred on ensuring we celebrate our uniqueness in a global context and hold onto our identity as Māori. Another significant theme was Challenges and Solutions.

5.2 THEME TWO: CHALLENGES (AND SOLUTIONS)

Challenges and their solutions was another significant theme that consistently emerged in the interviews with leaders in Māori development. These challenges were discussed in terms of how they could hinder Māori global engagement and highlighted critical issues that have restricted Māori global engagement in the past. These included challenges, both historical and contemporary, as well as solutions that have come through Māori leadership.

Political barriers

For Māori global engagement, a lot of the challenges have been in the form of political barriers. For example, out of the 144 countries that signed the Declaration of the Rights of Indigenous Peoples, New Zealand was one of the four countries that did not. The government's refusal to sign the Declaration of the Rights of Indigenous Peoples was seen as a great insult as the document contributed significantly to the understanding internationally of the rights of indigenous peoples.

“I don't know why we chose not to support that after twenty five years of struggle... the sad fact about that, is that we are now seen as one of the big four countries that voted against that... I think that is something quite sad when you look at the struggle and the development of where we're at around indigenous issues.”

- Wheturangi Walsh-Tapiata

The challenges that are imposed by the government were further reiterated by participants as a significant barrier to Māori global engagement and Māori development. Historically those challenges stemmed from colonisation, and there was concern that the government will continue to be a barrier to Māori development.

“The assimilation of Māori, and colonisation. On signing the Treaty of Waitangi assimilation policies meant that Māori were required to forget their language and culture.”

- Dr. Turoa Royal

“The challenges [are] that the government will stop us being too successful.”

- Professor Tairahia Black

Engaging in political activism to overcome government barriers was also emphasised by participants as a key challenge within Māori development. For Māori this often drew upon international examples of indigenous movements.

“The Sámi people in Norway for example, the First Nations people in Canada, the Native Americans in the U.S.A. the native Hawaiians in Hawaii, the Aborigines in Australia, all of these groups... were beginning to throw away the shackles... [and were] critical of the oppression that had occurred and was continuing to occur in their countries.”

- Sir Mason Durie

“we looked to places like America, and the black movement, and the feminist movement, to support what it was we were doing here in New Zealand and I can remember growing up around the Black Panthers and the Polynesian Panthers.... that’s how we looked to another situation, happening in another part of the world.”

- Wheturangi Walsh-Tapiata

Intellectual property rights, the protection of a distinctive Māori identity and world-wide reputable Māori brand were also considerable political developments that needed to occur in terms of ensuring positive Māori development through global engagement in the future.

“One of the...critical issues for Māori, are instances where international firms have appropriated imagery or names.”

- Professor Robert Jahnke

“In fisheries...it is difficult to characterise the businesses that Māori have bought in to as having a distinctly Māori flavour.”

- Sir Tipene O’Regan

“...making sure our reputation we have in supplying clean green produce is maintained.”

- Adjunct Professor Robin Hapi

Overall, the political challenges that Māori global engagement has experienced have continued to persist, and to a degree hinder Māori global engagement and ultimately Māori development. While these challenges have occurred historically and continue to

occur in contemporary times, a key solution to meet this challenge as expressed by the participants was the development of Māori leadership.

Māori leadership

Māori leadership as an effective solution to overcome challenges and help foster Māori global engagement was emphasised by the participants. Participant's experiences were that Māori leadership was recognised globally, a factor that Māori could be proud of and could propel further positive Māori engagements further.

“A quite dominant perception held internationally among other indigenous groups is that Māori are ‘leading the way’ in indigenous rights, approaches, influence etc.”

- Professor Hirini Matunga

“...New Zealand is seen as being one of the top countries in the world in terms of the number of people that are indigenous that are involved in parliament at a national level.”

- Wheturangi Walsh-Tapiata

“Their hopes and their visions are powerful, and they're yet to get there and they look at New Zealand in many ways in a favourable light... some of them have come across to look at Māori television, broadcasting, Radio New Zealand and Māori radio... at Kohanga Reo, and Kura Kaupapa, and some of our people in for instance preschool have gone into Australia to help them set up their preschool with the Aborigines in the more remote areas where they've still got their language.”

- Dr. Turoa Royal

Sustaining and growing Māori leadership to ensure solutions are found to advance Māori global engagement now and in the future were also a key focus of the participants. This was emphasised and specific initiatives discussed that are in place to ensure Māori leadership into the future.

“I’ve also had in recent years a major interest in the business of developing Māori leadership...there exists though two problems within this, firstly leadership development can be seen as a threat due to the pressure of incumbency, and secondly resistance on the part of people who are currently occupying those positions to training and developing people who might take them out.”

- Sir Tipene O’Regan

“The issue for Māori leadership... is not so much how to defend the Pa but how to establish relationships that are going to benefit Māori...and often those relationships are beyond our shores.”

- Sir Mason Durie

Examples of initiatives already in place, which interconnect global indigenous communities and will help further Māori development in the future, was also highlighted and emphasised as an avenue we should further pursue with regards to growing Māori leadership.

“I’ve been involved in another programme with friends in Hawaii, which is a relationship with Stanford University, it’s called the First Nations Leadership Development Programme, and we do that with Hawaiians, ...British Columbian Native Americans, First Nations people, and Ngāi Tahu primarily of the south but Ngāti Ruanui and Ngā Rauru have been actively associated with this, and some from Te Wānanga o Aotearoa, ... Tuwharetoa, and Tainui.”

- Sir Tipene O’Regan

“It’s about people, finding and growing the potential of people and identifying resources to help them achieve their potential.”

- Professor Tairahia Black

Strong Māori leadership in terms of Māori global engagement was highlighted as an important solution to ensuring positive relationships be established. For this to occur Māori leadership needed to maintain vision, be open to learning and understanding, and express humility.

“The challenges include ensuring we don’t fall into the trap of too much international comparisons with indigenous colleagues, but to realise that there is a lot to be shared and that it needs to be done with humility rather than self-aggrandizing posturing.”

- Professor Hirini Matunga

“I think that being more helpful than harmful, I think being able to establish relationships internationally either at an institutional level or at a personal level are important.”

- Sir Mason Durie

“And don’t be afraid to take your time don’t be afraid to learn from the examples of others who have been there who have either done it or continue to do it, don’t be afraid of listening to advice.”

- Adjunct Professor Robin Hapi

The challenges and solutions that have either hindered or helped foster Māori global engagement continue to play an important part in the advancement of Māori development. Ensuring that Māori global engagement highlights the distinctive aspects of Māori identity were seen as essential in ensuring the continuation of Māori global engagement for positive Māori development. Solutions discussed focus on the continued development of Māori leadership. This led to discussion of further aspirations with regards to Māori global engagement.

5.3 THEME THREE: ASPIRATIONS

Māori aspirations as the foundation for Māori global engagement were expressed by participants as an important feature for future Māori development. Participants spoke of the need to improve future global engagements and discussed clear pathways forward to achieve this. Networks and inter-global collaborations were one focus, utilising appropriate tikanga models globally was also emphasised, and increasing Māori awareness of the vast opportunities available through Māori global engagement was also highlighted.

Collaborative potential

As international engagement increases amongst Māori and other indigenous global communities, the opportunities to collaborate are extensive. All of the participants explained what their global engagements had been and expressed their aspirations for Māori global engagement platforms to be established in the future, for example in indigenous language revitalisation.

“In Israel they’re contacting me, looking at PhDs that are written in te reo Māori and saying this is the precedence of how we should be teaching Hebrew languages. They want to take our model that we generated as part of reo Māori PhD graduation processes and bring it into forums.”

- Professor Tairahia Black

Collaborations and the strengthening of global indigenous relationships was considered an important goal for Māori global engagement in the future, in a manner that was humble and ensured the way Māori engaged globally was respectful, about solidarity and whanaungatanga with other indigenous peoples, and what we could learn from our relationships.

“Benefits are certainly exposure to other ways of doing things internationally among indigenous peoples, the opportunities for collaboration and international brother/sisterhood with other people who have similar experiences of colonialism and colonization.”

- Professor Hirini Matunga

“...lets listen and learn but also reflect on those that have gone before us and the nature of success which is shown in the durability and the sustainability of the relationships that they have developed.”

- Adjunct Professor Robin Hapi

The potential for future collaborations and the immense benefits these could have for Māori was emphasised by participants, a key aspiration being that Māori were able to maximise opportunities that were presented to us in the form of global engagements. Ensuring that new opportunities were discovered and taken advantage of was a significant theme.

Maximising opportunities

Maximising opportunities that global engagement facilitates was highlighted by participants as a central aspiration for Māori development. Ensuring Māori operate effectively was further reiterated, and an awareness of global opportunities and the forging of new relationships in the future were highlighted. This is so Māori can develop as citizens of the globe, which can help us look beyond local or national limitations.

“Most Māori New Zealanders regard meeting the Pākehā average as the primary achievement of quality, where as I say meeting the world standards is the primary measure.”

- Sir Tipene O'Regan

“Universities for example that don't have relationships with other academies overseas, run the risk of being irrelevant in the future.”

- Sir Mason Durie

Participants reiterated how their own global engagements had given them greater understanding and opportunities in their lives and for the organisations they worked for. Drawing upon their own global engagements, they emphasised the importance of global engagements to their personal understandings and knowledge as well as being able to feed into international developments.

“My experience was New Zealand, but my international studies introduced me to overseas theory and to me it was a contribution that overseas studies have made to me, and it has set me up in many ways.”

- Dr. Turoa Royal

“I want us to consider in my organisations context, what role we want to play at an international level in our field, because to be honest we may not effect considerable change overnight but I think what we can offer are our experiences around best practice and how it is that others might be able to institute that in their own countries.”

- Wheturangi Walsh-Tapiata

Outcomes

Participants also emphasised that global engagement must be outcome-focused in order to fulfil the aspiration of global engagement being a platform for future positive Māori development. These outcomes require vision and innovation, in particular in considering the many different outcomes that can occur from our engagements and ensuring that all of them are going to be positive, while not being afraid to engage.

“We ought not to be shy about looking out from ourselves, there has just been a slight tendency sometimes to be a bit insular and a bit inward thinking and that’s partly to say let’s keep protected, but there’s a difference between defending the Pā and going out to establish relationships that will benefit the Pā.”

- Sir Mason Durie

“We’ve got to find the balance about what we’re going to [do], how we’re going to make our money but you can’t make an omelette without breaking eggs, and by the same token the thing is you have made an omelette, and you can’t reassemble the eggs!”

- Sir Tipene O’Regan

One outcome therefore sought through the arena of Māori global engagement was again being able to engage, but in a way that did not damage Māori identity. This was particularly a focus of participants in terms of the wellbeing of Māori youth, the aspiration being that Māori youth can engage globally while maintaining a strong sense of identity.

“I don’t think we ought to isolate ourselves and try and make the world go away, the web is so powerful now that it is impossible for young Māori not to be part of a global culture, so it’s not a question of saying go away because you’re a bad influence, it’s a question of doing two things, one is having a... secure knowledge of who you are, of culture and language... I think it is important for young Māori who are going overseas to go overseas with a secured sense of their own identity, so that they can absorb and enjoy the experience much more.”

- Sir Mason Durie

It was also highlighted that the determination to achieve an outcome of greater tino rangatiratanga and attitude of perseverance to utilise global engagement as a means to do so should be at the forefront of our aspirations.

“Tino rangatiratanga that pays and funds itself and owns itself, and can therefore own its own future and not just take decisions for what the future’s going to be but also shape what it’s going to be like.”

- Sir Tipene O Regan

Aspirations for Māori global engagement therefore emphasise the collaborative potential that global engagement provides as well as ensuring that opportunities to further engage are maximised. Ensuring that aspirations of Māori global engagement are outcome-focused and centred in Māori identity were central to participants perspectives. Being determined and keeping tino rangatiratanga in mind was seen as key to achieving the aspirations of Māori global engagement in the future and ensuring its contribution to the advancement of positive Māori development.

Conclusion

In conclusion, participants highlighted the rich experiences of Māori global engagement that have already occurred and the opportunities, challenges and aspirations that Māori global engagement has on advancing positive Māori development. The opportunities that engagement globally has created for Māori has been a key factor, which has helped grow Māori global engagement, and contributed to positive Māori development. Challenges as well as solutions to Māori global engagement have helped consolidate Māori efforts to engage globally as well as placed the focus on Māori leadership to help continue to provide solutions to ensure Māori global engagement continues in the future. Māori leadership has been bolstered by recognition of Māori at the forefront of many indigenous development initiatives, which have helped foster Māori global relationships. The aspirations of Māori global engagement in the future emphasise the maximisation of opportunities that arise, ensuring that engagement continues to be founded on Māori values and protocols and is outcome focused. This will ensure that Māori global engagement now and in the future can influence and advance positive Māori development.

CHAPTER SIX: DISCUSSION – OUR FUTURE VOYAGES INTO TE TAAEPAEPATANGA O TE RANGI

Hutia te rito o te harakeke, Kei whea te kōmako e kō?

Kii mai ki ahau; He aha te mea nui o te Ao?

Māku e kii atu, he tangata, he tangata, he tangata!

If the heart of harakeke was removed, where will the bellbird sing?

If I was asked, what was the most important thing in the world;

I would be compelled to reply, it is people, it is people, it is people!³³

This chapter analyses the findings of research conducted with leaders in Māori development on *Māori global engagement; the opportunities, challenges and aspirations, and its significance and contribution to Māori development efforts*. The perspectives shared by these leaders illuminate the potential positive effects that Māori global engagement has and can have on Māori development, and provide directions as to how to ensure the on-going advancement of this facet of Māori development into the future. As with our ancestors, the opportunities presented through Māori global engagement for our own self-determined development is the fundamental basis for our participation in this arena, and should be maximised. There are several challenges that restrain Māori ability to effectively engage in the global arena, as well as several aspects associated to globalisation that Māori should be wary of, all which can however be overcome with effective Māori leadership and a strong outcomes-focused approach. Aspirations for Māori global engagement in the future considers the exciting projection forward that Māori global engagement can take as emphasised by the participants.

The first section highlights that, as in the days of our ancestors, in contemporary times the opportunity to interconnect with diverse peoples from across the globe is a driving factor of Māori global engagement. It is both important for gaining from experiences and interactions with others, but also to showcase Māori values and protocols to the world in the forming of those relationships. Through these engagements Māori also have the opportunity to advance the principle of ‘unity and diversity’ globally, and strengthen the case to resist Crown homogeneity locally and nationally.

³³ Whakatauaiki uttered by Kingi Ihaka (Te Aupouri).

The second section addresses overcoming the significant challenges, which have affected Māori global engagement, historically and in contemporary times. Failure by governments to support or consult Māori in the increasing number of global agreements leaves tino rangatiratanga and self-determination in need of acknowledgement and promotion. Globalisation also presents particular challenges for Māori development as a new homogenising force which seeks to create an environment which diminishes diversity. Vision and Māori leadership has been emphasised as critical to overcoming challenges across these two areas, and also to ensure Māori can navigate safely and productively in the arena of global engagement in future.

The third and final section emphasises how Māori aspirations must lie at the foundation of Māori global engagement, if that engagement is going to be effective in contributing towards Māori development. The two dominant themes arising from Māori leaders in Māori development have resonated throughout the history of Māori global engagement; firstly, is the desire to engage globally for the purposes of Māori development, and secondly is to ensure in doing so that we can remain Māori, which includes holding fast to values that others may not share in the international arena, such as protection of land, but can provide a benchmark of values and global standards for others.

6.1. MAXIMISING OPPORTUNITIES

As highlighted in the previous chapter, Māori global engagement has been driven by the various opportunities it presents which enable Māori to pursue further self-determined development. As in the days of our ancestors, in contemporary times this includes the opportunity to interconnect with diverse peoples from across the globe. This is both important for gaining from experiences and interactions with others, but also to showcase Māori values and protocols to the world in the forming of those relationships. Through these engagements Māori therefore also have another opportunity to progress tino rangatiratanga; that of advancing the principle of ‘unity and diversity’ globally, and therefore strengthening the case to resist Crown homogeneity locally and nationally.

Interconnecting with people

As highlighted in the perspectives of the Māori development leaders who participated in this research, the greatest opportunity that Māori stand to benefit from Māori global engagement is the appreciation of people. This is a key Māori value, and the

opportunities therefore that Māori have to engage, interconnect, share, and collaborate with other indigenous peoples globally is a taonga.³⁴ Māori global engagement as emphasised by the research findings has historically and now in contemporary times been centred on the building of relationships with others and the benefits which extend from those relationships. Opportunities such as these are therefore of benefit to Māori development but also to wider humanity, as successful engagements and the building of these relationships promotes the principle of ‘mutual benefit’ within the global world. There is a platform to be forged with regards to international engagement standards and from which others engaging globally can come to expect positive experiences and outcomes. This is important in an environment where, for example, large multi-national companies have previously exploited minority groups such as indigenous peoples.

As also highlighted in the findings of this study, there are increasing opportunities for Māori to engage globally, due to the acknowledgement of Māori leadership in many areas of indigenous development, which has drawn attention to Māori and Aotearoa as a whole. To maximise these opportunities iwi must consider the unique ways they can reach out to the global community now and in the future. For example, Ngāi Tahu and their stewardship over pounamu or greenstone may allow them to reach out and make meaningful connections with indigenous Chinese minorities who also place value in the use of jade. For example, Tainui and their interconnection with the Waikato River may provide a platform upon which they may be able to engage meaningfully with Hindu communities who celebrate the life essence of the Ganges in India. Ngāi Tūhoe and its conservation expertise may be able to engage more effectively with indigenous people of the Amazon who continue to reside within their own natural environment. These and many other opportunities are yet to be explored, therefore maximising these opportunities will be important to ensuring Māori global engagement is an effective facet of positive Māori development in the future.

Unity through diversity

Through global engagements founded upon the principle of ‘mutual benefits’, Māori also have the opportunity to progress tino rangatiratanga; that of advancing the principle of ‘unity and diversity’ globally, and therefore strengthening the case to resist Crown homogeneity locally and nationally. As discussed in the findings, Māori global engagements based on Māori values and protocols are ones that promote and foster

³⁴ Something to be prized, respected and cherished.

unity while respecting differences. Māori seek exchanges which are mutually beneficial while at the same time are celebratory of each other's uniqueness and distinctiveness. This reflects the way in which Māori, through our global engagements, can positively contribute to a global culture and society that cherishes diversity. This therefore promotes the opportunity for not only Māori but also *all* global citizens to explore simultaneously ways in which their own aspirations of self-determination, based on their own cultural values and aspirations, can be achieved.

By promoting unity in diversity globally, Māori also have the opportunity to strengthen the case for distinctiveness and rejection of Crown homogeneity at home/locally/nationally. Māori leadership across various fields has built the notion that Māori are leading in many areas globally, which has helped build a positive reputation and acknowledgement of Māori internationally amongst our indigenous peers. Māori must draw upon this as an opportunity to resist Crown dominance and further garner Crown acknowledgement of Māori rights to be Māori at home in Aotearoa New Zealand. A core aspect of Māori portraying the 'unity through diversity' principle in their global engagements and relationships built is that it can positively benefit Māori calls for tino rangatiratanga and self-determination at home. The opportunity to engage globally promotes Māori unity with other distinct peoples from overseas. Also it helps grow appreciation of diverse cultures and reinforces Māori culture as a unique aspect of what Aotearoa New Zealand has to offer the world. Therefore, this distinctiveness should not only be allowed, but enhanced and protected.

6.2. OVERCOMING CHALLENGES

As emphasised by the Māori development leaders in this study, there are significant challenges, which have affected Māori global engagement, historically and in contemporary times. Non-understanding or unwilling governments restrain Māori ability to engage effectively within the global arena. If failure to consult Māori continues in the increasing number of global agreements that the government subscribes to then tino rangatiratanga and self-determination through Māori global engagement will need to be promoted. Globalisation also presents particular challenges for Māori development as a new homogenising force, which seeks to create an environment that diminishes diversity. Vision and Māori leadership has been emphasised as critical to overcoming challenges in these areas, and to ensure Māori can navigate safely and productively in the arena of future global engagement.

Tino rangatiratanga and self-determination

One challenge to Māori global engagement is ensuring that tino rangatiratanga and self-determination are respected. Tino rangatiratanga and self-determination as discussed throughout this research are key aspects to Māori global engagement. As has been highlighted by the Māori development leaders who contributed to this study, the challenge lies in ensuring that Māori global engagement is centred in Māori priorities and aspirations, including being Māori, and expressions of Māori tino rangatiratanga. This is difficult when Māori are left out of engagement negotiations conducted by governments and hindered in their freedom to form their own relationships. An important challenge therefore will be for Māori leaders to encourage abandonment of opposition amongst Pākehā as well as facilitating how best to encourage them to actively support Māori aspirations. This shift will provide an opportunity for Māori and Pākehā to form a new understanding of tino rangatiratanga and self-determination, focusing on bringing benefits to Aotearoa that can be mutually beneficial to all. The Treaty of Waitangi represents a point where Māori and Pākehā came together to ensure that both were given space to govern themselves and also pursue their own self-determined aspirations, bringing benefits to and for each other. This insinuates that the Treaty relationship does not represent an open invitation for one Treaty partner to monopolise global engagement, without first taking into consideration how such engagements will impact upon the other Treaty partner. Māori leadership can persevere in bringing this to the attention of government, and pitch the participation of Māori in a positive light, particularly in the post-settlement era.

A commitment was also emphasised in the findings to prepare and plan for future development. The opportunity to create and have the opportunity to imagine a prosperous, productive and peaceful future encompasses all that global engagement should provide (Durie, 2003). As emphasised by the participants, aspirations for tino rangatiratanga and self-determination focus on future generations. How this will be achieved will largely be determined by iwi, hapū and whānau themselves, but the need to train future generations of young Māori leaders will be one that cannot be ignored. One example may be ensuring that young Māori acquire the knowledge of other foreign languages as much as is possible. Being able to converse in Mandarin or Spanish proficiently will provide opportunities that ensure Māori are at the forefront of trade negotiations and are continuing to forge global relationships in the future. One

challenge therefore is to promote and sustain Māori expression of tino rangatiratanga to allow further generations of Māori to focus on their own development in this arena.

Globalisation: a new form of colonisation?

For Māori development globalisation can present both challenges and opportunities. As emphasised by Māori development leaders, it has proven useful in facilitating the interconnection of Māori with other indigenous communities, whilst also has negatively impacted on Māori development through the promotion of homogeneity. This unprecedented era of globalisation in all its forms is a point of concern, particularly regarding those Māori who are not grounded in terms of their Māori identity. The challenge therefore for Māori leadership is to ensure that young Māori are first clearly grounded in the values and protocols of Māoridom. Globally engaging can create negative impacts on Māori development by fostering cultural disorientation for Māori and weakening their desire to remain grounded in Māori values and protocols, as global engagement presents them with other paradigms to which they can attach. A process of assimilation may occur where Māori are more susceptible to assimilation into cultures and traditions of the people being engaged with.

Therefore it is important that current Māori leaders actively strive to strengthen Māoritanga amongst the youth and younger generations under their stewardship and influence. This helps ensure that Māori youth understand that Māori global engagement doesn't necessarily define Māori but provides opportunities for Māori to enhance the very nature of what it means to be Māori. Part of that process may include that as Māori leaders engage globally the expression of tino rangatiratanga is upheld by facilitating and providing opportunities for Māori youth to engage in meaningful ways with other indigenous youth. As emphasised by participants, globalisation will continue to provide both challenges to Māori development and Māori global engagement, but will also provide new opportunities. Globalisation therefore can be used as a vehicle through which colonisation and assimilation into other cultures can operate but also, globalisation can be used as a powerful vehicle through which positive Māori development can be advanced through Māori global engagement.

6.3. FULFILLING ASPIRATIONS

Māori aspirations must lie at the foundation of Māori global engagement, if that engagement is going to be effective in contributing towards Māori development. The

two dominant themes arising from Māori leaders in Māori development have resonated throughout the history of Māori global engagement; firstly, is the desire to engage globally for the purposes of Māori development, and secondly is to ensure in doing so that we can remain Māori. This includes holding fast to values that others may not share in the international arena, such as protection of land, but can provide a benchmark of values and global standards for others.

A global environment for Māori development

Māori global engagement responds to the trend and aspirations of Māori to seek their wellbeing from vast environments, including those across the globe. As emphasised by the leaders in Māori development, ensuring that Māori continue to seek the development through global opportunities will ensure a wide range of relationships to draw upon, solutions found to challenges in the future, and engagements with expanding mutual benefits. Māori understand the principle of interdependence. Collectivism is a protective strategy which will remedy future social issues that will threaten humankind. Māori global engagement therefore will critically depend on self-awareness of our interdependence. For example, an important goal of Māori global engagement will be to understand and extract meaning from the diverse experiences and information that our global engagements provide to us, and how this information can better prepare us to combat future challenges. If we do not consistently and constantly evaluate our global engagements to ensure they are beneficial for our iwi, hapū and whānau we will also be in danger of being driven by motives that benefit individuals instead of collectives.

The participants also emphasised how the principle of interdependence will foster continued opportunities to enter into consultation processes that result in the entering into of agreements and treaties which are beneficial to Māori development. Māori are becoming more cognisant of the effects that the globe is having upon them, and awareness of the impacts that these effects have also facilitates the desire to view the global engagement as an avenue to explore new opportunities for development. Agreements and treaties in the future will help not only act as a cohesive instrument but also ensure that there is protection for both parties engaging together. Clearly, for Māori, global engagement no matter how seemingly beneficial cannot be undertaken at the sacrifice of our own taonga or resources.

Being Māori

Values and protocols are important practices that help guide Māori global engagement practices. Māori have been governed by these principles that seek to do what is right and also to do what is right at the right time. In raising the notion of enduring Māori values, Māori models and examples of best practice have been identified as valuable resources which give credibility to Māori global engagement in terms of their impact on other indigenous communities and nations. Working, collaborating, developing and determining how to progress forward was and is always an interdependent experience. Historically knowledge and learning was sought from the entire collective and subsequently our models and examples of best practice globally have reflected these principles.

One unique aspect about Māori development through Māori global engagement in the future is therefore that it will include enduring values, such as continued protection of the land and maintenance of the various relationships that are entered into based on Māori principles. The aspirations of Māori development through Māori global engagement in the future may move in other directions from those pre-prepared for which will need to be taken into account. For example, taking into account the aspirations of those Māori who engage globally not only from Aotearoa New Zealand as a home base, but also Māori diaspora communities who engage with the countries and communities they live within, some now having done so over many years. These future decisions however cannot undermine on-going Māori values. For example, if the environment or home base from where we seek to globally engage is not being sustained or protected for future generations, any global engagement entered into loses its value, as the gain from the engagement will not necessarily impact positive development or strengthen Māori development.

Conclusion

Māori global engagement and Māori development historically, in contemporary times and moving into the future is fundamentally a process that has centred on people. Attaining goals of tino-rangatiratanga and self-determination continue to be sought through opportunities, challenges and aspirations. The opportunities of Māori global engagement have been the formation of global relationships which have highlighted diversity and furthermore strengthened the resolve of Māori and other indigenous communities to collaborate effectively. The challenges to Māori global engagement

have caused inevitable restrictions, which have influenced Māori achieving aspirations of Māori development, but the lessons learnt and the global collaborations that have occurred have promoted Māori leadership practices and development. Māori leadership has benefited from Māori global engagement and added valuable experiences for Māori to draw upon which have also been drawn upon by other indigenous and non-indigenous peoples in the world. As Māori development moves forward into the future, understandings of interdependence will help consolidate the relationships that global engagement has provided Māori. These relationships will remain interconnected through ensuring that Aotearoa New Zealand protects the environment as well as continues the maintenance of the relationships already entered into globally. Achieving tino rangatiratanga and self-determination through Māori global engagement further emphasises the importance of it as significant to achieving aspirations of Māori development now and in the future. The following chapter presents succinctly principles for Māori development through Māori global engagement, and a model for Māori Development through Māori global engagement and Chapter Eight summarises the research and draws it to a close.

CHAPTER SEVEN: PRINCIPLES FOR MĀORI DEVELOPMENT THROUGH MĀORI GLOBAL ENGAGEMENT

“Tē tōia, tē haumatia”

“Nothing can be achieved without a plan, workforce and way of doing things”³⁵

Several principles for the future of Māori global engagement can be gleaned from the perspectives shared by leaders in Māori development regarding Māori global engagement. Focusing on the opportunities, challenges and aspirations of Māori global engagement, these principles provide clear guidelines to ensure Māori global engagement be an effective facet of Māori development in future.

Opportunity principles

- The principle of ‘mutual benefits’; that global engagements sought are opportunities to seek ‘mutual benefits’ for both Māori and those being engaged with.
- The principle of ‘interconnection’; that interconnection and relationship building with other peoples remain a central aspect to Māori global engagement.
- The principle of ‘unity through diversity’; That in our global engagements are opportunities where we actively promote and embody the principle of ‘unity through diversity’ by upholding our own distinctive values but also uphold those of the people we are engaging with, and their right to actively seek self-determination themselves.
- The principle of ‘global standards’; That treaties and agreements which further strengthen relationships with people internationally be sought and entered into.
- The principle of ‘iwi specific development’; that global engagement opportunities allow for specific iwi-determined engagement.

Challenges principles

- The principle of ‘tino rangatiratanga’; that there must be true recognition of tino rangatiratanga and the right of Māori to enter into their own global agreements/relationships autonomous of the Crown.

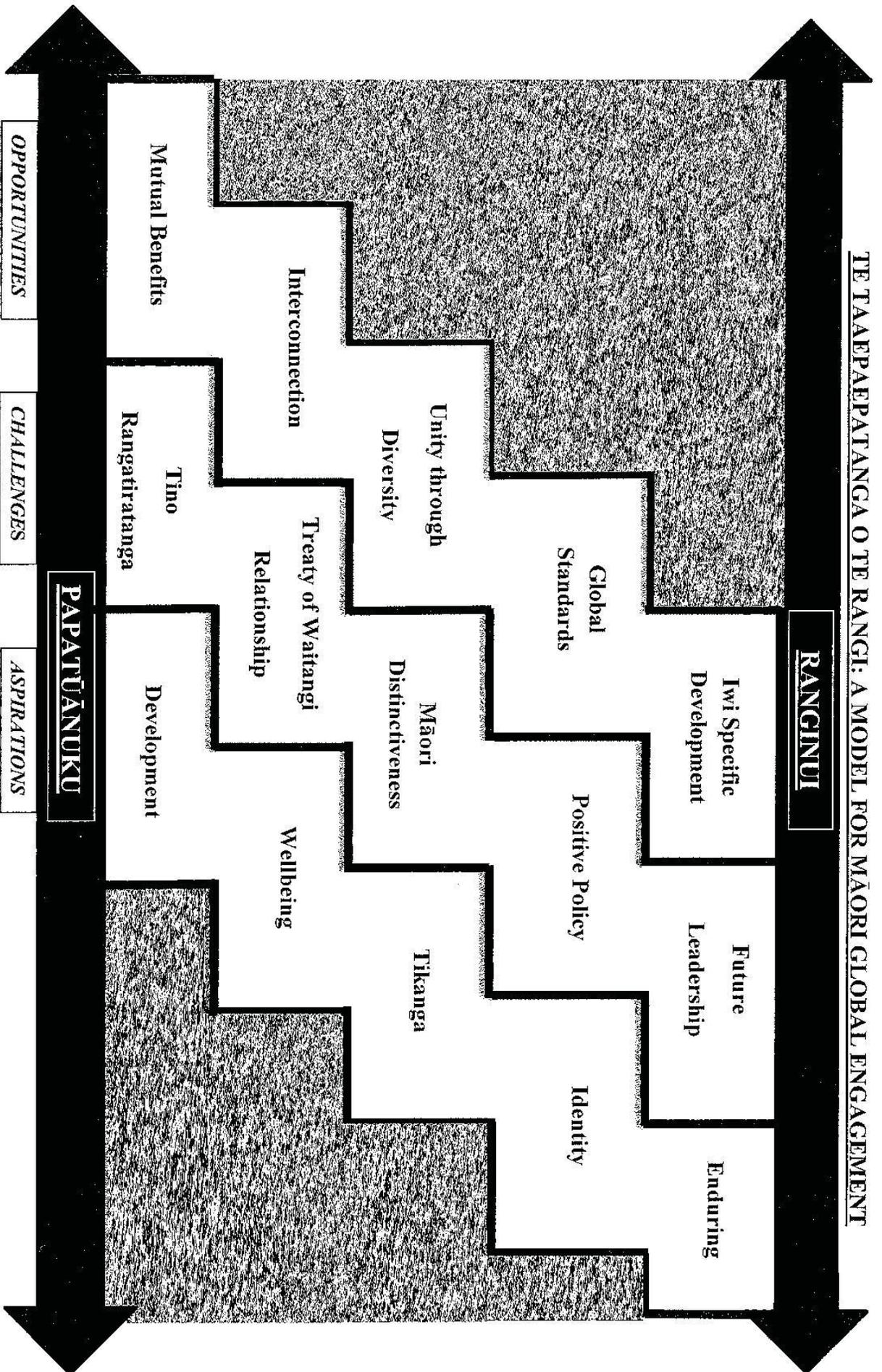
³⁵ Whakatauki, author unknown.

- The principle of “Treaty of Waitangi relationship”; that any agreements entered into by the Crown adequately involve Māori in decision-making under the partnership of the Treaty of Waitangi.
- The principle of ‘Māori distinctiveness’; that Māori identity, whether autonomously or through agreements entered into by the Crown, is acknowledged as distinctive as the indigenous peoples of Aotearoa New Zealand.
- The ‘positive policy’ principle; That all Crown legislative or policy instrument developments occur with Māori global engagement in mind, and that nothing be implemented by the Crown which undermines, suppresses or deconstructs Māori global engagement initiatives.
- The ‘future leadership’ principle; That Māori leadership be developed within Māori youth to further sustain relationships globally, for generations to come.

Aspiration principles

- The ‘development’ principle; the aspiration that Māori global engagement can be a key contributor to Māori development.
- The ‘wellbeing’ principle; the aspiration that Māori global engagements will contribute to Māori wellbeing by being balanced, i.e. we cannot have development economically that negatively affects the land, and therefore damages our wellbeing.
- The ‘tikanga’ principle; that enduring Māori values and protocols be upheld in future global engagements.
- The ‘identity’ principle; That future generations of Māori engaging and living across the globe will still be ‘living as Māori’, i.e. have a strong and positive Māori identity.
- The ‘enduring’ principle; that relationships, platforms, values and standards developed through Māori global engagements will be enduring, and continued by the next generation of Māori continuing Māori global engagements now and in the future.

TE TAAPAPAATANGA O TE RANGI: A MODEL FOR MAORI GLOBAL ENGAGEMENT



CHAPTER EIGHT: CONCLUSION – MOVING FORWARD INTO TAAEPAEPATANGA O TE RANGI

*Made free in communion with others,...we have to make our freedom together*³⁶

This thesis explored the research question; *Māori global engagement; what are the opportunities, challenges and aspirations?* The research built upon Māori development through Māori global engagement and the perspectives of Māori leaders in development.

Can Māori global engagement propel us forward into a new era of Māori development? Can the experiences given from leading Māori experts help provide us with a blueprint to further reach our global engagement potential? This research contributed to Māori development through a comprehensive examination of the opportunities, challenges and aspirations for Māori global engagement, from a Māori perspective. It therefore fills the gap in current literature on Māori global engagement, which has previously been dominated by non-Māori writers and centres instead on Māori aspirations, including tino rangatiratanga and self-determination. Placing emphasis on Māori global engagement in Māori development frameworks can provide a practical way to strategically enhance our development in the near future and beyond. This research provided further insights into how Māori global engagement can act as a vehicle to positively impact Māori development now and in the future, and practical solutions as to how to ensure we improve the way we collaborate and engage globally. This research is therefore necessary to strengthening our indigenous international collaborations and our engagements as global citizens of the world, thus providing a clear pathway to future global engagements and development.

Māori global engagement has a history that connects back to the Māori traditions of the creation of the world. From this beginning, our oral traditions have spoken of the international exploits of our ancestors who sought resources and further knowledge by travelling the great expanse of oceans that beckoned them. As global engagement shifted from Hawaiki to a new home base of Aotearoa, Māori encountered other peoples such as Pākehā, who came with new technologies to trade with, presenting new

³⁶ (Freire, 1976, p. 226).

opportunities for Māori to form global relationships. A relationship of convenience was established and both parties benefited reciprocally, however disease, muskets and a massive surge in the number of settlers arriving to Aotearoa seeking land to settle, caused an imbalance in demographics as Pākehā sought to take through dubious means such as restrictive legislation, the land that Māori had which formed the basis of Māori global engagement. The increase of colonisation driven policies saw Māori global engagement opportunities be restricted as Māori were unable to draw upon their most important resource for global engagement – the land and each other. Māori engagement opportunities then shifted into new arenas, such as the World Wars and international sporting engagements, which earned Māori international praise and became a national focus of pride for Aotearoa New Zealand. Following the World Wars and urbanisation en masse, the Hui Taumata helped strategically plot a course for Māori positive development and consolidated Māori future aspirations. Initiatives such as the Te Māori exhibition have gained global recognition, the Kohanga Reo model for language revitalisation has been a respected international model for language revitalisation and has been adapted by other indigenous peoples, and business enterprises through management of Treaty settlements by iwi such as Ngāi Tahu have all supported Māori global engagement and effected Māori development positively. The benefits of Māori global engagement historically have always centred on the opportunities to be able to reinvest what has been acquired or learnt back into the development and advancement of Māori iwi hapū and whānau. The aspirations therefore for future global engagements and the effects these will have on Māori development are viewed with optimism. Although challenges will arise in the future, the rich history of Māori global engagement and the solutions that Māori have created to overcome those challenges will further add to the history of Māori global engagement yet unwritten.

Indigeneity with its emphasis on the indigenous voice has been a rallying call globally to uphold indigenous rights and has assisted Māori development. Attacks on the expression of indigeneity and its recognition as a distinct right has been counteracted by powerful global expressions of support by indigenous and non-governmental global institutions and communities both here and throughout the world. This has led to the formation of enduring and mutually beneficial relationships that will impact upon Māori development now and in the future. The interface of indigeneity with globalisation has created both challenges and opportunities. Aspects of globalisation that promote cultural homogeneity have caused a pervasive weariness amongst indigenous communities and

Māori, while the benefits of globalisation that have facilitated Māori economic development as well as collaborations in language revitalisation, cultural awareness and solutions to indigenous issues have been readily embraced. Experienced leadership therefore will be critical for Māori development to succeed in navigating the different challenges and opportunities that globalisation will present in the future. Māori development will progress as it takes into account the impacts that global engagement will have upon it. Frameworks need to reflect not only the influences that are felt in the immediate environment, but also those influences that are operating globally. Māori global engagement and its effects on Māori development must be strategically prepared for to ensure that the positive aspects of that engagement are capitalised upon and the negative aspects are minimalised. Māori leadership has, and will be, critical to achieve this in the future.

Tino rangatiratanga, Kaupapa Māori and the aims and objectives of this project reaffirm and explore Māori global engagement as a vehicle to the further advancement of positive Māori development. These research approaches served as foundations upon which the methodological processes could develop, ensuring emphasis on the Māori voice and Māori perspectives were placed at the centre of the research. Purposive sampling which targeted leaders in Māori development provided a rich participant group for attaining important data within this area of research. As a project that is qualitative, the use of in-depth interviews and thematic analysis guided by the ethical principles of ‘Mana Tangata’, ‘Mana Whakahaere’, and ‘Mana Motuhake’ ensured the handling of data in a mana enhancing or strengths-based way. Thematic analysis helped organise the data and highlight emergent themes present in Māori global engagement initiatives. The ethical framework also ensured a commitment to the dissemination of the research findings to encourage outcomes that would be helpful and beneficial to the Māori community, the global indigenous community, and the wider non-Māori community.

Participants highlighted the rich experiences of Māori global engagement that have already occurred and the opportunities, challenges and aspirations that Māori global engagement has on advancing positive Māori development. The opportunities that engagement globally has created for Māori has been a key factor which has helped grow Māori global engagement and contributed to positive Māori development. Challenges as well as solutions to Māori global engagement have helped consolidate Māori efforts to

engage globally as well as placed the focus on Māori leadership to help continue to provide solutions to ensure Māori global engagement continues in the future. Māori leadership has been bolstered by recognition of Māori at the forefront of many indigenous development initiatives, which have helped foster Māori global relationships. The aspirations of Māori global engagement in the future emphasise the maximisation of opportunities that arise, ensuring that engagement continues to be founded on Māori values and protocols and is outcome focused. This will ensure that Māori global engagement now and in the future can influence and advance positive Māori development.

Principles for the future of Māori global engagement were gleaned from the perspectives shared by leaders in Māori development regarding Māori global engagement. Focusing on opportunities, challenges and aspirations, they are guidelines to ensure Māori global engagement as an effective facet of Māori development in future. The Opportunity principles are; ‘mutual benefits’, ‘interconnection’, ‘unity through diversity’, ‘global standards’ and ‘iwi specific development’. The Challenges principles are; ‘tino rangatiratanga’, ‘Treaty of Waitangi relationship’, ‘Māori distinctiveness’, ‘positive policy’, and ‘future leadership’. The Aspirations principles are; ‘development’, ‘wellbeing’, ‘tikanga’, ‘identity’, and ‘enduring’. A framework based on these principles is also presented called ‘Te Taaepapatanga o te Rangi: a model for Māori global engagement. This framework highlights these principles within Poutama (stairways) which ascend from the Māori global engagement base (Papatūānuku) or the land towards Ranginui the sky. The space in between Papatūānuku and Ranginui represents the Taaepapatanga, which we have always engaged within. As we continue to fulfil our aspirations for tino rangatiratanga these Poutama will guide us forward into the future. A future that ensures Māori global engagement.

In conclusion, Māori global engagement and Māori development historically, in contemporary times and moving into the future is fundamentally a process that has centred on people. Opportunities, challenges and aspirations have been experienced throughout as attaining goals of tino-rangatiratanga and self-determination continue to be sought. The opportunities of Māori global engagement have been the formation of global relationships which have highlighted diversity and furthermore strengthened the resolve of Māori and other indigenous communities to collaborate effectively. The challenges to Māori global engagement have caused inevitable restrictions which have

impacted upon Māori achieving aspirations of Māori development, but the lessons that have been learned and the global collaborations that have occurred have promoted Māori leadership practices and development. Māori leadership has benefited from Māori global engagement and added valuable experiences for Māori to draw upon which have also been drawn upon by other indigenous and non-indigenous peoples in the world. As Māori development moves forward into the future, understandings of interdependence will help consolidate the relationships that global engagement has provided Māori. These relationships will remain interconnected through ensuring that Aotearoa New Zealand protects the environment as well as continues maintenance of the relationships already entered into globally. Achieving tino rangatiratanga and self-determination through Māori global engagement further emphasises the importance of it as significant to achieving aspirations of Māori development now and in the future.

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APPENDICES

Appendix 1: Participant Profiles

TE TAEPAPATANGA O TE RANGI,

MĀORI GLOBAL ENGAGEMENT:

Opportunities, Challenges and Aspirations – Māori Leaders Speak.

Participant Profiles (in alphabetical order)

Professor Tairahia Black

Professor Tairahia Black descends from Ngāi Tūhoe, Ngāti Tūwharetoa and Te Whānau-a-Apanui. He is Chair of Te Reo Māori at Massey University and is an internationally regarded expert in Māori language revitalisation. Professor Black is engaged in forging international links with language scholars from Ireland, Wales, Hawaii and Australia in order to promote and maintain indigenous languages and ensure their survival. He is currently a supervisor at the Masterate and Doctorate level and sits on the New Zealand Qualifications board as an iwi appointed representative of Ngā Kaitūhono and. He also acts in an advisory capacity to Te Rau Matatini (Aotearoa Māori Health Workforce Development), Te Rau Puawai (Māori Mental Health Workforce Development programme), Te Papa Tongarewa (Museum of New Zealand Te Papa) and hapū, iwi and marae committees.

Sir Mason Durie

Sir Mason Durie descends from Rangitāne, Ngāti Kauwhata and Ngāti Raukawa. He recently retired from his role as Assistant Vice Chancellor (Māori and Pasifika) and Deputy Vice Chancellor at Massey University. Sir Durie joined Massey University in 1988 as Head of School for the newly established School of Māori Studies and was its head for 14 years. Sir Durie grew up in Feilding, later attending Te Aute College in Hawke's Bay and the University of Otago in Dunedin, graduating with a Bachelor of Medicine and a Bachelor of Surgery. His advanced degrees include a Postgraduate Diploma in Psychiatry, a Doctorate of Literature from Massey University and an Honorary Doctor of Laws from Otago University. Sir Mason Durie has been at the

forefront of a holistic and transformational approach towards Māori health and has played an important part in developing the Māori health workforce. In 2001 he was made a Companion of the New Zealand Order of Merit. He was knighted in 2010 for his services to public health and to Māori health.

Adjunct Professor Robin Hapi

Adjunct Professor Robin descends from Ngāti Kahungunu Te Whatu-i-Apiti, and Ngāi Te Rangikoianake. He recently retired as Chairman of Aotearoa Fisheries Ltd (AFL) and a director of the New Zealand Trade and Enterprise. He is currently a deputy chair of Te Wānanga o Raukawa, and a Tertiary Education Commission commissioner.

Adjunct Professor Hapi has developed numerous international business relationships, has been a part of several international trade missions, and continues to maintain relationships with overseas companies that are well established. He is an Adjunct Professor and has an advisory role to the College of Business at Massey University. He has a long-standing commitment to Māori development and is active within various community organisations.

Professor Robert (Bob) Jahnke

Professor Robert Jahnke is of Te Whānau-a-Rakairoa, Te Whānau-a-Iritekura, Ngāi Taharora, and Ngāti Porou descent. He is currently the Head of the School of Māori Studies, and is also the Māori Visual Arts Programme Coordinator at Massey University. Professor Jahnke has research specialties in Māori visual arts and the history of Māori visual culture, and has explored both traditional and contemporary mediums to express his work. Born in Waipiro Bay in 1951, Professor Jahnke earned his Bachelor of Fine Arts in Industrial Design and his first-class Master of Fine Arts in Graphic Design, both from Auckland University. He also graduated with a Master of Fine Arts in Experimental Animation from the California Institute of the Arts. He has become a leading sculptor in New Zealand artistic circles. His works are prized and sought after both nationally and internationally.

Sir Tipene O'Regan

Sir Tipene O'Regan is of Ngāi Tahu descent. He is a prolific writer who has published extensively on themes such as traditional histories, Polynesian and Māori migration and indigenous cultures and Treaty issues. In 1992 he was awarded an Honorary Doctorate of Literature by the University of Canterbury. Sir O'Regan led the way during the hearings of the Ngāi Tahu Claim when it came before the Waitangi Tribunal which culminated in the 1998 Ngāi Tahu Settlement. Sir O'Regan is currently the Assistant Vice-Chancellor of the University of Canterbury, and has worked closely with local businesses such as the Whale Watch company which has won international accolades and been an extremely successful Māori business.

Dr. Turoa Royal

Dr Turoa Royal is of Ngāti Raukawa, Ngāti Maru and Ngāti Hine, Ngā Puhī descent. Dr. Turoa Royal has worked prolifically in the fields of education and indigenous development. He has taught for a number of years in different academic institutions and has worked extensively on policies for education. Dr. Turoa has held leadership roles in UNESCO (United Nations Educational, Scientific and Cultural Organization) and WINHEC (World Indigenous Nations Higher Education Consortium) who meet annually to discuss indigenous educational issues. He has an Honorary Doctorate of Literature from Massey University, two Masters degrees (one from Australia), and a teacher's certificate. He was awarded the Queen's Service Order (QSO) and was made a companion of the Order of New Zealand (CNZM).

Professor Hirini Matunga

Professor Matunga descends from Ngāti Porou, Ngāti Kahungunu and *Rongowhakaata*. He is currently the Assistant Vice Chancellor (Māori) at Lincoln University. Professor Matunga was Director of the Centre for Māori and Indigenous Development and Associate Professor in Māori and Indigenous studies from 1999-2006. He has worked as a planner/policy analyst specialising in Māori issues at local, regional and central government. He has worked with iwi, hapū, and urban Māori, Māori marae committees and Māori Land Trusts advising on Māori resource management and planning issues. Internationally, Professor Hirini was the Chair of the Indigenous Peoples Executive of the World Archaeological Congress (WAC) between 1987-2001. He drafted the Code of Ethics for the Congress on Members Obligations to Indigenous Peoples in 1989.

Wheturangi Walsh-Tapiata

Ms Walsh-Tapiata descends from the iwi of Ngā Rauru, Te Āti haunui-a-Pāpāurangi, Ngāti Raukawa and Te Āti Awa. Ms Walsh-Tapiata has a Bachelor of Social Work, a Post-graduate certificate in Social Service Supervision and a Masters in Social Work from Massey University. She was a senior lecturer in the School of Health and Social Services at Massey University in Palmerston North for twenty years, and has attended numerous international fora. At the time of her interview she had recently returned home from Geneva after having worked at the United Nations. She currently works as a teacher at Te Wānanga o Aotearoa. Her teaching and research interests are in the areas of community development, indigenous models of social work practice, research and supervision, Māori youth, family and tribal development as well as the development of indigenous social service organisations.

Appendix 2: Participant Information Sheet



Māori Engagement in International Relations and the Effects on Māori Development.

Tena koutou katoa
Ko Whakarongorua te Maunga
Ko Hokianga te Awa
Ko Mamari te Waka
Ko Mataitaua te Marae
Ko Nga Puhi Te Iwi
Ko Kemp Reweti toku ingoa

Kia Ora! and thank you for showing interest in my research. To reiterate, my name is Kemp Reweti, I have recently graduated with a Bachelor of Arts from Massey University majoring in Māori and Chinese studies, and am currently studying towards a Masters of Arts in Māori Studies looking at Māori development through engagement in International Relations. The aim of this research is:

To explore the scope of Māori global engagement in International Relations, and the effects of these engagements on Māori development.

You have been identified by my supervisor and I as someone who would make a valuable contribution to this study. I would therefore formally like to invite you to participate as an interviewee. If you do wish to participate I will schedule an interview with you, at a time and place of your convenience. These interviews will take approximately 60-90 minutes.

The key purpose of this research is to contribute to Māori development through the gathering of data that can assist Māori entities in their development through engagement in international relations. You have been approached as a potential participant because of your expertise in Māori engagement in the international arena, and would make an invaluable contribution to the research findings. In the research, you will be asked to

share your thoughts on (1) global influences on Māori development, (2) the opportunities and challenges for Māori in engaging in the international arena, and (3) any key messages you may have for Māori with regards to development through engagement in international relations.

With your permission the interview will be taped, so that I may have an accurate record of your thoughts and insights into the topic. A transcript will firstly be provided to you for checking and for any amendments that you would like to make. This data will be contained on a secure laptop and back-up data storage in a locked cabinet.

In order to attribute, experiences and insights to you, we therefore ask that you consider being identified as a participant in the reporting of the research findings. In saying that, the information from this research will be reported in various public domains, including the dissemination of a research report to various Māori entities, and therefore you should only share what information you are (1) comfortable with having shared in public, and (2) having attributed to you. Similarly, if you are going to be identified as working or associated to an institution or workplace, we ask that you notify them of your involvement in the research.

If however you wish to remain anonymous, your identity will remain confidential to the researcher and supervisor only.

At the conclusion of the research you will be provided a copy of the findings and any reports generated.

Please note that you are under no obligation to accept this invitation. If you do decide to participate, you have the right to:

- Decline to answer any particular question;
- Withdraw from the study at any time;
- Ask any questions about the study at any time during your participation;
- Ask for the tape recorder to be turned off at any point.

If you have any further questions about the research project please do not hesitate to contact me at any time. Similarly if you are interested in participating I look forward to hearing from you!

Kemp Reweti (Researcher)

(Contact information was put here)

Any further questions may also be directed to:

Veronica MH Tawhai (Supervisor)

(Contact information was put here)

For your information:

This project has been reviewed and approved by the Massey University Human Ethics Committee: Southern B, Application 10/19. If you have any concerns about the conduct of this research, please contact Dr Karl Pajo, Chair, Massey University Human Ethics Committee: Southern B, telephone 04 801 5799 x 6929, email humanethicssouthb@massey.ac.nz

Appendix 3: Participant Consent Form



Te Kunenga ki Pūrehuroa: Te Pūtahi-a-Toi Māori Studies

Māori engagement in International Relations and the effects on Māori development.

Participant Consent Form

I have read the Information Sheet and have had the details of the study explained to me.

My questions have been answered to my satisfaction, and I understand that I may ask further questions at any time.

I agree/do not agree to the interview being sound recorded.

I wish/do not wish to have my recordings returned to me.

I agree to participate in this study under the conditions set out in the Information Sheet.

Signature:

Date:

.....

Full Name – printed

.....

Appendix 4: Interview Questions



Te Kunenga ki Purehuroa *Te Pūtahi-a-Toi Māori Studies*

Māori engagement in International Relations and the effects on Māori development.

Interview Questions

- 1 Could you please tell me a little bit about your current role and any other roles you have worked in?
- 2 From your perspective what has been Maori involvement internationally in your field?
- 3 What have been the global influences on Maori development in your field?
- 4 What are the benefits? What are some challenges?
- 5 What are some of the key lessons/learnings/messages that you have learnt and would like to impart with me in regards to this area we have discussed?

Appendix 5: Transcript Release Authority



Te Kunenga ki Purehuroa: *Te Pūtahi-a-Toi Māori Studies*

Māori engagement in International Relations and the effects on Māori development.

Authority for the release of Transcripts

I confirm that I have had the opportunity to read and amend the transcript of the interview(s) conducted with me.

I agree that the edited transcript and extracts from this may be used in reports and publications arising from the research.

Signature:

Date:

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Full Name - printed

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