

*Nāu te rourou, nāku te rourou, kā ora ai te Iwi  
With your gift, with my gift, people will prosper*

## Guidelines of ethical approaches to engage in relationships with Māori

*“Essentially Māori see Foundation North as experts in their field. Māori have observed and learnt of the good will that the Foundation has supported in their communities and they want access to this relationship, the expertise and resource.”<sup>1</sup>*

*These principles of engagement have been created, nurtured and applied through time and by generations. They are presented with the intent to deepen understanding of what Māori seek in order to establish a relationship.*

**Aroha ki te tangata:** showing respect to people

Connect with people authentically. Connect and engage in ways that are informed and responsive to cultural frameworks, tikanga approaches and values of community and organisations. Acknowledge relationships and make connections, including whakapapa (origins), whanaungatanga (relationship) and kaupapa (philosophy) linkages to support the development of high trust, high engagement relationships.

**Kanohi ki te kanohi:** meet people face to face

Meet people face to face to discuss their kaupapa, taking the opportunity to meet at their place and in their sense of real time – leaving your agenda at the door. Create safe space for the potential coming together of minds. This is not a transactional process it is a key component of building a meaningful relationship.

**Titiro, whakarongo, kōrero:** look, listen and develop ways of understanding to guide conversations

Be sensitive to ancient and new knowledge and the experiences that come with this knowledge. Demonstrate empathy and sensitivity to the experiences, strengths and challenges of community and organisations. Seek ways to offer support to their korero.

**Manaaki ki te tangata:** share, host and be generous

Acknowledge the people in their place, have faith and trust in them, listen to what they say. The offering and exchange of kōrero reflects the mana of the giver and recipient; it reflects what the giver can give, and the esteem in which they hold the recipient.

**Me āta haere - Kia tupato:** be culturally safe and reflective

Be aware of the context that you are engaging in. Be responsive and ensure information shared is treated with integrity. Be mindful of the evolution that the community and organisations may have experienced, including the effects of colonisation, racism, inequitable access to resources, and harmful impacts of national policies. The outcomes of change are intended to be positive, sometimes the process is challenging, ensure that the voices and experiences of Māori and Pasifika communities are authentically represented.

**Whakapiki ake te mana o te tangata:** seek to uplift the mana of people

Engage, explore and work with people and organisations in ways that are intentionally mana-enhancing. Work at a pace that incorporates time to listen and share. Giving time to build genuine connections and relationships is important. An example of a ‘hoa haere’ (a companion on the journey) is a ‘critical friend’ within the context of a high trust, authentic relationship.

**Kia mahaki:** find ways to respectfully share your knowledge

Share information and knowledge in ways that are accessible and meaningful. Be honest and transparent about what you don’t know – willingness to learn, explore and iterate is a shared responsibility of all.

<sup>1</sup> Cram F (2018) *Conclusion: Lessons about Indigenous Evaluation*. In F Cram, K Tibbetts and J La France (eds) *Indigenous Evaluation. New Directions for Evaluation*, 159, 121-133.  
Centre for Social Impact | Catalysts for Change Evaluation Report | Page 51 April 2009

With reference to *Māori World-views: Source of Innovative Social Work Choices*. T.W. Pohatu 28 March 2003 – link to PDF