Beyond Pākehā Paralysis

An Exploration of monoculturalism at Coastguard New Zealand and the significant changes required to become relevant and conscious to te ao Māori.

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Abstract

Coastguard is the primary marine search and rescue agency in New Zealand with 2, 000 volunteers around the country. Although Māori have significant cultural connections to the *wai* (water), as an organisation Coastguard is a monocultural environment. Knowledge and engagement with *te ao Māori* (the Māori world) is very limited and only 3% of Coastguard volunteers identify as *tangata whenua* (people of the land – referring to Māori as indigenous to Aotearoa New Zealand). The aim of this research is to understand how Coastguard can make an effective change to include a Māori worldview in the organisation and engage better with tangata whenua.

The research involves two core elements. The first is textual analysis examing literature on monoculturalism, deficit thinking across the Search and Rescue Sector and how we meet te ao Māori. This is followed by *kōrero* (conversation) with four Coastguard volunteers with Māori *whakapapa* (genealogy) that centres their lived experience and expertise to identify how Coastguard can make an effective step change when it comes to working with *iwi* (tribe), *hapū* (sub-tribe) and *whānau* (family) Māori.

The research identifies a number of commonalities in the Māori experience at Coastguard and provides a number of recommendations that Coastguard can undertake to be able to deliver better for and with Māori.

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My Mam, Helen and my Dad, Pat – Thank you for raising me to believe that there is no one on earth better than me and no one on earth I am better than. Thank you for giving me our culture through dancing and justice. This research would not exist without the values you raised me with. I can't wait to all be together again, shouting at each other – *'The savage loves his native shore'* and all that. I'm sure there is already space on the wall for this parchment, I might allow you a photo! Love ye

My brother, Kevin – Didn't we turn out to be a right pair of nerds! Our 19 year old selves would be horrified. If you feel the desire to do a Masters while you are working full time let me know, I'll talk you down. Can't wait to have a few pints soon. Love you.

To my Grandad, Paddy Healy, who went off to the big Ladbrokes in the sky almost 10 years ago – I never fear because you are here. In a world where tūpuna are so important, I am always proud to carry you with me.

And finally, to my dear friend, Mel Booker - the first Māori in my village, who showed me aroha, awhi and manaakitanga before I even knew those words. Mihi to the atua Māori and Celtic goddesses for bringing Cork and South Auckland together, always fighting the good fight.

"The existence in particular districts of Ireland of a class of peasants who are scarcely civilised beings, and approach far nearer to savages than any other white men. In remote places of Ireland, dwell cultivators who are in knowledge, in habits, and in the discipline of life no higher than Maories or other Polynesians" – The Spectator, 1882.

To the divine ancestors, the natives, the savages who fought and fight for our languages, our land and our limitless potential, thank you for putting me here in this time - Ake ake ake. Savages abú!

Thesis Conventions

Kupu i te reo Māori – Words in Māori

Māori words appear throughout this research. The first time a word appears it will be italicised and an English language definition provided in brackets. Following its first use, the word will appear throughout the remainder of the text with no treatment. Although this is a variation on usual conventions of non English words in English language academic writing, this choice was made to acknowledge the position of the Māori world within this research and the mana of the Māori language. It also acknowledges the use of Māori words inserted into everyday English language conversation in New Zealand.

Macrons (a horizontal line above vowels) are used in some dialects of Māori to indicate an elongated vowel sound. Other dialects prefer to utilise the double vowel method when writing in Māori. For example whakāro (idea) and whakaaro are both accurate. Macrons appear throughout this research, unless the word or quote is from a specific Māori dialect where macrons are not used,

A glossary of key Māori terms are also provided in Appendix 1.

Te Tiriti o Waitangi – The Treaty of Waitangi

Te Tiriti o Waitangi is a treaty signed on February 6 1840 by the British Crown and Northern Māori Chiefs and is the founding document of modern New Zealand. The treaty was then taken to be signed by Māori chiefs around the country. In a contemporary context the articles of Te Tiriti are often referred to as the three P's.

- Partnership
- Participation
- Protections

There were a number of differences between the English language and the Māori language versions and the idea that rangatira ceded sovereignty by signing the Treaty has been well contested over many years. For the purposes of this research Te Tiriti o Waitangi, the Māori language version, is accepted as the accurate version. Unless explicity stated other wise, when referring to Te Tiriti o Waitangi, Te Tiriti, The Treaty

of Waitangi and the Treaty in this writing I am referring to the words, meaning and principles outlined in the Māori language version below

Pākehā/ White/ European

The words Pākehā, white and European are used interchangibly in this research. That is not to say the experience those who identify as one or more of those groups are the same, however within the context of New Zealand, the words are interchangeable relative to the Western power structures existing here.

The term Pākehā has been a contested term in the past, with many people of European descent not fully understanding its meaning. The commonly accepted meaning of Pākehā is thought to have 'pale, imaginary beings resembling men', and came from a position of the word Māori meaning regular or normal. More recently, many people of European origin have come to see the term as one to embrace, seeing it as a way of distinguishing them as people with European heritage living in the Pacific.

Focal as Gaeilge – Words in Irish

There are a small number of Irish words in this research. These are italicised with a definition provided in brackets and a clear identification as an Irish word. This is to ensure those words are not misidentified as Māori words due to high vowel usage in both languages and their similar appearance in some circumstances.

Coastguard New Zealand

Coastguard is a search and rescue charity in New Zealand operating on the ocean, rivers and lakes around the country. Coastguard New Zealand is the overarching support body, employing approximately 70 staff. Their lifesaving services are carried out by 2,000 volunteers in 63 Coastguard units in communities throughout the North and South islands. In an international context, the name Coastguard can apply to many differenct activities. For avoidance of any doubt, in the New Zealand context Coastguard is an emergency service only and does not engage in military, customs or regulatory activity in any way.

Contents

Chapter One – Introduction

Ko wai au? Who am I? Cé hé mise?

Ko Laoi te Awa

Ko Atlantaigh te Moana

Ko Ngāti tauiwi o Airangi te iwi, nō Éire ahau. Ko Ó hÉalaighthe te iwi tōku tūpuna.

Ko Corcaigh tōko tūrangawaewae me kei Tāmaki Makaurau kāinga anaianei

Ko Ní Éalaithe me Breathnach ōku hapū

Ko Aoife Ní Éalaithe tōku ingoa

The Lee is the river

The Atlantic is the ocean

I am an immigrant from Ireland. I am descended from the Ó hÉalaighthe clan .

My place in the world is Cork but Auckland is home today

My family are the Healy's and the Walsh's

My name is Aoife Healy

Is é an Laoi an abhainn

Is é an Atlantaig an mara

Táim as Eirinn. Is de shlíocht Chlann Ó hÉalaighthe mé.

Tá m'anam i gCorcaigh ach ta cónaí orm i dTāmaki Makaura anois.

Tá Ní Éalaithe agus Breathnach is ainm do mo chlann

Tá Aoife Ní Éalaithe is ainm dom

Pepeha is a way to introduce yourself in Māori culture that positions you in the wider world – the places, ancestors and people you are connected to. Above is my Pepeha, first in te reo Māori – the language and culture Pepeha comes from and the culture of this research. Second is in English - the language I speak day to day and that this research is written in. And finally as Gaeilge, in Irish – the language of my people and my being. No reira tena koutou, tena koutou, tena kotou katoa.

Many years before I came to Aotearoa there were stories about New Zealand and *Māori* (the indigenous people of New Zealand) in my family. My mother's aunt Monnie (Monica Buckley, nee Walsh) left Ireland in the 1950's, travelling initially to Australia. Following a brief stint back in Ireland, the Buckleys settled in Wellington. One of my favourite toys as a toddler was a plastic Māori doll in traditional *kakahū* (clothing) sent home from New Zealand. As with many Irish families, there were lots of stories about the Kiwi cousins over the years but one particular story implanted *te reo Māori* (the Māori language) in my mind. On a visit home, the Kiwi cousins went to see an aunt living in a country town outside of Cork City called Carrignavar. This name is a transliteration of the Irish name *Carrig na bhFear* (the Rock of Men – Irish) and the Irish family had a great time seeing how the Kiwis would go with the Irish sounds. The New Zealanders, who are *Pākehā* (New Zealander of European Descent), were able to counter this with a Māori placename, Whangārei, writing it down and asking the Irish family to have a go. I heard this story a few times over the years and have retold it many times since I arrived in Tāmaki Makaurau Auckland 11 years ago.

One reason this story is special to me is that it created an easy connection for me to understand that letters in Māori made different sounds to the same letters in English, because letters in the Irish language do the same. My spoken Irish is average but it is easy for my brain to accept that *WH* in Māori makes the same sound as *F* in English (in most dialects) because *BH* in Irish makes the same sound that *V* does in English. This connection made me very passionate about the pronunciation of *kupu* (words) Māori by non-Māori. Also fuelling this commitment is the fact that my own name is in my indigenous language. To not accept that the correct way to pronounce kupu Māori is how it is pronounced by mana whenua, is to deny the rightful sounds of all indigenous language including my own name.

Unusually for an Irish family, very few of the generations before me emigrated and most lived their whole lives in Cork. Both sides of my family can be traced back to the late 17th century in Cork. From the 14th century onwards a series of laws were brought in by the English crown to destabilise the use of Irish names (Burdess, 2016). The surname Healy is an anglicised name taken by three ancestral bloodlines in Ireland. One of those was the Clan Ó hÉalaighthe in Munster. That is assumed to be the ancestral line of my Fathers family.

Although I have grown up in a sovereign and autonomous country, Ireland is still grappling with the long-lasting effects of colonisation and cultural oppression. At the most acute end of this we see the continued partition of Ireland. The southern part of Ireland is an independent republic and the northern part remains within the United Kingdom. In the Republic of Ireland, almost 100 years on from independence, only 4% of the population (approximately 78, 000 people) speak Irish daily outside of a formal education setting (Central Statistics Office Ireland [CSO], 2016). This connection through indigenous language saw both Māori Television and TG4 (Irish Language Television Station) as two of the founding entities of the World Indigenous Television Broadcast Network founded in 2008. The vision of the WITBN is to preserve and promote Indigenous languages and cultures worldwide ("Māori TV to host the 10th anniversary WITBN conference", 2016). A core part of how they achieve this is sharing content to highlight indigenous stories around the world, and the connection I feel when I see an Irish story on Māori Television reminds me of the many shared experiences of our ancestors.

In 2017 I took up a role at Coastguard, looking after Community and Corporate relationships for the Northern Region. Coastguard is the charity saving lives at Sea. The organisation is on a mission to decrease the drowning toll in New Zealand and help people get the most of their time on the water. Coastguard is powered by over 2, 000 volunteers in 63 communities around the country and operates 83 rescue vessels, 2 search aircraft and the Coastguard Operations Centres providing maritime radio services 24 hours a day, 365 days per year. The remit of the role was to raise funds through community events and corporate partnerships in our area of responsibility; from Kāwhia in the Waikato, to Thames and up to the top of the country – He Rerenga Wairua Cape Rēinga. One of the first projects I was involved in was to plan a fundraising gala dinner. During the planning for the event, I asked who our *Kaumātua* (Māori elder with status) was. Although this was an assumption on my part, there is direct line of sight from the Coastguard Support office at the Auckland Marine Rescue Centre and Takaparawhau Bastion Point, *turangawaewae* (the place where one has a right to stand) for Auckland *hapū* (subtribe), Ngāti Whātua Ōrākei. The response was beyond not having a kaumatua, but asking 'what is a kaumatua?'. This, and a number of other similar occurrences, highlighted to me that Coastguard's connection with *te ao Māori* (the Māori world) at an organisational level was non-existent. Running parallel to this was the ongoing *kōrero*

(conversation, talk) within the organisation, and more broadly the sector, about at-risk groups, aging volunteer force and a lack of diversity. It became exceedingly obvious to me that the space between these two parallel lines was full of "well-meaning" Pākehā with their heads in the sand. That is not to say, that like many monocultural organisations in New Zealand there was not an element of institutional racism, but that those who wanted us to become a more relevant organisation to Māori were paralysed by not even knowing where to begin.

Although I am physically white, my acceptance into whiteness is nothing more than a coincidence of timing. Moana Jackson noted that for many years the "Irish were a darker shade of pale" referring to the past oppression of the Irish people (2017, p. 9). In recent history, Ireland has wielded significant soft power globally and this has resulted in a total shift in attitudes towards the Irish culture and people. My position of privilege as an assumed Pākehā person in 2021 comes with a responsibility to continue pushing against the settler colonial perspective and to uplift indigenous ways of thinking and being in Pākehā spaces.

This is the ancestry, worldview and experience that brings me to this research.

Tír gan teanga tír gan anam – Pádraig Pearse

He whenua kore reo ki te whenua kore wairua

A country without a language is a country without a soul

Aims of the Research

This study explores the experiences of Māori volunteers at Coastguard. Using their *pūrakau* (story), in addition to the existing literature available, the intention is to enable Coastguard as an organisation to understand the barriers preventing us from engaging effectively with Māori.

The study aimed to:

- Centre the stories and experiences of Māori volunteers
- Understand the causes and impacts of being a monocultural organisation
- Identify common themes and recommendation across the research that could enable Coastguard to break out of our monocultural paralysis and become relevant to Māori.

Research Design

As a qualitative research piece, the core focus in the research design was to ensure the participants voices were centred as those with the lived experience and knowledge we were looking to understand. This was delivered through in-depth interviews with each volunteer, positioned in the research as stand alone kōrero. These kōrero were supported by an extensive review of existing literature relevant to the research subject.

Western institutions and methods of research have historically not regarded 'story' as valid research data however, oral histories are an integral part of *Kaupapa* (purpose, cause) Māori research (Smith, 2012). My intention in the research design was to centre story throughout the research from the introduction story about my own familial connections to New Zealand, right through to the closing remarks. Both the literature review and the research methods chapters also include elements of story by referencing outside of the academic literature sphere.

It is my intention that by combining these varied elements of story, with more traditional literature, the research will deliver the best understanding for Coastguard as an organisation to meet the expectations Māori people rightly have, in respect to being understood and taken care of by services that are intended to deliver for our whole society in Aotearoa New Zealand.

Thesis Outline

This Introduction has briefly outlined the purpose and aims of this thesis, including the environment that led me to undertake this research. Following this, Chapter Two reviews international and national literature on the core areas relevant to this research including monoculturalism, biculturalism, deficit thinking, mana and engaging with te ao Māori. Chapter Three outlines the methodology of this study including an analysis of the chosen methods, participant selection, collection of the pūrakau and its analysis. It also explains the ethical considerations required when undertaking research with Māori as *tauiwi* (someone from a foreign place, outside New Zealand), looking at both institutional ethics expectations, as well as the expectations of the community you are researching with. The participant's kōrero are championed in Chapter Four, with each story including the *whakapapa* (genealogy, line of descent) of the participant, as well as some other *whānau* (extended family group) connections. These pūrākau were broken into sections for consistency and clarity however there was no analysis applied at this stage. Direct quotes from the participants feature heavily and the writing endeavours to convey the sentiment of the participant in their voice. Chapter Five provides a thematic analysis of the volunteer kōrero examining common themes, differences and experiences that we can learn from. The final chapter includes some recommendations for Coastguard, followed by the closing remarks.

Chapter Two – Literature Review

In this literature review, I examine a broad range of existing research across multiple disciplines to develop an understanding of the constructs, environment and cultural setting that has stagnated Coastguard's ability to engage effectively with Māori. These research areas are broken into four sections.

- Monoculturalism and its impacts
- Biculturalism and how to move there
- Deficit thinking and enhancing *mana* (prestige, authority, spiritual power)
- Meeting te ao Māori

The review is broken into these sections as they focus on the most pressing issues we have at Coastguard when it comes to working with Māori. That is to say that we can become more conscious of te ao Māori in a public-facing sense by using reo Māori in our name or incorporating reo Māori in how we communicate. However, if we do not look at the problems a western only worldview poses for working with Māori, we will not be able to deliver any meaningful change. This same issue was addressed recently by journalist and academic, Aaron Smale. Smale (2020) requested that government departments stop giving their agencies names in Māori while they continue to uphold a colonial system that is not effective in providing for *Tangata Whenua* (people born of that land). He reiterates his support for the broader use of Māori language and acknowledges it is exciting to see the recent growth and adoption of kupu Māori in conversations across the country. His examination of government departments with Māori names highlights concerns when the focus is one of brand appeal rather than questioning why the system created is not working for everyone. Smale uses Oranga Tamariki – The Ministry for Children rebranding from Child, Youth and Family in 2017 as an example to highlight this. Initially translated to The Ministry of Vulnerable Children we immediately saw the use of deficit language associated with the department. The new government in 2017, removed the word vulnerable from the English language name but the worldview and outcomes of the organisation have largely remained the same, with 65% of children removed from their families having Māori whakapapa (Whānau Ora Commissioning Agency, 2020). In Smale's own words "The name change had done little to nothing to improve the 'outcomes for Māori' because the inputs and underlying racism is the same" (ibid). Examining problems, such as monoculturalism,

which are wholly owned by us as Pākehā is a crucial step to understanding how to engage with other cultures.

Monoculturalism is invisible

A media release from the Asian Human Rights Commission defined monoculturalism as the following:

> "Monoculture is the social consciousness of the majority that dictates its culture is the right culture and only allowed culture, and people of other religions, ethnicity and cultures have the freedom to live, but their cultures have no place in the national culture" (Pinto, 2013).

Definitions like this can often seem abstract in their application to the day-to-day life of an individual or an organisation but this itself is a result of monoculturalism - that is the dominant cultures' inability to see its existence because the dominance itself remains invisible until a different worldview appears (Henry & Pringle, 1996). Studies on whiteness as a social construct are predominantly driven out of the United States, where there are still relatively few white academics examining the culture and race of whiteness itself.

Robin DiAngelo's research focuses on whiteness, white fragility, and the responsibilities of white people to understand racism as a structure of power in society. In mono-cultural organisations, conversations regarding community engagement across multiple ethnicities and cultures, are often predicated on the race, culture, or ethnicity of the communities we are hoping to engage with. Little, if any, time is dedicated to understanding the structures that created the monocultural status and the reason it continues. In the Aotearoa New Zealand context this usually means organisations focusing on inclusion and diversity policies to engage with Māori and Pacific communities, without examining the Pākehā nature of an organisation at any critical level. DiAngelo (2019) tells us this results in perpetuating the status quo as the white experience being the 'normal' experience with any non-white experience being viewed as a specific racial experience.

The idea that race is an issue for the group that is perceived to 'have race' is something that appears repeatedly in the literature. White people can move through the world without any critical examination of their cultural identity because it is often not even seen as a cultural identity by white people themselves (Reason & Evans, 2007). Whiteness is

not static and new groups have been accepted into whiteness over time – the Irish notably being one of them. Whiteness as an unmarked category, however, is a steadily held position that is not discriminated against. It is the thing to which every other category is other – it is the 'normative, subjective position' (Riggs & Selby, 2003; Frakenburg, 2001.) Whiteness is most visible to those who are not white and goes unexamined by "those who are housed firmly within its borders" (Frankenburg, 1993). This is reiterated by Reason & Evans (2007) who noted that in university settings throughout the US, students of colour are expected to adapt to the Euro-centric world view of the institution. The burden of cultural understanding and engagement is placed on non-white students and staff, rather than the idea that the organisation needs to make any adjustment to how it functions, perceiving the dominant cultural framework it already operates in to work well as the standard baseline.

Although there is useful theory for us to learn from academics such as DiAngelo, there is also the need for us to examine what this whiteness looks like in an Aotearoa New Zealand context. Literature alone regarding the many views and feelings on the word Pākehā can prove very insightful in realising that whiteness is not very well examined in New Zealand from a Pākehā perspective. Jen Margaret (2019) examines this in her article for Māori and Pasifika Sunday online magazine, E-Tangata, Becoming 'really Pākehā'. Margaret looks at what the Pākehā nation really is and why many people react to the word itself, positing that today, while constructing the story of colonisation, Pākehā must justify that which is not justifiable. This justification results in many Pākehā shunning the word itself as something that is not them, although it is often merely just not how they see themselves.

Research by Bell (2009) highlights the real depth of the issue however in examining the difficulty for Pākehā New Zealanders in feeling a sense of identity and place. In many countries the dominant culture is the culture perceived as being 'at home', an unquestionable belonging in their place. This is not the case in New Zealand and instead identity is formed from two primary others. The first other being the homeland of their ancestors, of which many are unsure, beyond Anglo- Saxon or Anglo-Celtic descent. The second other being the indigenous people of the homeland they feel is theirs - in the case of Aotearoa, Māori. For many who are non-Māori and have no true connection to the culture of their ancestors, their identity becomes muddied into a white homogenous group – Pākehā. (Fitzpatrick, 2017). This shadowy feeling of unknowing and not belonging can

often result in Pākehā New Zealanders being unsure how to act, resulting in paralysis about their own cultural identity and therefore others. "This paralysis itself leads to an essentialized identity formation where people become locked up and unable to encounter change productively or challenge stereotypical assumptions" (ibid). When this paralysis is also part of the dominant social group it reinforces that dominance through avoiding any analysis of itself. This theme of avoidance is also referenced in Ani Mikaere's Bruce Jesson Memorial lecture in 2004. In examining why this avoidance occurs, Mikaere (2004) believes that only Pākehā have the answers to this.

"Whether the term remains forever linked to the shameful role of oppressor or whether it can become a positive source of identity and pride is up to Pākehā themselves. All that is required from them is a leap of faith".

In contrast with this attitude of avoidance, some of Māoridom's most eminent scholars are writing about the construct of whiteness as part of their examination of the impact of colonisation. In Aotearoa, as in many colonised countries, we have moved to this place from a relatively recent position of assimilation policies and intentional actions to result in only one culture. Prior to Governor Grey's arrival in 1847, missionary schools were educating children in the Māori language (Walker, 2004). Grey's position was that education could only be delivered in English and by 1867 the Native Schools Act was in place. The act resulted in a schooling system that "demanded cultural surrender, or at least suppression of language and identity" (ibid, p. 147). In a recent interview, past Tai Tokerau MP, Dover Samuels (2021) talked about his experience of schooling in the late 1940's – 100 years after the arrival of Governor Grey. Living in rural Northland, Samuels rode his horse through the bush everyday to Whakarara Native School. One of his most formative memories is being told to leave his horse outside the gate, along with his language and his culture – "Waihatea to hoiho ki konei me to reo me o tikanga".

Samuels previously spoke about the violence they suffered at school and how they were beaten for speaking their language (RNZ, 2015). He describes this time in hindsight as the beginning of the crown trying to disempower him (2021).

In the 1900's 90% of new school entrants were Māori speakers, by the 1960's this number had decreased to 26% (Walker, 2004). This same period saw the Tōhunga Suppression Act. From 1907 to 1962 *Tōhunga* (Māori healing practitioners) were not allowed to use their skills and expertise to help their people. The government of the day

outlawed the practices as a sort of devil worshipping. In the context of the 181-year period since the signing of Te Tiriti o Waitangi, Māori healing practices were illegal for almost 1/3 of that time.

The 60's also saw the government move to encourage Māori to leave their *whenua* (land) and move to urban areas with programmes that found Māori housing and employment in the cities, as well as assisting those who chose to move of their own volition. This urban migration forced Māori to live in two worlds or surrender to Pākehā assimilation (Walker, 2004).

These policies that promoted assimilation were intended to drive Māori towards a crown view of civilisation. In his examination of 19th century amalgamation policies, How to Civilise Savages, Sommerset (1975) described civility as needing three things to succeed – commerce, Christianity, and colonisation. The desired result was that civilised Māori would assimilate into 'normal' European culture. The examination of race hierarchy can be expanded to space and institutions where we see that European is privileged as the universal norm. This purported norm has masked the treatment of indigenous institutions and ways of thinking as inferior in their very existence (Jackson, 2017). This is the space that Coastguard currently operates within where the Pākehā experience is seen as the universal experience – "It is as if the colonisers became racist in the simple act of being themselves" (Jackson, 2017, p. 10).

Ignoring whiteness leads to the idea that cultural and racial issues are something only of concern to non-white people. This results in the manifestation of ideas like colour-blind racism and reverse racism becoming commonplace amongst white people. A 2004 study of 150 white students at a Los Angeles college showed that ethnicity and cultural background was not an issue for them (Forman, 2004). Further to this, most of the participants reported there was too much focus placed on racial identity at the school, despite 77% of enrolled students being people of colour. Closer to home, in a 2020 speech to parliament, MP Peeni Henare highlighted the issue with National Party Leader Todd Muller's defence of his all Pākehā shadow cabinet, declaring he did not see race. Henare (2020) explained that to not see Māori, was to not see who someone truly is, to not see their values, to not see their successes and to not understand their challenges – "you are blind to our achievements and deaf to our concerns".

In the New Zealand context, colour blindness also presents the idea that biculturalism no longer matters, as we are now a multicultural society. Dam (2018) posits New Zealand as a country that is 'demographically multicultural, formally bicultural and institutionally monocultural'. Institutional monoculturalism, at a basic level, is when organisations do not see colour and therefore think the Western worldview of the organisation is the norm. Dam's examination of biculturalism and multiculturalism being viewed as two opposing ideas where only one or the other can exist, is something that many organisations within the community sector become stuck in. The breadth of thinking and understanding also significantly varies depending on whether the perspective is from Pākehā, Māori, Pacifica, or new immigrants to New Zealand. Although all people individually will have their own life experience and opinions, Māori academics often show suspicion at the idea of multiculturalism, due to the potential result that Māori themselves will become one of many ethnic groups in Aotearoa, and that would continue to perpetuate the perception of the European world view as the norm. Pākehā culture, on the other hand, seems to generally favour the idea of multiculturalism. By focusing on multiculturalism, Pākehādom remains the assumed template for life in New Zealand, and feeds ideas of assimilation and colour blindness. This enables white New Zealand culture to avoid the change an authentic bicultural society might mean, often focusing conversations on, so-called, reverse racism or Māori privilege.

In examining the idea of reverse racism, DiAngelo (2019) explains the difference between bias and racism. While everyone can hold a bias against another person or group of people, racism is inherently a white problem due to the power structures behind it. This means that in Aotearoa, Māori cannot be racist towards Pākehā because a Māori person with bias against a white person will not have a structural impact on Pākehā as an entire group. DiAngelo also tells us it is reasonable and rational for indigenous people to be wary of white organisations trying to become bicultural. Although this can feel uncomfortable for white people, it is rational mistrust, given the context of the historical and ongoing racial injustices against Māori in New Zealand. DiAngelo's research conveys that white people must be responsible for educating and understanding their position and privilege if they want to assist in the breakdown of racist power structures in society. By looking at the patterns, privileges and power that are associated with whiteness, Harris (2018) outlines the issue of many Pākehā believing bicultural issues are for Māori to solve and how things have developed within this context. Although the

Treaty of Waitangi was signed in 1840, since then, there have been a multitude of injustices against Māori sovereignty and self-determination. These repeated injustices have led to a significant racial imbalance in Aotearoa with Pākehā holding the power within most institutions, public and private

> "White advantage is maintained in the many ways: through intergenerational wealth, discretionary decision – making, and everyday racism."

To truly realise our potential as an organisation for all people in New Zealand, it is crucial that we understand our whiteness as part of this monoculturalism and that examining this the first step in honouring Coastguard's responsibilities under Te Tiriti o Waitangi.

Becoming Bicultural

The founding document of modern-day Aotearoa New Zealand, Te Tiriti o Waitangi, sets the foundation for a bicultural society. It is a treaty based on a just and equitable society for all (The New Zealand Council of Social Services, 2010). We have a very strong social and community sector in this country with 43% of the population volunteering in some capacity over the past five years (Charities Aid Foundation, 2018), however many of our community organisations struggle to effectively engage with Tangata Whenua and our Pacific population across all strands of their mission - that is services provided to those communities and engaging Māori and pacific communities to support their work. Specific to Coastguard and the water safety sector in Aotearoa, we know that water, rivers, and the ocean are special taonga for Māori, however statistically Māori are over-represented in preventable drownings with 20% of fatalities and 24% of hospitalisations over the past five years having Māori whakapapa (Water Safety New Zealand, 2021). That's 87 tangata Māori who have passed away die to preventable drowning since 2016. This information shows us that there is a significant absence of knowledge for Coastguard when it comes to effectively engaging Māori communities.

To understand the shape of Māori culture today within our broader bicultural society, we must look at the cultural revival that has taken place in the past 100 years. Following the expedience of land loss and alienation for Māori from the 1840s, through to the post World War 1 period, the late 1920's saw an increased focus on *marae* (meeting grounds for hapū or iwi) and the *wharenui* (meeting house on marae) as the bastion of te ao Māori and the last vestige of turangawaewae for many. Sir Āpirana Ngata, one of te ao Māori's

most influential politicians in the early 20ᵗʰ century, played a critical role in this revival (Walker, 2004). In the late 1920's Princess Te Puea Hērangi, one of the foremost leaders in the revival of the Kingitanga movement, with support from Ngata, built a new marae at Ngaruawahia – the historic capital of the Kingitanga. The wharenui of Turangawaewae marae – Mahinaragi - was fully carved in a return to the old traditions. Ngata's support provided crucial funding from Māori people around the East Coast, and together Ngata and Te Puea planned a grand opening for the wharenui in March 1929. 6000 people from across many *iwi* (Māori tribal group) attended the opening and with the significant inclusion of *toi* (arts) Māori – *haka* (dance), *poi* (tethered weights swung in performance with singing), and action songs – is today recognised as a seminal moment in the revival of Māori culture. This cultural renaissance bloomed in Māori communities around the *motu* (country), however mainstream Pākehā culture was broadly unaware of the revival. 90% of Māori still lived rurally, and Māori and Pākehā lived in very different worlds. Many Pākehā at this time assumed the disappearance of Māori culture from society was inevitable.

Post World War 2 there was significant migration of Māori communities to urban settings. Again, the assumption by the Crown and Pākehā society at large was that Māori would assimilate into the mainstream. Although some Māori did, most refused to abandon their culture, and this resulted in a renewed commitment by many to continue their cultural practices in this new environment. This took various shapes over the late 1940's and early 1950's with communities using centralised locations such as churches and community facilities for rituals that would usually take place on the marae. The 1960's and 70's saw the development of pan tribal urban marae. One of the most well known, Hoana Waititi Marae in Auckland's western suburb of Glen Eden, opened it doors in 1980 (Hoana Waititi Marae, n.d.). With urban marae and Māori organisations and communities enabling a solid foundation of Māoridom in the cities, the revival moved towards a more political space looking to emancipate Māori from the subjugation of the Pākehā world. In 1979, *Ngā Tamatoa* (Young Warriors) laid down the *wero* (challenge) when objecting to Pākehā engineering students at the University of Auckland lampooning the haka every year as an end of exams celebration. Although they had been in existence for several years at this stage and were certainly not the first Māori activist organisation, Ngā Tamatoa were the first group who were very visible in the Pākehā world.

While the cultural revival moved from the marae to the boardroom over the last 100 years, there are still many Pākehā who have little or no understanding of the Māori world. Although published 28 years ago, Ritchie (1992) still provides a very relevant pathway for Pākehā when engaging with Māori communities. Ritchie frames the context of his writing in the opening sentence, stating "In the Māori world, I am an outsider, a visitor, and always will be" (p. 51). He continues to explain that these guidelines are not to speak on behalf of Māori, but rather a collection of experiences and understandings that have allowed him to move successfully in te ao Māori.

Richie breaks down key Māori concepts from his perspective in the hope of enabling other Pākehā to appreciate and better understand the context they are moving within. When discussing *pūtahi* (whole connectedness) we see the importance placed on the connections within te ao Māori and that Pākehā must understand that nothing exists without its surrounding context. For Pākehā the context might be viewed as the recent past, current, and potential future issues that might affect the situation they are working in. For Māori however, the context includes "the ancestors as well as the unborn" (p. 58). Richie explains that in this situation Westerners often suffer from agenda anxiety and must trust that pūtahi will usually return things to the question at hand but allows for the wholeness of the context to be considered.

Richie's research here is based on his personal experience, critically analysing his understanding of *Tikanga* (protocol) Māori concepts to provide a framework for other Pākehā to develop their understanding of working with Māori. While Richie is very clear to ensure the reader understands he himself is Pākehā and is not speaking for or on behalf of Māori, we must be careful to ensure we use this type of research as part of an overall understanding of biculturalism. For a genuine approach to biculturalism in any organisation we must prioritise the expectations and needs of Māori, while not placing on them the burden of teaching Pākehā about te ao Māori, colonisation and the ongoing impacts of settler culture for Māori in New Zealand.

In many cases, Pākehā must unlearn what they have been taught as fact and move to understanding that it may only be one version of the story. Jones and Jenkins (2008) examination of their years of working together, one as Māori, one as Pākehā, is a great example of this. Jones acknowledges that her space working in Indigenous research needs a careful approach as her experience is not a Māori one. Both parties operate in the

intersection between indigenous and coloniser, where their own beliefs and understanding are well defined but often need some translation to transit the hyphen.

Pākehā worldviews are frequently ingrained as the correct or authentic memory of colonisation and Jones and Jenkins highlight this when explaining their different interpretations of Samuel Marsden delivering the first mass in New Zealand. Jones understands the event as New Zealand history has been recorded from the Pākehā perspective - Marsden gave a sermon to 400 Māori through interpretation by a young *rangatira* (chief), Ruatara. Jenkins challenges this with the belief that Ruatara was a leader in this community and had invited Marsden and a teacher to set up a school in the area. There is no record of Ruatara's speech, however Marsden spoke no Māori, so the people were listening to Ruatara. It makes sense that Jenkins believes Ruatara delivered the first sermon in Aotearoa. Although the version Jones understands is recorded as New Zealand history, Jenkins's version seems much more likely based on our knowledge of tikanga - Ruatara was ensuring his people welcomed the visitors with *manaakitanga* (hospitality, generosity) and upheld their mana.

This is a great example that reiterates how often what we believe as factual history is only one view of a situation. For Pākehā community organisations to become more bicultural, they must be open to the idea that there are alternative ways to see the world, and that without these alternative views, the organisation is lacking in its ability to deliver.

One of the key things many Pākehā organisations fail to understand is Tikanga, how to navigate protocols in te ao Māori and why it is important to do so. The 'why' is crucial here because understanding why something happens and accepting it as important leads to a much more authentic approach to becoming bicultural.
Eketone (2013) delivers a practical and uncomplicated outline of Māori concepts relevant to the social and community sector. Using real-world examples to bolster the theoretical explanations, the author describes a multitude of concepts, their connections to each other and their relation to Te Tiriti o Waitangi. The author acknowledges that Māoridom is enacted in many ways and that the experiences of Māori people are not homogenous. His outline of tikanga is comprehensive in its delivery but certainly does not display the entirety of Tikanga. Again, focusing on the 'why', Eketone wants the reader to finish

with more questions than they began with, and to research further to develop their knowledge.

Communicating the deficit or enhancing mana?

In response to Eketone's push for us to question further, we must examine how Coastguard, and the water safety sector more broadly, speak to Māori. Throughout the social sector, we can see reports around over-representation of Māori in statistics, as well as a myriad of strategies for dealing with the problem of at-risk, over-represented, under-served communities. This is known as *Deficit Thinking* or *Deficit Assumptions.* Essentially a Deficit Thinking mindset holds people and communities from historically oppressed populations responsible for the challenges and inequalities they face (Davis, 2019) and has been around for hundreds of years. Laosa (1983) posits that every generation across the past 400 years has seen certain groups deemed at-risk and become the "focus of social concern and public responsibility." The last two decades have seen an academic analysis of deficit thinking become increasingly mainstream amongst social studies and education scholars. Much of the research into the impact of deficit thinking focuses on poverty, race and education and is produced in the US. Although we are examining a different environment, the root of the problem remains the same, placing the perceived risk with the individual or community, as opposed to placing the risk within the system. This thinking strengthens commitment to supposed solutions that are grounded in hegemonic systems and practices that rarely result in positive outcomes for the perceived 'at-risk' population (Davis, 2019).

In examining the deficit model, Valencia (2010) writes about the social construct of 'at risk' applying to people and communities but not the system itself. The deficit model focuses on the risk posed to the individual, caused by the community of that individual. This results in repeated insinuation and references of deprivation within a culture or a community. It locates the perceived risk within the individual, their home or their community as opposed to placing the risk within the system that is not serving them effectively. If we examine this hypothesis through an Aotearoa New Zealand lens, we can see how embedded this thinking is within Pākehā society, relative to outcomes for Māori. Almost 200 years after Te Tiriti o Waitangi, there is still a persistent vein within the mainstream that positions Māori as needing help or needing to be uplifted by the Western institutions who deem Māori as 'at-risk'. In 2017, then Radio New Zealand

Māori Affairs correspondent, Leigh-Marama McLachlan was profiled by the Whanganui Chronicle. McLachlan is a former student of Te Kura o Kokohui in Whanganui and was head girl at Whanganui High School. The profile examined her view of journalism and media as a channel for positive Māori development and representation. The profile was published (both in print and online) under the headline *The positive side of being Māori* (Russell, 2017). Whether intentional or otherwise, there is a clear inference in the headline that the negative side of being Māori is an obvious and a well-established belief amongst readers of the publication. McLachlan complained and the headline was changed online however the print version could not be amended. Examining the presence of deficit thinking that allowed that headline move from being written to print shows us the link between deficit thinking and upholding mana in the te ao Māori context.

Mana is a concept seen throughout the Pacific and underpins everything in te ao Māori. It is a difficult construct to define, even for those who have lived experience in te ao Māori. Before colonisation, Māori had never needed to explain mana as it is an inherent part of their world and the world of Polynesian people. As with many indigenous concepts, translation is exceedingly difficult as mana is connected to so many other concepts in the Māori world. In 1891 there was an incident in parliament where the translator was unable to translate mana (Tiako, 1920). This was 122 years after the arrival of the first Europeans and shows us how difficult translation was. Describing mana to Beattie in 1920, Tiako defined mana as something "no one could wash out, a fire which no one could extinguish" (p. 16). Mana can foster personal and collective identity and honour in any given situation. It can also be a source of emotional pain, shame and sadness if not upheld appropriately. Did anyone ask what impact a headline framed in such a way would have of the mana of McLachlan herself, her whānau, her profession and Māoridom when publishing the piece? And in turn the impact on the mana of the journalist and publication caused by diminishing the mana of others. All this weakening of mana caused by the deficit thinking that underlines much of our society.

Another example of the clash between deficit thinking and mana can be seen in our justice system. The Hōkai Rangi Strategy (2019) released by the Department of Corrections in 2019, focuses on reforming our prison system to better uphold the mana of Māori in prison. The strategy has been noted as a game-changer for ensuring a Māori worldview is understood and considered in its aim to lead to much better outcomes for Māori in prison. Māori are frequently positioned as over-represented in prison statistics - over 50%

of the prison population are Māori (Fyers, 2018). In turn, this sees *rangatahi* (youth) Māori viewed as at-risk, with a much higher chance of engaging with the justice system. Where that risk comes from must be examined. Māori are imprisoned more frequently than Pākehā for the same crime. 18% of Māori convicted of a crime are sent to prison, compared with 11% for European New Zealanders (ibid). These statistics position the system as the risk, as opposed to the individual or the community which is something deficit thinking negates to consider. The sheer numbers of Māori engaged with the justice system makes it difficult for corrections to uphold its own mana as an organisation and therefore its ability to uphold and enhance the mana of those within its confines is relatively low, irrespective of their strategic aims to do so.

If deficit thinking results in the diminishing of mana, how do we transition to a system that enhances the mana – both the mana of those engaging with Coastguard, as well as the organisations own mana? While there is very little research available specifically relating to organisations enacting mana, the research available can help frame our understanding. Once we develop an understanding of mana existing in every situation, then we can start to understand how the social and community sector can better engage with Māori. Mana is developed through the actions a person or group takes in looking after their people and community (Witiana, 1990). By their nature, the social sector exists to serve and sustain people and communities so delivering services based on their ability to enhance the mana of the community and therefore the organisation itself helps point the organisation in the direction they want to go.

To uphold the mana of oneself, it is crucial to also uphold the mana of the individual or group you are working with. This means ensuring that everyone is treated as equal, and no person is held above anyone else (Condon et al, 2017). The difference between leadership in te ao Māori and te ao Pākehā is a difference around position within a group rather than above a group. Specifically, there is kōrero around the structure of western agencies who have a CEO at the helm and practitioners deliver the service. As these organisations engage with Māori, they look for the same structure. Many kaupapa Māori organisations adopt this same structure to allow them to operate in a dominant western society however this does not mean the CEO is the sole leader. Mana can sit with any number of people who have displayed the skills, knowledge, and commitment to the delivery of the kaupapa. This idea of power with rather than power over in enacted in many Kaupapa Māori organisations and the core of this idea is mana. This is reiterated

by Iti (2015) when he says *Kanohi ki te Kanohi* (in person). When groups of people want to work together for social good, they must meet each other as equals, respecting the place the others are coming from and upholding their mana, therefore upholding your own.

Iti's positioning of mana is very similar to Grant (2012) who proposes that the antithesis to deficit thinking is an environment of high expectations grounded in a social justice perspective (Grant, 2012). Through a pedagogical lens, Grant tells us that educators wanting to avoid deficit thinking should have high expectations of their students from marginalised groups and communities, acknowledge their intellectual ability and provide learning objectives that are both 'challenging and culturally responsive'. The ability to authentically work towards better outcomes for underserved communities is to shift from a deficit perspective to a position of high expectation. The positioning of high expectation develops feelings of people being equal – kanohi ki te kanohi – as opposed to the marginalized group needing the assistance of the mainstream group to change the statistics. It is crucial to understand and acknowledge the stories of those statistics for organisations to uphold the mana of the communities they are working with. According to Mead (2003), public events have a responsibility to enhance the mana of participants. This rule could also be applied to organisations having a responsibility to uphold and enhance the mana of those the organisation is engaging with.

Seeing Te Ao Māori

Moving from a position of deficit thinking to mana enhancing will have exponential benefits and learnings for organisations wanting to work with Māori communities. Tiako (1921), Winitana (1990) and Eketone (2013) have all conveyed the extent to which mana is related to everything else in te ao Māori

For example, manaakitanga is one of the constructs focused on by Eketone. The concept rests on the idea that manaakitanga upholds your own mana, the mana of the group you are part of (the marae for example) as well as the mana of those you are taking care of. To not treat a visitor in high regard would diminish the mana of the host, as they would not be upholding the mana of that visitor. This poor treatment of their mana results in a breach of their *tapu* (sacred restriction) as well as impacting on their *mauri* (life force). This displays to us the interconnected nature of mana to all aspect of life within te ao

Māori. Mead (2003) also outlines the connection to other constructs that both enhance mana and rely on mana to be retained. This means consideration must be made for all the aspects influencing mana including whakapapa, *whanaungatanga* (kinship through shared experience) and position in whānau as well as any mana upheld because of social contribution or knowledge. These aspects are also variable depending on every individual context. The social and community sector must understand concepts such as whanaungatanga and *kaitiakitanga* (guardianship) to develop a full understanding of mana relative to their purpose.

Specific to Coastguard and our water safety sector, we must examine how our view of safety differs from the view of water safety in te ao Māori. Our safety messaging at Coastguard is based on the Boating Safety Code– a five-point checklist to keep people safe on the water (The Boating Safety Code, NZSAR).

The Boating Safety Code, NZSAR

These key safety messages were developed in 2011 (S. Tucker, Personal Communication, 29th September 2020) and are based on the most common factors contributing to deaths involving recreational boating. They are part of a suite of Safety

Codes produced by the New Zealand Search and Rescue Council (NZSAR Council, n.d.). Although the Water Safety Code is also part of this range of safety literature, historically the sector has taken a very segregated approach to water safety, focusing on specific activities and their respective audiences, rather than a more holistic approach.

In 2019, Dr Chanel Phillips launched Wai Puna – a Māori water safety model positioning Māori worldviews at the centre of the framework, focused on increasing the strong connection Māori have to the wai.

Wai Puna Model illustration, Dr. Chanel Phillips (2019).

The model is structured around the core pillars of whakapapa, *mātauranga* (knowledge) and tikanga to build a strategy for Māori water safety that comes from te ao Māori concepts, thinking and worldviews. The central droplet of the model is whakapapa - the source of the original knowledge. This feeds out to the matauranga layer which deepens the understanding of water safety relative to the whakapapa (represented here as the inner ripple). The outer ripple is tikanga which is the application of the water safety knowledge. At the launch of the framework Phillips (2019) noted that "if we continue to use models and frameworks that do not reflect our views in, on and around the water, then they will continue to fail Māori".

For Coastguard, if we continue to only utilise tools that are based in Western world views to keep our whole society safe on the water, we will never be able to deliver effectively for Māori. We must understand that in Aotearoa the Māori world exists in parallel to the dominant western culture (Nikora, 2007) so our social and community organisations need these two parallel strands to become intertwined to effectively engage across all sectors of society.

In 2020 Water Safety New Zealand was the first organisation in the sector to formally adopt the Wai Puna model as they basis for their vision and mission. This has started a ripple effect across the sector with the many organisations connected to Water Safety New Zealand of which Coastguard is one and I envisage a time in the future when the Wai Puna model is positioned as core to the entire sector, similar to Te Whare Tapa Whā which is utilised across both Māori and Pākehā health services today.

Conclusion

Although the literature reviewed here is presented in these four sections, the literature included in each is not always produced with that specific focus in mind. A broad range of literature was examined and considered for examples and themes that would highlight the omnipresent nature of those issues. The literature, while comprehensive, is certainly not the totality of research that can help us to understand how Coastguard can deliver better for Māori. I use the phrase 'deliver for Māori' here in the context of Coastguard's position as New Zealand premier marine search and rescue agency. In this position we should be delivering for all communities in Aotearoa equitably, however, if we continue to remain homogenous in our cultural understanding, we will never be able to reach our full potential for New Zealand communities.

Chapter Three – Methodology

The methodological approach to the research incorporated decolonising methodology and an underpinning Kaupapa Māori methodology positioning Māori values and views as the crucial lens across all of the research.

The research methods included:

- Critical autoethnography to understand my own position within the research
- Critical analysis of existing literature and artefacts beyond those attached to formal university research and the broader academy
- Pūrakau as a method of storytelling and space holding for those participants involved in the research
- Thematic and autoethnographic analysis to understand what lesson can be learned from the Pūrakau as a collective

Smith (2012) explains Decolonising Methodologies as being "concerned not so much with the actual technique of selecting a method, but much more with the context in which research problems are conceptualized and designed, and with the implications of research for it's participants and their communities". This is echoed by Sonn et al (2013) who defines it as research that is concerned with the "social transformation of societies marked by inequality and various forms of social exclusion". Māori ideas and ways of thinking have never been present in Coastguard as an organisation, even when Māori people were present. Hence, examining the impact of this social exclusion is crucial to understanding the experience of our Māori volunteers.

Critical autoethnography seeks to describe and systematically analyse personal experiences to understand culture (Ellis et al, 2011). By its very nature it is expansive, as it seeks to include that which has not been included before and enables us to understand other people, cultures and ways of being through their personal stories and pūrakau (Richardson, 1994). For Coastguard this understanding of culture is twofold - it can provide an understanding of te ao Māori but it can also provide understanding of the culture of Coastguard itself, from the volunteer perspective.

Outlined in this chapter are the different methodologies that informed the research approach at various stages throughout the process.

Acknowledging the context: The methodology of me

A central idea to critical autoethnography as a research method is that the subjective experience of the researcher should be acknowledged and accommodated within the research (Ellis et al, 2011). The context of my own culture, histories and experiences cannot be ignored or hidden as a researcher. As an Irish person, the appropriate balance that needs to be held here is particularly tense. As referenced in the introductory chapter, my own ancestral line can be traced back in Ireland for at least eight generations, however the oldest settlement founds in Ireland indicate that there were people living on that land for over 12, 000 years. From about 8, 000 years ago Ireland existed as a grouping of Gaelic clans similar to the iwi and hapū structure in pre-colonial Aotearoa. The history of Ireland from this time is one of multiple invasion and integration patterns meaning it is impossible to allocate the position of an Irish First Nations group based on any ethnicity, biology, or racial construct (First Nations Ireland, n.d.). An ancestral legacy of cultural traditions, origin stories and history from Gaelic Ireland does exist and these have determined values and a worldview that is from the island of Ireland. This value system, as well as the shared experience of colonisation, have a degree of equivalence with many indigenous cultures around the world.

One of the most famous examples of these shared values and alliance in the struggle of colonisation is the long-held relationship between the Irish and the Choctaw Nation. In 1847, only 16 years after the devastation of being driven off their own ancestral lands, the Choctaw people sent $170 to support the people of Ireland during *An Gorta Mór* (The Great Hunger – Irish) (Farrell. M.J, 1992). During the period of 1845 to 1852 the potato crop failed to various extents resulting in mass starvation and disease throughout the country. An estimated 1 million people died, and an additional 1.5 million people left. (Ó Gráda, 1989). The population of Ireland had reached approximately 8.2 million in 1842. By 1852 the population had fallen to 6.6 million and continued to decrease because of outward migration until the 1960's. Many presidents and leaders of the Irish Republic have visited the Choctaw Nation to thank them for their ancestral generosity. In 1991 a delegation of Irish walked the trail of tears fundraising for famine relief in Somalia (Farrell, 1992) and in 2018 the *Taoiseach* (Prime Minister – Irish) of Ireland, Leo Varadkar, launched a scholarship programme for Choctaw students to study in Ireland (Lynch, 2018). In March 2020, a fundraiser for the Navajo and Hopi nations Covid 19 response raised over $500,000 USD from Ireland in the first 48 hours. This was offered

by Irish people as a thank you for the support of the Choctaw Nation in 1847. In response to this Gary Batton, Chief of the Choctaw Nation of Oklahoma stated that the tribe was "gratified — and perhaps not at all surprised — to learn of the assistance our special friends, the Irish, are giving to the Navajo and Hopi Nations. We have become kindred spirits with the Irish in the years since the Irish potato famine. We hope the Irish, Navajo and Hopi peoples develop lasting friendships, as we have" (O'Loughlin and Zaveri, 2020). This ancestral solidarity has continued for 200 years, over 4,000 miles, and highlights the similar world views between the Irish and many First Nations people.

Specifically focusing on shared values of te ao Māori and the Irish, Hancock (2020) outlines a respect for *'wahi tapu'* (sacred places) or 'thin places' (where the space between this world and the next world is thin) as one of the most common values shared between the two cultures. The most present experience of this for me is Māori attitudes to death and grieving. There are many similarities between a wake and a *tangi* (funeral rites). This view of death as a natural passing from the present world to the other world, as well as a funeral being a place to mourn and celebrate the life of the person who has passed, is very present in both cultures. For me, this is best articulated in line from the character Ārama in Becky Manwatu's (2019) award winning novel, Auā.

> "It was a tangi" I said.
>
> "What's tangi?"
>
> "It's a really really sad, really really happy funeral, I think" (p. 361).

These similar value systems and ancestral struggles allow me to appreciate and understand the Māori world more broadly than if I were not from my own cultural background.

Understanding the hyphen

The contradiction to the context I bring to this research is that from the initial colonisation of Aotearoa to today, Irish descendants have contributed enormously to the settler colonial structures we live within. I do not identify as Pākehā but in the setting of this research, I am a white migrant working for a Pākehā organisation and examining how we can tackle our own monoculturalism. Furthermore, as a white, Irish person, born in 1985

I have all the privilege associated with being Pākehā in our current society and have never faced the ongoing negative effects still existing for many indigenous communities around the world due to colonisation. Sonn et al (2013) highlight that any decolonising research must understand the position and systemic impacts colonisation still has in many "post-colonial" societies today. This position is also carried strongly through the work of Linda Tuhiwai-Smith (2012) and must be held centrally to any research looking to take a decolonial approach, whether or not the researcher is indigenous to that community. Ethnography looks at these positions as cultural insider and cultural stranger with the aim of assisting those from outside a culture to better understand the world view, practices and beliefs of a community they are working with (Ellis et al, 2018).

Stewart (2018) discusses the intercultural hyphen as the space that bridges the gap between two cultures or ethnic groups. At a broader level, Alison Jones (2018) describes it as the complex space at the self - other border. In the case of this research the complexity is changeable in every situation. In a global context, where the setting of the indigene – coloniser hyphen is being examined, I would position myself on the indigene side of the hyphen. In an Aotearoa context if we are examining the Māori- Non-Māori relationship, I am firmly on the non-Māori side of the hyphen however if we are specifically looking at Māori – Pākehā then my position is informed by experiences relating to both, but being of neither culture. My personal conclusion around this is that although I am not Pākehā, in this research context I represent te ao Pākehā. In a different research matter I may be positioned on the indigene side of the hyphen, but I will always be moving between both. There are significant benefits to being the hyphen however we must be acutely aware that, as the researcher in this case, I am neither the outsider or the insider and cannot allow myself to fall into the trap of taking up either position.

Moving beyond the cultural background, I also operate in the hyphen space with my relationship to Coastguard as a researcher. I am not a volunteer so do not have the same experience of the Coastguard volunteers profiled in this research, but as an employee of Coastguard I have a deep understanding of the challenges and celebrations experienced by the organisation. Specifically in my role as Community Engagement Manager, I work closely with our Māori volunteers regularly again positioning me as an insider outsider.

Research that involves an insider outsider perspective is often at risk of collapsing both sides of the hyphen into 'us' however this does not work (Jones, 2018). The ideology of

'us' as the same is in part the cause of a monocultural organisation so as a non-Māori, non-volunteer researcher, it is crucial that I am aware of the dangers of collapsing the hyphen into us. Instead, my position is to become the hyphen, holding the tension between both perspectives while also being wholly part of neither community – neither cultural insider nor cultural stranger.

Kaupapa Māori research……. for whom?

There is a debate within te ao Māori research as to whether research can be Kaupapa Māori if the researcher is not Māori. Smith (2012) describes Kaupapa Māori research as a way to structure concepts, beliefs, values, assumptions, and priorities in an effort to reclaim a uniquely Māori research space. Smith also examines a multitude of varying ideas on the position of non-Māori researchers and Kaupapa Māori research. These include ideas from Bishop who believes if non-Māori have a genuine desire to *tautoko* (support) Māori they can, and should be included. He also believes that, ultimately, in a research context, Māori empowerment involves the return of the control of that research to Māori. Pīhama (2001) believes the ultimate goal of Kaupapa Māori research must be the emancipation of Māori that cannot be achieved through a non-Māori researcher. Salmond (2005), through her experience working with Eruera and Amiria Stirling, believes it is the *wairua* (spirit) and *ngākau* (heart) of the researcher that is more important, and if non-Māori are genuine in their approach to the research centring Māori thinking, they can participate in Kaupapa Māori research. There are many intersections across these varying positions however a significant *whakaaro* (idea) that appears in many of these different kōrero is about Māori leading the research and the position of te ao Māori as the accepted setting for the research – " the intersection where research meets Māori, or Māori meets research, on equalizing terms" (Smith, 2012, p. 193).

While these ideas vary around who can participate in Kaupapa Māori research, a consistent thread between them is that there must be Māori on the research team. If Māori are not included, it cannot be Kaupapa Māori research. As the supervisor on this project, Dr. Helene Connor, is Te Atiawa and Ngāti Ruanui some may consider the research Kaupapa Māori. I, however, have settled on the position that, although the research in informed by Kaupapa Māori methodologies and commitments, it is not Kaupapa Māori research in and of itself. Beyond that I am not Māori, Coastguard is not an organisation

that has historically valued Māori thinking and ways of being. Because of this, Coastguard has never truly benefitted from the diversity of thinking that comes with fully embracing Māori culture. Although the aim of this research is to understand how Coastguard can change that and work better with Māori, it is likely that Coastguard will benefit from this research much sooner than we can deliver effectively for Māori at the same level we currently deliver for Pākehā. Although it is acknowledged that everyone must start their journey where they are, I believe it would be disingenuous to refer to the research as Kaupapa Māori. Instead, the research borrows from Kaupapa Māori research methods, centring te ao Māori and indigenous thinking to enable effective learnings through the research. Coastguard has never been examined through a lens that is not framed in western thinking, so to ensure we are shifting that view is important. Although it is not possible to fully shift the lens with which the organisation is examined, due to my involvement, I am committed to elevating indigenous thinking and ancestral ways of being for Māori as a commitment to using decolonial methodologies in the research and as an act of solidarity from my own ancient and living culture.

Ethics

As a social researcher, I believe there are two aspects to ensuring ethical research. The first is the ethics process that each student must go through within the University setting.

The application to the University of Auckland Human Participants Ethics Committee was submitted on April 30th, 2020. This was following a period of developing the application with my thesis supervisor, Dr Helene Connor, as well as guidance from the Faculty Māori ethics advisor, Associate Professor Tony Trinnick. The initial submission outlined my intended research plan and included the participant information sheet (appendix 2), the participant consent form (appendix 3), and a letter of approval from the Coastguard Chief Executive, Callum Gillespie (appendix 4).

There were several areas in the research that could prove concerning if not handled in an ethical manner.

- Ensuring as a non- Māori researcher, I had appropriate cultural understanding to engage with participants safely.

- Ensuring there was clear separation between working for Coastguard and researching the organisation
- Given that many Coastguard volunteers are known to me, ensuring there was no pressure or expectation on their part to be involved in the research.

These matters were declared and addressed in the initial ethics application. The ethics applicated received pre-screening endorsement on May 14th, 2020 with no amendments required. Conditional approval was received on June 4th, 2020 with a number of change requests regarding the existing connection to volunteers and ensuring it could be justified that no coercion could be perceived or applied. Following the submission of an amendment memo to the Human Participants Ethics Committee, a second letter of conditional approval was received. This required some smaller amends to the application, based on the updated memo. The final amendments were submitted on June 27th, 2020 and ethics approval was received on July 2nd, 2020, expiring on July 2nd, 2023.

The second aspect to ethical research is set by my own values, as well as the community I am researching with. Researching with a community holds a very different position to the more canonical ideas of a 'field of research' (Smith, 2012). Community coveys ideas of belonging, whanaungatanga and intimacy, as opposed to field which is positioned as something the researcher sits outside of, looking into, examining without a committed level of understanding to the internal workings of the research subjects.

Gubrium et al (2012) positions this as an ethics of care as opposed to an ethics of rights and with this at the forefront, we must ask ourselves some questions:

- Will the research deliver benefit for the communities I am working with? Who decides this?
- Is the mana of that community being upheld in this research? Who decides this?
- Are the participants words and whakāro being presented with their original intention? Who decides this?

The questions of "who decides this" is key and must be repeated at many junctures of the research. It is not sufficient for me, as non-Māori to decide if this research will benefit Māori. It is for those Māori volunteers involved in the research to decide if this research will be beneficial for them and their communities. This position to ensure researchers are

considering an ethical framework beyond that mandated by their institution has been called for by many indigenous researchers.

"For indigenous communities, Māori included this [university mandated ethics process only] is not good enough. We echo the call for researchers not to abrogate their responsibilities" (Furness et al, 2015, p. 9). This idea is also echoed by Richardson (1994) who believes that autoethnography as a research discipline implicitly positions us in a space where a higher level of ethical responsibility and consequence is required by the researcher.

Participants, kōrero and analysis

The decision to use qualitative research methods for this study was based on several factors. The main reason was a commitment to centre the experiences of Māori volunteers at Coastguard. Both Pūrākau and autoethnography can be used as decolonising research methods. Although a quantitative research method, such as a survey, would enable a good understanding of the current status of our volunteers' cultural background, it would not enable us to fully understand the experiences of those volunteers relative to the Coastguard environment.

Pūrākau is a Kaupapa Māori research method based on storytelling and in-depth kōrero. Pūrākau is the Māori word for myth and comes from the word Pū meaning root and Rākau meaning tree (Kim Penetito & Joseph Waru, Personal Communication, March 2021). In this way the method literally prioritised the story of the individual person, including their roots and everything that makes them who they are. Ware et al (2017) position pūrakau as a method that can provide explanations for our cultural foundations, practices and beliefs.

Using this method allowed the volunteers profiled in the research to be represented as their whole selves, taking their stories and experiences beyond that of their involvement with Coastguard. By telling each pūrakau as a stand-alone profile, it positions their stories as *taonga* (treasure) – taonga that are sacred and must be cared for in the right way for themselves and their *uri* (descendants). This method also ensures we see the full breadth and diversity of Māoridom. Māori are not a monolith with the same experiences and stories. An organisation looking to make changes like this can often position Māori as one homogenous group and it is very clear how inaccurate this is when reading and

analysing the profiles. Each profile is a taonga and the profiles will be collectively analysed via themes, narratives around experiences & perspectives, and identity.

Due to the nature of my role as Community Engagement Manager for Coastguard, many Coastguard volunteers are already known to me. Also Māori volunteer numbers are so low at Coastguard, many are the only Māori identifying person within their Coastguard unit. When looking for a range across community location, whakapapa, gender, age, Coastguard experience and life experience there was a need to be intentional around the participants who were invited. As a tauiwi employee, I felt it was important to have a relationship with at least some of the participants to ensure they felt safe coming into the research. Of the four people involved in the research, three were known to me through previous Coastguard *mahi* (work). I had kōrero with two tāne and two wāhine Māori from four different Coastguard units and four different iwi. The four participants also had very different experiences in terms of connections to their Māoritanga.

Peter Kara sits on the Coastguard New Zealand board and has been driving for better engagement with Māori for many years. Peter was the first person I interviewed for my research. Gillian Harper of Coastguard Houhora is a great advocate in the Far North community for Coastguard and I had previoulsy had many interactions with Gillian over several years. Craig Houkamau is a Coastguard Howick volunteer, as well as a Coastguard tutor and assessor. In 2017 Craig took part in a fundraising event with several other volunteers from the Auckland area that raised over $20, 000 for Coastguard Northern Region. Although I did not know Craig as well as Peter or Gillian, I had met him on a number of occassions. I approached Peter, Gillian, and Craig directly to participate in the research. Miromiro Kelly is a volunteer with Coastguard Raglan. I attended an event at that unit in late 2020. Although I did not meet Miromiro directly on that night, her wearing of moko kauae means her whakapapa is present. Following that event, I connected with the Coastguard Raglan unit president (Louis "Wally" Hawken) who connected me with Miromiro. This research would not have been possible without the involvement of these four individuals. Although there can be concerns in traditional research methods about conducting research with people the researcher may know, decolonising methods of research understand that existing whanaungatanga can enhance research, and is a functional requirement for successful Community and Kauapapa Māori research (Smith, 2012). That is not to say one should only research with those they already know, but that research

coming from within the community who hold that knowledge will deliver better outcomes for that community.

Each interview was carried out face to face and the audio was recorded so as the researcher, I could fully engage with the participant. The conversation locations varied with two in a meeting room at the Auckland Marine Rescue Centre, one in the participants home and one in a local restaurant. Each kōrero lasted between 60 to 90 minutes and while the prepared questions were there to guide the kōrero, each participant was encouraged to discuss anything that was relevant to the conversation for them.

Each kōrero was fully transcribed and provided by return to the participants within two weeks of the interview for review, amendments, and approval. Once these were agreed by the volunteers, I proceeded to write up the each kōrero. The aim in presenting this kōrero is to convey the experience of each volunteer, centring their words and whakāro with no analysis positioned within the kōrero themselves. They are rich with direct quotes from each participant and aim to convey their story with a focus on their own words. This method acknowledges the power of their lived experience and truth from their own subjective point of view (Gubrium, 2012; Ellis et al, 2011).

Although each kōrero is a valid experience in and of itself, the conversations as a collective provide some powerful learnings for us. Many indigenous cultures hold their beliefs, values and lessons in stories handed down through generations. Although not regarded as research in a Western sense until recently, this was the research of Māori ancestors, Irish ancestors, and many others. They used their experiences to tell stories to teach the next generations about ways of life. Critical autoethnography as a research method has developed within Social Sciences since the 1990's with students and researchers from marginalised communities asking what Social Science research would become if stories were examined instead of theories (Ellis et al, 2011). It seeks to question mainstream ideas of what research is and how it should be done, and is closely linked to decolonizing research methods (Chawla & Atay, 2018).

In examining the kōrero of the volunteers in the research, there were themes that could be easily identified across some or all the conversations. These themes enable us to see connections and concerns that are part of the culture of Coastguard as an organisation, rather than a standalone experience of one individual. It prevents us from creating a single-story issue and instead helps develop a view of the systemic challenges that are present. This allows us to identify steps that can be taken by Coastguard to improve the

experience for our current Māori volunteers, work better with iwi and hapū and become better Tangata Tiriti in our role as New Zealand's primary maritime search and rescue agency.

Limitations

As discussed earlier in this chapter, one of the key limitations of this research is my position as non-Māori and a Coastguard staff member when conducting the interviews. Although utilising a practice of reflection and self-awareness can help a researcher look at something objectively, it is not possible to fully understand the subjective experience of Coastguard Māori volunteers as I am neither a volunteer nor Māori. The research methods I have used recognises the lived experience as expertise and this also means accepting that without the lived experience, I cannot have the full breadth of expertise available to one of the participants of the research (Walker et al, 2014; Ellis et al, 2011).

Another limitation is the age range of the research partners. All participants were over 45 years of age. This is in line with the demographics of Coastguard volunteers as well as the broader demographics of formal volunteering statistics throughout New Zealand (NZSAR Council, 2019). Although we had a broad range of perspectives in terms of gender, Coastguard experience, iwi, and connection to Māoritanga, I do believe the research is lacking the experience of a younger Māori person. Global research shows that millennials had a significant shift in worldviews from the generations before them, particularly regarding the kind of world they want to build and the changes they want to make (The Millennial Perspective, ImpactAssessments.org, n.d.). Gen Z have broadly retained these new ways of seeing the world. Although this shift to focusing on a better world was not necessarily as large a shift for Māori of that same age, it would have been ideal to have included the experience of a younger Coastguard Māori volunteer and understand how their perspective may vary from their older counterparts.

Beyond the age range, these volunteers are already engaged with Coastguard while acknowledging it is a broadly Pākehā space. A sort of real world confirmation bias, the research does not give us exact information as to why a Māori person would not engage with the organisation. It does however assume that if we can become a more bicultural organisation for those Māori who are already part of Coastguard, we will likely improve our ability to engage beyond this group.

Chapter Four – Kōrero

In conversation with Four Māori Coastguard volunteers

Coastguard Volunteers at Te Papaiouru Marae, Ohinemutu, Rotorua for the gifting of an ingoa Māori, Tautiaki Moana, from Te Arawa, August 14th, 2021 (Image by Ben McNicoll)

Peter Kara - Ngāti Rongomaiwahine

Coastguard Nelson Volunteer, Coastguard Nelson president and Coastguard New Zealand board member

Ko Kura Hāupo te waka

Ko Rakau whakatangitangi te maunga

Ko Kupuawhara te awa

Ko Ngāi tu me ngāi tama te hapū

Ko Rongomaiwahine te iwi

Ko Mahanga te marae

Ko Peter Kara tōku ingoa

Peter's parents were Alexander Craven Kara and June Elizabeth Kara (nee Boyd). His whānau are Kara from Wairoa. His grandfather was Sam Hapuka Kara and his grandmother was Polly Kara (nee Lewis). Peter's sister is Brenda Kara. Peter has two children from him first marriage, Hannah Alexander Kara and Tyler Kara-Kingston. He has three step children with his wife Jo Kara (nee O'Neill) – Jamie Stewart, Bobby Stewart and Sarah Kara-Smith. Peter has nine mokopuna and the Kara whānau are spread around Aotearoa, Australia and the U.K.

Peter having a kōrero with some rangatahi at the launch of Coastguard Nelson Hohapata Sealord Rescue, March 13th 2021

Ko wai au

Peter Kara was born in Invercargill - the deep south of Aotearoa - but his bones come from the East Coast of the North Island. Pete is Ngāti Rongomaiwahine from Mahanga, just north of the Māhia Peninsula. Rongomaiwahine are very closely connected to Ngāti Kahungunu through whakapapa but are staunch in their whakapapa lines coming from Rongomaiwahine's daughters from her first husband, Tama Takutai, before she married Kahungunu. Peter's whakapapa Māori comes from him Father, Alexander Craven Kara. His mother, June Elizabeth Kara (nee Boyde), was Pākehā of English descent. His parents met and were living in Gisborne but moved to Invercargill before Peter was born. As an adult he can now appreciate how difficult it was for his parents in a mixed marriage that was not accepted within both Māori and Pākehā culture by a lot of people at the time.

Invercargill had very few Māori then and New Zealand in general was not very accepting of Māori culture. Peter's Dad was from the generation who were punished for speaking their reo and, because of this, he did not pass on the language to his children. It was only when Pete was much older, that he realised his Father could speak Māori.

> *"And then when Te Karere, the first episode of Te Karere came on, on TV I remember watching him and without realising that he was actually listening and understanding everything that was going on."*

At the same time, the house rules were definitely based on tikanga Māori. Peter did not realise this until he was much older and as a child he thought these were simply his Dads rules. For example, breaking tikanga by sitting on the table was a no go – *"I mean, I remember doing it once and it was the last time that we did it."*

Peter can now see how much tikanga was part of his childhood even though it was not learned on the marae. Kai was very important in their house and so was looking after your community. His Dad also acknowledged their affinity to *Tangaroa* (Māori god of the oceans and sea) when they were out on the boat. The first fish was always given back, and they never took any undersized catch because that would protect the future.

> *"That was all steeped in our tikanga around food gathering. So, I learned all that stuff by assimilation"*

The whānau moved to Christchurch after a few years and became part of a slightly larger Māori community. Peter's Dad was also doing the *hāngi* (traditional meal cooked in an

earth oven) for different events and fundraisers happening and this gave Peter an understanding of the importance of manaakitanga, although again he did not know that is what it was at the time. At high school, he had the first experience of being judged for his culture when he kept receiving C's and Ds from the History teacher. Peter's uncle looked at his history assignments and could see his grasp on the subject was very strong.

> *"I couldn't work out what the hell the problem was until I realised it. He just did not like Māori. And because... seeing Māori as being a lower-class citizen, cos that's certainly how we were treated."*

In the end, he placed second in School C History in the entire South Island. At 16 Peter got an opportunity to travel to the Himalayas for three months with a youth expedition group. He was the only Māori in the group and the community really rallied around the whānau to help him go. Peter's Dad always looked after the Hāngi to give back to the community, so he organised a few big Hāngi to fundraise for Peter's trip. During that time Peter was really exposed to the reciprocity of Manaakitanga. Alexander was a builder so always knew someone who knew someone who would help with whatever the hall needed doing so they could have the hall for free, someone always knew someone who could get the produce for cheap or free and by the time the fundraiser came around, everything for the hāngi was free. The trip was pivotal for Peter, meeting the local people in The Himalayas and seeing the similarities between their culture and Māori culture.

All these experiences were steeped in tikanga and Peter saw that on a trip to his Nanny's house in the Far North after his Grandfather had passed away. Peter could see that despite all his father has been through, it was ok to be Māori.

> *"And then just realising that, you know, despite everything else, all that stuff they had all been through, [it was still] very much, very much there. Nothing had, you know, there was nothing lost. And, em, you know so, so, and it was interesting to see him being at peace, being back on the marae and being back with all the cousins, nephews and everything else."*

Coming to Coastguard

Peter spent many years in the New Zealand military. During his service he was stationed all over the world working in disarmament in conflict zones, as well as some periods working for the UN. During his time in the army, Peter became an expert in emergency

management and disarmament, and always gravitated towards roles that focused on helping. As a Māori man, Peter also has a special connection to Tangaroa and so many of his military roles involved working around the sea.

> *"For Māori is that we love being on the sea. We love being in the water and we have a close association with, with Tangaroa. And I guess a bit of that came through cos I used to do a lot of water stuff with the army"*

Peter often spent time training down in Akaroa with the army. Although it was a defence role, in Akaroa, they would often take out the chainsaws and fill a unimog with firewood and deliver it to the local rest homes. Even though this was part of being in the army, Peter felt it was a very Māori way of doing things, *"looking after the elders and looking, you know, you know, looking after those that couldn't feed themselves that's very much what happens, you know, what used to happen on the marae and still does today."*

The combination of wanting to help people and his love for the water meant Coastguard was a natural fit for Peter to volunteer at when he left the military. Peter joined Coastguard Nelson 15 years ago and had been president of the unit since 2018.

Coastguard and te ao Māori

Early in his time as a Coastguard volunteer, Peter attended a Coastguard conference held in Taupō. Coastguard executive, staff, volunteers, and other conference delegates were welcomed by members of the local iwi however it was clear to Peter that no one at Coastguard new what to do in the process. Having been exposed to *pōwhiri* (ritual welcome ceremony on marae) protocol in the army, Peter and some others facilitated as best they were able to in the circumstances. Aside from this situation always being difficult for Māori, in the main Peter enjoyed the conference and thought it was great to be part of Coastguard. He also felt something was wrong though – a feeling of incompletion when there was also no formal protocol to close out the event. This was totally juxtaposed to Peter's experience in the army, who are their own iwi - Ngāti Tumatauenga - with marae at their bases around the world. This creates an environment where te ao Māori can be held safely and constructively, enabling everything to be carried out in the right way.

"And I think that's when we were talking about opening closing conferences and stuff. It's, it's not [just] manaakitanga you know. It's, it's actually acknowledgement of who we are, where we've come from and where, and where we're going."

Another disparity that Peter saw early in his time at Coastguard was the disconnection in the organisation around Health and Safety, with no element of cultural safety included. This piece of the journey is particularly important to Peter as Coastguard's journey to becoming culturally safe has become intertwined with his own journey of delivering effectively for his community. The most obvious example of this to Peter is the lack of knowledge within the organisation around a culturally appropriate way to deal with *tūpāpaku* (deceased person) on board rescue vessels.

"this health safety stuff... we make sure everyone's safe, but someone dies, we're bringing them back home, we chuck the body in, check off this and that and we go. So, there's a huge [disconnect], that's almost as bad as someone breaking their leg you know."

As president of the Nelson unit, Peter has worked to remedy this within their own team and have engaged a well-known local kaumātua and Anglican priest, Harvey Ruru to bless their rescue vessel after several adverse events and traumatic rescues. In these situations, Harvey will come down to the boat and do a short *karakia* (prayer, incantation). Usually this is followed by a chat and a cup of tea and Peter sees this process as crucial to ensuring crew are safe in themselves

"we've been involved in, like most other units around the country, they've been involved in suicides. They've been involved in, like, several drownings. And how do you break the ice? How do you get the crew to open up? How do you make them feel that it's okay, you know? And this is one, this is one way that we, we can do that. It's just why having a moment that's just about cleansing of, of the CRV [Coastguard Rescue Vessel] and putting people at rest and, and yeah letting that spirit travel on."

Peter recognises this as being one of the biggest things missing from Coastguard across the broader organisation as there is no guidance or structure to have tapu cleared to keep Māori volunteers safe. He also thinks it is important to have a more formalised closure process that is about keeping everyone safe.

Peter's whakāro is very much grounded in what is *tika* (correct) and *pono* (sincere), supporting all people in Coastguard, not only Māori. It is common for units to lose volunteers after a particularly traumatic event and Peter thinks that bringing a Māori approach into this may help all volunteers, irrespective of cultural background, to deal with the emotional and spiritual effects of these incidents.

The Future for Coastguard

Peter has experienced a few occasions in his life where bringing te ao Māori into a traditionally Pākehā space has resulted in a real shift in the wairua for all the people involved. As an example, he talks about one of the most moving experiences of his life during his time with the NZDF in Singapore. Two young soldiers unfortunately passed away in a motorbike accident and although the customs in Singapore were very different, they managed to bring the two boys back onto their base, their marae, and spend the night with them. As the boys left to be returned to their family, there was a mass haka performed by all the soldiers – Māori, Pākehā and tauiwi together. The ability of Māoridom to bring everyone together made a real impact for Pete. He witnessed this again when working in hospitals and for the Nelson Tasman District Health Board. In line with Māori values around family, the DHB has changed their process to allow family members stay with patients overnight. Peter again saw the impact this had, not just on Māori families, but on all the whānau who were able to stay in the hospital with their loved ones. These experiences have made Peter think about what Coastguard can gain from bringing te ao Māori into the organisation.

As an example, when talking about the Treaty, Peter sees that when the Treaty claims process started a lot of people thought it was just about giving back the land to Māori but now many people can see the value of having significant amounts of land that are being regenerated and will not be sold to foreign interests. Honouring Te Tiriti in action gives Coastguard an opportunity to be guardians of Coastguard for all future generations. Peter is very staunch in his view that Coastguard is of Aotearoa New Zealand and this should be acknowledged and celebrated as such.

> *You know, the Coastguard is tangata whenua. It is ours. It is our Coastguard, it's New Zealand's Coastguard. It's not anyone else's. So. It belongs here, you know, and looks after the people here. We're not aligned to the RNLI [Royal National Lifeboat Institute] model. We're not aligned to the, to the, to the Australian*

voluntary marine rescue. We're not aligned to their model. This is our model that we've created. So let's add to that.

Part of this celebration of who we are, acknowledging of where we are and honouring the Treaty is ensuring we have the basics of Māoridom covered – defining our *pou* (pillars), receiving a Māori name for Coastguard and having a *waiata* (song). Peter believes even with an alternate name in te reo Māori, our ability to show Māori communities we are working for them will be much higher.

"And if that means, And if that, if that is by a better brand, by adding to the brand. You know, things, maybe that will help, that'll be part of the change you know, saying this is ours."

Peter would also like to see some humour is Coastguard campaigns in the future. There is a particular humour that is common in both Māori and Pacific cultures and the water safety sector overall is still based on Pākehā speaking to Pākehā in a very Pākehā way in the advertising. Peter thinks changing how we are viewed publicly is also crucial to getting youth involved with the organisation. He uses the example of the viral 'Legend' drink driving campaign by Waka Kotahi, the New Zealand Transport Agency, a number of years ago.

"Right that is, that is just awesome……and we don't do that around that sort of messaging you know. We don't, we don't appeal to [everyone]. So we've got to change that. And so if we could change some of the messaging around the water safety, what if we said, if we start making ourselves more appealing to more than just the current, middle age, Pākehā then, by default, we start to change what happens in the community."

Beyond the brand and campaign side of things, Peter thinks we must build strong relationships with the right people in their communities. Using young people as an example, Peter thinks we can do a lot more to engage with rangatahi and bring them into Coastguard ensuring that the future of Coastguard is secure, as well as providing skills and training to these young people - not just young Māori but young Pacifica and Pākehā also.

So if you've got Māori and Pākehā working together then the influence and the connections that are made are there for life at that age, you know. And people fall back on, on their experiences right. So it's about providing some of those really positive experiences at the right age, you know, and being there when nobody else is there. When the education system fails them, when employment fails them. But if we're there, turn up Saturday morning, come to training for two to three hours, you'll have a fun time, we'll take out on the boat, you'll learn how to drive a boat, we'll take care of ya.

Gillian Harper - Ngāti Apa

Coastguard Houhora Volunteer

Ko Kurahaupō te waka

Ko Paraekaretū te maunga

Ko Turakina te awa

Ko Tini Waitara te marae

Ko Ngāti Apa te iwi

Ko Ngāti Tūpatāua te hapū

Ko James Tūrahui Tūkapua rāua ko Rae Isobel Fairbrass ōku tupuna

Ko Kia Tūkapua rāua ko Graeme Harper ōku mātua

Ko Gillian ahau

Gillian's mother is Kia Ward (previously Harper nee Tūkapua) and her Father is Graeme Harper. Her Father's parents were George Selwyn Harper and Lillian May Fitzgerald. Gillian's sister is Kerry Harper. Her maternal grandparents were James Turahui Tūkapua (Ngāti Apa) and Rae Isobel Fairbrass (Irish). James and Rae had four children including Kia – Raymond James Tūkapua, Aama Irene Bullivant (nee Tūkapua) and William Edgar Tūkapua. A fifth baby was a whāngai – adopted out to Gillian's Grandfather's sister, Frances Turahuia Kerei. Frances is a very special aunt to Gillian and helped her with her pepeha for this research.

Gillian waving from Coastguard Houhora Rescue Vessel - Kura Ariki Whatu Manawa, November 2020

Ko wai au

Gillian Harper is, like many New Zealanders, a mix of the multiple cultures who have arrived in Aotearoa since Kupe's first landing. Of Ngāti Apa descent, Gillian also has whakapapa to Ireland, England, Scotland, and Norway. Gillian's Māori whakapapa line comes from her maternal grandfather – James Tūrahui Tukapua, a Ngāti Apa man from Whanganui. He met an Irish woman, Rae Isobel Fairbrass, from Taranaki and they fell pregnant with Gillian's mother, Kia (Ward, previously Harper, nee Tūkapua) before they were married. Although not totally ostracised, the whānau certainly frowned upon that fact that James was involved with a non-Māori woman, and the *whakamā* (shame) of being conceived out of wedlock is still carried by Gillian's mother to this day. James and Rae went on to marry and have four more children. The strained relationship with his own whānau meant the children did not really connect to their Māori side that often and did not even realise their father spoke te reo Māori until Rae passed away. These struggles aside, there was clearly a lot of love between them.

> *"But they, they loved each other like they just doted on each other and they did everything together. One of those couples that were like made for each other."*

This idea of wanting to be together extended past their life in this world. Although very unusual in Māori culture (and Irish culture at the time) James and Rae decided they would take one final non-traditional road of being cremated on their individual passing. This has allowed them to continue to be together in death. The family is split between Napier and Whanganui, so their remains are with whānau in both places.

During the Covid-19 lockdown, Gillian spent a lot of time further understanding her global whakapapa using Ancestry.Com and was amazed to see her whānau go from five to over 400 using the online platform. Working for a Māori land incorporation in Te Kao has also enabled Gillian to grow her understanding of what is it to be Māori.

> *"It's only 18%, but it's 18% I am very proud of"*

Coming to Coastguard

Gillian's partner Robin was diagnosed with Acute Myeloid Leukaemia in February 2010. The treatment plan required the couple to move to Auckland for almost six months. Gillian and Robin returned North in July and, as she was not working, by September Gillian started looking for something to do in the community. A local policeman invited

Gillian and another member of the community to a Coastguard operational meeting in Kerikeri to learn more about how Coastguard operates. From Coastguard's side, there was recognition of a significant gap in service to the community north of Whangaroa on the East Coast and the Hokianga on the West Coast. Coastguard Houhora became an official Coastguard unit in 2012. During the time while the unit was forming, Gillian saw a great opportunity to learn new skills and experience something she had never done before.

"I decided it was an opportunity for me to learn about things I didn't know anything about, like boating and all that kind of stuff. So, I decided I would become a crew member. And that has taken. It took me about six years to get there because I did it the long-term way but it's just such a really cool opportunity as a, as a woman who's now 54, who's you know, as of yesterday at the helm of a boat doing a Coastguard job"

Coastguard is a family affair for Gillian with her partner Robin, his son Greg and Greg's partner, Kara, all involved in the unit. In the eight years since the unit formed, Gillian has held multiple roles on the committee, as well as training to become an operational crew member. Gillian has been secretary and treasurer but with a return to full time work, Gillian was able to pass those roles onto other volunteers. These days she is the key go to for fundraising and community events for the unit and if very proud of the unit.

"I've always been a willing hand to help out. So, yeah, and I love it up here. And it's a very well-respected organisation in our community. So, we're very lucky."

Coastguard and te ao Māori

When talking about being Māori at Coastguard, the first thing Gillian mentions is manaakitanga – to her it is the care, generosity, and respect for others. Manaakitanga is crucial to looking after people in te ao Māori and it is also crucial in Coastguard's work says Gillian. However, tikanga is not something that Coastguard at a national level seems to consider. When discussing enactments of tikanga and sovereignty by *Mana Whenua* (people who receive their mana from that land), Gillian sees that there is no guidance provided by the broader organisation to guide units. A particularly prescient example of this is rāhui. In many communities there are relationships with local hapū or at the very least volunteers may be aware of a *rāhui* (temporary ritual prohibition) through the general community. Even in Houhora, where the Māori population is significant, the unit

does not have formal ways behaving around rāhui. The unit trains every few weeks so if there was a rāhui, Gillian thinks they would discuss it at their training and circulate the information to their members. For her it is about respect and acknowledgement of a Māori way of doing things. There is a reason the local people would have a rāhui she says, *"so we would talk about it and make sure we all no not to go fishing there and what have you – especially not in your Coastguard shirt"*. Of course, when it come to a rescue or even a less severe incident, the unit may need to operate within the area of the rāhui, but Gillian knows that people are reasonable and that even if Coastguard was rescuing someone who had breached the rāhui, it is still our role to rescue that person. Aside from an incident where someone needed Coastguard assistance Gillian thinks there would be no reason to interfere with the rāhui unnecessarily.

"you really should steer clear of that area and just be respectful of that."

Cultural respect is a theme that runs through Gillian's kōrero. When discussing Coastguard and Te Tiriti o Waitangi, Gillian is not concerned about the content of the Treaty itself. By her own admission, she is not overly familiar with it and it is not something she considers in her everyday life. Her whakāro around this is that New Zealand has changed a lot since the treaty was signed and now New Zealanders are more multicultural in an individual sense. That is to say that, although she is Māori, she is also all the cultures that encompass her Pākehā whakapapa. Her partner Robin is, on the face of it, a stereotypical kiwi man of European descent but recently Ancestry.Com taught them Robin is both of Iranian and Iraqi descent also. Gillian believes the treaty of Waitangi was obviously necessary at the time but for her today it is about the respecting the culture and the values we all live by – care and respect, manaakitanga and mana.

An example of this that Gillian feels is disconnected from Coastguard is Māori attitudes to death. Gillian shares a tragic story of a woman who passed away in a boating accident at the end of 2019. The details are not outlined here out of respect for the woman's whānau, but Gillian expressed that what were norms for her around a deceased person, would not be the norm in a Pākehā view of death or within the Coastguard Houhora unit. Gillian made sure there was something to cover her, and that people were with her until they were able to remove her from the beach area. Although Gillian did not grow up strongly in her Māoritanga, her view of death and tūpāpaku is certainly informed by her whakapapa. Particularly living in Tai Tokerau, Gillian appreciates that people who pass away should not be left alone. Spending time on the marae with the person is about the

connection. As a Māori Coastguard volunteer for Gillian, it is an extension of manaakitanga.

> *"It's about the utmost respect, good, bad or ugly, whatever the hell you done, whether I know you or not. You know, that someone was there til the, til help arrived or to you know. I get a bit passionate about that stuff"*

Talking about barriers for Māori engaging with Coastguard is twofold – on one hand there is the volunteering aspect and on the other hand there is the public education and engagement piece. When looking at the latter, Gillian notes that all the tools available to volunteers for engaging with their community feature mainly imagery of people of European descent. She also acknowledges that intentionally using people from different cultures in the imagery can appear tokenism when the over representation at Coastguard is Pākehā and male, but the alternative is to make no change and that also does not work to represent communities effectively.

> *"There they go trying to put the, you know, the melting pot across. But really, that is what it takes"*

Gillian would like to see Coastguard focus on the multi-cultural nature of Aotearoa today and thinks language is a key tool for this. Ensuring we have collateral available that is relative for each community she thinks would help. So, in an area with a high Chinese population, we could have some of our basic safety information in mandarin and area of high Pacifica populations, the material is available in multiple pacific languages. Gillian uses the example of her own workplace to highlight how language can be a signifier that something is for you. The forestry incorporation Gillian works for has several private roads through their land. These need to be marked as private to ensure people are kept safe. When designing the signage, they ensured the reo Māori used was from the Te Aupouri dialect and written as such. Gillian thinks this is especially useful as it shows a respect to the people that live in the area and to their reo.

> *"our Māoritanga is actually being recognised as our own"*.

Gillian sees that turning up at an event with safety material only available in English is not actually helpful as somewhere like the Far North it indicates a significant disconnect from the community. At best is it a waste of time and in some cases is building barriers

between the organisation and the local community. It is *"white man pictures with white man language"*.

When looking at barriers for more Māori to volunteer with Coastguard, Gillian highlights the barriers that are relevant to every rural community and their emergency services – young people are leaving for work or university. Many of them do not return home or when they do, it is to raise a family. The time constraints on people to be involved in Coastguard is a huge problem for volunteers. The training requirement, even for people who are professional skippers, is years. In Gillian's own experience this has caused some problems between community members who want to join the unit but not being able to put the time in. Coastguard currently has no method to acknowledge prior learning and, in a few situations, has resulted is some people being actively anti-Coastguard in the Houhora community.

Coastguard as a broader organisation currently makes little space for general "life stuff", says Gillian. If you do not have stability at home, then the ability to give or the desire to give is much harder. The Te Aupouri peninsula is classified as a low socio-economic area and many Māori there are facing issues that we see in our national statistics reporting every day. If people are worried about their Nana's health, their Dad's job or looking after their siblings or cousins then the ability to volunteer on a schedule needed by Coastguard is much less likely.

Cultural barriers aside, Gillian is grateful that Coastguard is held in high regard in the broader community. Through her work with the iwi, Gillian has great relationships with many leaders in the area. One kaumatua, Heta Conrad, is always very supportive of the Coastguard lottery, makes sure the Māori community knows Coastguard needs the support and encourages everyone to get their tickets. The unit has also had some discussions with one of the iwi leaders of Ngāti Kuri, Abbey Brown. Brown is based in Te Hapua, almost an hour North of Houhora. The iwi and the community there are increasingly concerned about an incident that may need support of the local emergency services, given the distance. They have engaged with Coastguard Houhora volunteers to begin conversations about how the unit (as well as the local fire brigade) can support the iwi in being able to look after their people. These conversations are in the early stages but signify the mana that the unit does have in the community, especially with local hapū and iwi. Gillian also mentions that when the unit initially started there were a few Māori

living in Te Kao who joined the unit and would carpool down to training nights. Being a new unit, starting from scratch, it took the unit three years to get their first rescue vessel. It was difficult to keep commitment from many people over the time and many of those who had to travel more than a half hour to Houhora fell away. It does show a willingness to engage with Coastguard however and adds to the number of people in the broader Muriwhenua rohe who are advocates for the unit.

Something the unit is very proud of is their positioning of three life rings at the Mangonui Bluff. This is on the west coast of the peninsula and beyond the operating area of Coastguard Houhora, coming from the east coast. In 2013 an 80-year-old man drowned while fishing there. He was a local who fished there all his life and knew the area well. He knocked his fishing gear and climbed down to retrieve it. A wave knocked him and took him out. Although very sad for the community the incident saw a positive mutual relationship develop between the Coastguard unit and local Māori in the area. Gillian recognises the value that ancestral knowledge can bring in a situation like this. Mana whenua in the area knew the currents and means the tūpāpaku was found much easier. The unit positioned the three life rings there and locals check on them regularly and let the unit know if there are any issues. In particular, one local woman will no longer allow her husband to go fishing off the rocks without a lifejacket. Behaviour change like this is hugely significant in a community where the old ways of knowledge and doing things remain the same for generations. Engaging effectively and driving behaviour change does not happen overnight but good relationships and the respect of mana whenua is crucial to working together for the community.

The Future for Coastguard

Gillian thinks there are some great opportunities for Coastguard to work better with Māori in Te Hiku and the basis for these relationships are already there in the unit. When looking to the future Gillian says there are a few things Coastguard is going to need to change in order to thrive and meet the aspirations that volunteers have for their communities. The first one is very much a focus of our korero and is that Coastguard will need to become more representative of the communities it is working in and for. As New Zealand becomes more diverse and more people connect to their whakapapa, Coastguard reflecting only one cohort of society in New Zealand will further and further decrease our ability to be effective. The second issue of how difficult it is to become a volunteer

with Coastguard sits outside cultural concerns as such and is an issue across the board for our recruitment of volunteers (although cultural considerations may heighten this problem even further). Working on these problems are core to a successful Coastguard both in Houhora and for many communities around the motu.

> *"So manaakitanga being, you know, care and generosity of others should be everywhere. It should be from the top as such, or from the left to the right. I don't believe from the top to the bottom, from the left to the right, or however that might look. The whole culture around the way people are treated, I think in Coastguard, most of the time, it's really good but there are opportunities where things could be done better"*

Craig Houkamau – Ngāti Porou

Coastguard Howick Volunteer and Coastguard tutor

Ko Hikurangi te maunga

Ko Ngāti Porou te iwi

Ko Houkamau te whānau

Ko Craig Houkamau t1oku ingoa

Craig's father is Wi Houkamau and his mother is Beverly Houkamau (nee Langley). He has one sister, Erin. Wi's parents were Rangiuaia and Amohaere Houkamau (nee McCluthie). Craig is married to Diana and they have two daughters, Peita and Alana Houkamau.

Craig training Ngāti Whātua Ōrākei whānau on their new waka ama support vessel, June 2021

Ko wai au

Craig Houkamau is of Ngāti Porou and Pākehā descent. Ngāti Porou are mana whenua to the East Coast area of the North Island. Craig was born in Auckland but very shortly after his birth his family moved to Christchurch. His Māori whakapapa comes through his father, Wi Houkamau, who was from the East Coast and grew up very connected to his Māoridom. Wi was one of eight brothers and his father was one of twelve brothers so the Houkamau name is a very common name in the area.

"I say it's like the Smiths of the East Coast"

As with many young Māori of the time, as soon as Craig's father could move to the city, he did. During Craig's younger years in Christchurch his father worked as a prison guard and was relatively disconnected from his Māoritanga. When Craig was eight or nine his father left the prison service and became a life insurance salesman. In this job, Wi spent a lot of time travelling back to Gisborne and the coast. It was a good area for his job with the number of contacts he had there and Craig often travelled with him. This was Craig's first real exposure to the Māori world and although he was young, he remembers really enjoying it. Sadly, when Craig was just 11, his father passed away suddenly at 40 years of age and took with him Craig's main connection to the Māori world. Craig's mother, Beverly, was a Pākehā New Zealander from Christchurch so there was no Māori connection on that side of his family.

"So for me, from that point onwards, I sort of, pretty much even though I was brown, I identified as a Pākeha because there was no cultural influence at all for me being down in Christchurch"

Craig was one of only three Māori boys in his school. Of course, he knew he was Māori but had little connection to the culture. As an adult Craig joined the military. This was in the 1990's when the New Zealand Army was on their own journey with te ao Māori. During his time in the army Craig became more exposed to Māori culture and language. The army was trying to culturally empower people and Craig got involved in some of those activities. Craig also took up te reo Māori lessons but found it difficult to continue them and balance that with work and other life commitments. Craig is married to Diana and they have two daughters – Peita and Alana. He comments that even though Diana is Pākehā she grew up in Whangārei so often knows more about the Māori world than he does. In saying that Craig is proud to identify as a New Zealand Māori man.

"I very much identify myself as New Zealand Māori. I don't have strong cultural background, not because I don't want to have, just never been exposed."

Coming to Coastguard

Craig had always enjoyed boating and being on the water. He also has always naturally been a helper. His role in the military was as a munition's expert, colloquially known as bomb disposal – essentially a helping role. Although he initially joined the army for the lifestyle, as opportunities presented themselves, this is what Craig felt drawn to. After he left the army the army, Craig saw an ad looking for Coastguard volunteers in the local Howick newspaper. Through his work life Craig was acquainted with Colin Small, a volunteer with Coastguard Howick. He called Colin to find out more and Colin encouraged him to come down to their meeting that week. Craig discussed it with his wife who thought it was a great idea, although Craig jokes, she may not think it was such a great idea if she could have foreseen his level of commitment 15 years on.

"she said, ya go on, get out of the bloody house. You're under my feet, go and, go and do something……. she's probably regretted it ever since"

Craig headed down to the shed that Tuesday night and the following Saturday went out with the crew on their Rescue Vessel - *"I was just hooked".* Although Craig had spent some time on the water, he did not know much about jet boats. After a few hours, the crew encouraged him to take the helm and he has not looked back since. Three years later Mike Lawrence, the Coastguard Northern Region CEO at the time, put a call out to volunteers for boating education tutors. By this point Craig was very comfortable with his skills and thought it would be a fantastic opportunity to share his knowledge and help people how to stay safe on the water.

Craig has been committed to Coastguard both as a volunteer in his community and as an educator for almost sixteen years. He believes there are many things that keep him involved. Having come from a military background, the structured nature of Coastguard volunteering suited him at the beginning. The camaraderie of spending time on the water with other volunteers and helping people in need are things he is grateful for, but the thing Craig is most passionate about is teaching and sharing his knowledge.

"actually passing on my knowledge and experience and helping new volunteers, I love doing that as well. So it's all that helping thing I really love about Coastguard."

Coastguard and te ao Māori

Although Craig did not grow up connected to his Māoritanga he still sees that Coastguard is a very Pākehā focused organisation in its way of doing things.

"I think the organisation, for want of a better term tries hard. I think they try to be culturally inclusive"

Craig sees that Coastguard is trying to be better and knows the organisation recognises it is important to do the right thing. He is heartened when he attends conference or other Coastguard events where there has been engagement with local iwi to welcome people but also sees that these are exceptions, usually for special occasions, to how Coastguard operates day to day. Craig has also noticed that the organisation has also started using some words in te reo Māori in emails and online, although it is still so low key it could be easily missed if a person wasn't properly looking at it. He thinks there is an opportunity to increase that overall at Coastguard because, although some people may think it is a good thing as you are not pushing the culture on people, it also makes him wonder why the organisation would not put more effort into it being even more visible if they think it is important. There is clearly an awareness of a need to try as during times like Māori Language Week it is always there, but it is certainly not ingrained enough yet.

"And that comes from someone that's not deeply cultural. It's just something that I have noticed. We are very Pākehā orientated, trying to do the right thing, but we've got a ways to go."

When discussing The Treaty of Waitangi, Craig realises his views are also informed by not growing up connected to his Māori side. In the main, he believes it is time to draw a 'line in the sand' and that today's government should not have to pay for something that happened at a time in the past. He appreciates if he had been brought up in an environment where he was more connected to those grievances, he may have different views and respects that the context would impact things but for him personally, he believes we need to *"live for today"*. In relation to Coastguard and its responsibilities to honour the treaty, Craig feels it is our actions that are important rather than what is written

in a mission statement or a constitution. Of course, there is value in understanding it played a key role in the formation of New Zealand today and how we have gotten here but beyond that he sees no need to physically acknowledge it.

> *"a strange thing that have to physically acknowledge it. when if you had a look at the organisation you, you can see there's acknowledgments through it, all the way through it which is almost forcing the issue, which seems false."*

He also understands that there is external pressure around funding that drives organisations to need it outlined in their documentation and has no issue with that – *"the end justifies the means"*, he says. But the actions of how you respect culture is visible to people so it does not seem necessary to him.

Rāhui is an example of this. Craig does not believe Coastguard needs to provide a formal response or policy as such around cultural concerns like rāhui but there should be a base understanding and respect for culture by all volunteers. Beyond a general respect, the appropriate action relative to tikanga is situational and essentially should be community led, rather than led from the head office of Coastguard itself.

There are also lots of things, both positive and negative, that are part of broader New Zealand society, rather than Coastguard specific. When discussing a Coastguard staff member who was did not know what a kaumātua was, Craig describes this as sad.

> *"I mean, that's just standard education stuff. That sort of side of things, you know, just very basic low level, that you should be learning some of the basic understandings in primary school, but it's, yeah, it's, it's sad when you hear, when you hear that sort of statement that someone doesn't even know what a kaumatua is in New Zealand society".*

Similarly, Coastguard can and is benefitting from the position of te ao Māori in the broader culture of New Zealand these days. For example, people being more comfortable with the use of the language these days makes it easier for Coastguard to move forward in this space.

> *"from what I see, it's at a comfortable level given the multiculturalism of society at the moment"*

We also must consider the multi-cultural nature of New Zealand because too much focus on one culture at the expense of others would not be right either, so we must get the

balance. Craig believes the current pace of progress in this area is the right one. It would be great if that progress had started ten years earlier, but the organisation is where it is, and the pace of movement is appropriate to not isolate anyone.

The Future for Coastguard

Looking at the future of Coastguard, Craig recognises that if the challenges we face around working better with non-Pākehā were easy to solve for us, we would have done it already. He thinks a big problem is needing someone who has mana in a particular community but is also passionate about water safety – and that must go beyond the colour of someone's skin. Because Craig himself admits that sometimes if he is talking to Māori or Pacific lads about safety on the water, he is not getting through.

> *"You really need someone who can convey that if they keep going down this path it is not safe".*

So, for Māori that person with mana could be Buck Shelford or for a Pacific community it could be a church leader. Craig however has seen it in the Pacific churches where he has delivered safe boating education. The church leader is very supportive of any initiatives and they have the mana in their community, but they cannot fully convey the danger out on the water because they probably have not experienced it first-hand. Craig does not know what the solution to that is, but he knows it is a key part of the problem that we must change.

> *"You know, you judge each individual and you try to get the same information, but you may have to use different techniques. And that's where I think we will struggle and continue to struggle as, that everyone knows it's not an easy way and everyone knows there isn't an easy solution."*

Craig's hope for the future is that Coastguard will continue the journey of embracing other cultures but also thinks we must be careful to ensure we are consistently monitoring ourselves and the progress. We need to understand that something might move along nicely and then no longer be effective if we do not continually put effort into it.

> *"You've got to continually monitor, to check that you are doing better than Okay, that it's going at the right pace and if it isn't, then you've got to be adaptable, and you've got to change"*

57

Miromiro Kelly – Ngāti Mahanga

Coastguard Raglan Volunteer

Karioi te maunga

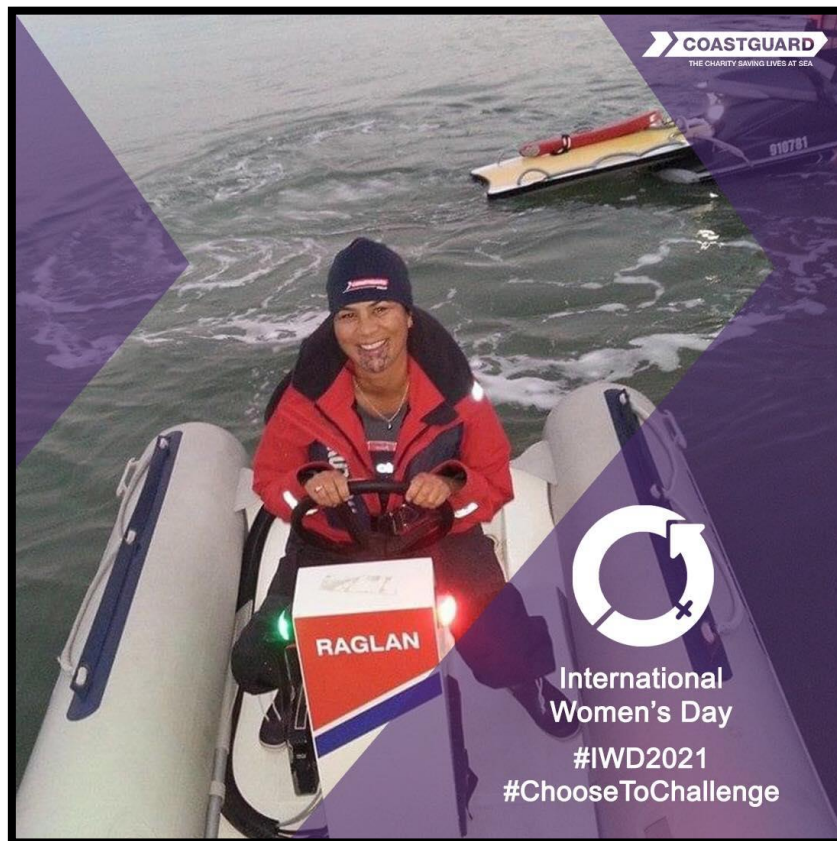Whaingaroa te Moana

Opotoru te awa

Tainui te waka

Aramiro te marae

Ngāti Māhanga te iwi

Ngāti Whare te hapū

Ko Miromiro tōku ingoa

Miromiro pictured at the helm of a Coastguard Raglan shallow water vessel in a Coastguard campaign for International Womens Day, March 2021

Ko wai au

Miromiro is Ngāti Māhanga on her mother's side. Her people are of Kāwhia, Whaingaroa and Aotea on the West Coast. Ngāti Māhanga came to the coast through conquest – *"the initial battle was out in Te Uku and we were that side. So came all the way to here to Opetoru through conquest."* – so Miromiro is from a line of people who have been at the coast for a very long time.

Through her Dad, her whakapapa is Waikato Tainui and Ngāi Tawake ki te Tuawhenua from Waimate North in Tai Tokerai (Ngāpuhi). Miromiro grew up in Hamilton but her grandparents lived on whānau land in Raglan so the family spent every weekend and holiday out there on their whenua.

> *"We're lucky to have a space that we can do that as a wider whanau"*

This gave Miromiro a strong sense of connection to the coast growing up and today she is very staunch in her people's status as *mana moana* (people who receive their mana from that area of water) for the three harbours on the west coast of the Waikato – Raglan, Aotea and Kāwhia. As an adult Miromiro returned to live on the shores of Whaingaroa and raised her tamariki there. The kids went to kohanga and kura and Miromiro ended up also teaching at the kura.

Miromiro is passionate about Ngāti Māhanga having mana whenua status and mana moana status as the coastal people of this rohe. She has been involved with the Ngāti Māhanga claim to the Waitangi Tribunal and is active is ensuring much of their lost knowledge is being reclaimed for future generations.

Coming to Coastguard

Miromiro is from Coastal people – the waters of Whaingaroa, Kāwhia and Aotea are hers. Growing up they family did all the usual activities around the water, and through ger active reclaiming of their knowledge, Miromiro knows the behaviour of that moana well.

> *"We all grew up by the water. We dive, we fish, we paddle. We surf."*

As an adult, Miromiro has remained dedicated to her paddling and is very active in Waka Ama. Although they were already spending two nights a week, plus weekend events, in the waka, Miromiro and another friend were keen to get involved in Coastguard. They

had talked about it a lot but had never taken the next step. The one day, her friend decided that was enough talking and they would join.

"Bugger me, she said, I'm going to Coastguard and that pushed me".

Miromiro thinks it was easier to get involved because there was two of them, so they had a buddy. That was in 2012 and Miromiro stayed involved until she headed to Western Australia for work in 2014. In Australia, Miromiro wanted to stay involved in being on the water and with search and rescue. She joined the Whitfords Volunteer Sea Rescue (as well as Waka Ama WA) and spent five years volunteering with them before returning to Aotearoa in 2019. Miromiro knew when she came back, she wanted to get back involved with the Coastguard unit at Raglan but unfortunately, she had a back injury that kept her off the water until she recovered in 2020. Miromiro really enjoys being part of the Coastguard team at Raglan and there is almost a relief to the volunteering that is not around the survival or enhancement of Māori culture.

"This is kind of, what can I say. It's a luxury volunteering, you know? Yeah so, you've got the marae, you've got the iwi stuff, and you just kind of like that the stuff, there's the sense of obligation……. And then, I mean, Coastguard and things like that are just like, oh my goodness."

Coastguard and te ao Māori

Prior to our kōrero Miromiro had never given much conscious thought to the cultural environment of Coastguard beyond that it is a Pākehā space - in our conversation she conveys this more as a fact of being as opposed to any specific experience she has had – it simply is.

"it's just that fatalistic thing that you have as Māori, going into an organisation that is Pākehā led, and you just accept the leadership because you want to be there. So, I don't think that's not because they wouldn't be open to it. It's just because they don't have the life experience"

The team at Coastguard Raglan are a very close-knit group of volunteers who have a shared commitment to what they do. As Māori, Miromiro tries to go into a space and find the common place, the common ground and the common ground for Coastguard Raglan volunteers is their love of the moana.

> *"Its one of those areas where they are a good bunch of guys, they all care about people and they love the ocean."*

When discussing aspects of tikanga Māori such as *"bums on tables"*, Miromiro knows if it was a Māori space, things would be different, but she struggles with it in the Coastguard context as she feels she has come into *"their space"*. Although there are other volunteers in the unit who whakapapa Māori, it is not a conscious part how the unit operates. Perhaps if the unit leadership were more culturally inclined this would be different as these are volunteers who have been committed to the unit for a long time and are held in high esteem. The context of the situation makes Miromiro not want to cause any disruption to the balance in the unit.

> *"in that context it's not like we're gonna, you know, [karakia] because their processes are so different you know being a Pākehā space you know, for me it's like well this is your space I'm not gonna come in and rain on your parade"*

The context of Coastguard makes it irrelevant. Of course, to Miromiro her Māoritanga is very relevant – she is the only Coastguard volunteer in the country to wear moko kauae (based on our current knowledge) so her Māoritanga is visible and present in all the spaces she interacts with, but within the Coastguard context it becomes irrelevant as such. For example, maybe the crew should *"karakia to Tangaroa before they hit the wild ocean"* but there is not a feeling that it is needed. It is always in Miromiro's head though, but she views this as her journey and her expression.

She knows that some of the volunteers in the unit have some understanding of the Treaty and te ao Māori through their work so Miromiro wonders if it a collective issue of not knowing how to activate it in their space. We discuss that this is not uncommon in Pākehā spaces and that the idea of Pākehā paralysis is central to this research. One of her volunteer mates, Katie, works for the Department of Conservation and they have had some conversations about how to better engage Māori and understanding the context. It is the understanding that the Treaty gives us a relationship – it is the common ground of how we are here together, but also the understanding that the implications on Māori life because of breaches of the treaty is a different experience.

Miromiro compares this to a current big presence in their unit. Many of the Coastguard Raglan crew are professional oceanographers so the knowledge of the moana is exceptionally high in the unit (beyond the average knowledge required and gained by

being a Coastguard volunteer). Miromiro sees that this can be off putting to some who feel intimidated by that, although there is no bad intention to it. In a similar way, not being able to collectively do things that uphold tikanga and ensure Māori are culturally safe closes off some of the community.

Talking about the same comparison, Miromiro acknowledges the enormous benefits of having a number of oceanographers in the unit and highlights how much more effective it can make them in a search situation for example. Their dedication to the water and the unit also makes it easier for volunteers who might not have the same amount of time to give. This is another facet of the common ground Miromiro mentioned earlier. Miromiro sees many of these volunteers as "*water people*". Her knowledge and relationship to the water is different to theirs but she is *tangata moana* (a person of the sea) too.

Miromiro thinks that ideas about barriers for engaging with Māori are often oversimplified but that the full context needs to be looked at – there could be cultural disconnection, experience and perceived lack of experience or confidence to get involved as well as many other factors. It is likely a mix of all these things.

As an example, as wahine Māori, Miromiro found it much easier to go along to her first Coastguard training night with a buddy who was also wahine Māori. Then when she moved to Australia, she had already built up enough of the technical knowledge that she had the confidence to join the Whitfords Sea Rescue there. The confidence of being in a similar space and having some knowledge meant Miromiro was happy to head along on her own, knowing she could be *"bolshie"* if needed. The volunteer crew there were *"very white and very male"* – a lot of them from the Navy. Miromiro knows they toned themselves down when she joined and made her feel very welcome. This to Miromiro was another example of finding the common ground or purpose to being there. Of course, when returning to Aotearoa and once she was recovered from injury, Miromiro happily headed along to Coastguard Raglan again, knowing that the team would be delighted to have her back.

> *"When you're coming in, you just, you know we are all from different spaces you just want to find your place together."*

When discussing how the sector talks about Māori over-representation in on the water incidents, Miromiro's response is that she has no connection to it. Her immediate whakāro is to ask who are those people, because it is not her experience being a coastal

Māori. When she sees or hears conversations about over-representation, she knows that in the Raglan context specifically, these are Māori who are not from here. Sometimes they come out from Hamilton or are from somewhere else. Often, they do not know the water well enough so take too many risks and make bad decisions. Miromiro feels no connection to this kōrero because her people are not part of that group.

> *"This is my life experience this is what I know, and everyone I know, knows this space, can swim, knows how to, you know we teach our kids to worry……. You know like jump of the bridge [here], don't swim from the other side."*

The Future for Coastguard

One of the biggest changes Miromiro can see is the change in Aotearoa itself and a shift in the attitudes to te ao Māori. There is still very present racism in our society but Miromiro uses the recent examples of Spark and Vodafone (New Zealand Telco's) pushing back on customers who are disparaging about their use of te reo Māori. This is a big change from the attitude of Telecom (Spark predecessor) and other major corporations back in the day.

> *"So much fighting has gone into it, you know, they are still saying you are responsible for you, yourself and your [whānau] you know and it's kind like well…… so this time and space we going in now is exciting because others are helping to champion the cause so it makes it not so burdensome."*

This change is heavily driven by education and increased cultural understanding can only enhance Coastguard as an organisation. For example, when discussing the Treaty relative to Coastguard, Miromiro thinks we can only benefit by incorporating Te Tiriti into the work we do.

> *"by taking it on board, by acknowledging it, we change culture, we change thinking, we change relationships through education.*

In terms of implementing this relationship into the organisation, Miromiro says it is about looking at what values are already there and using Māori values to expand that and bring them to the forefront. Values like Manaakitanga, that are already so present at Coastguard in the sense of taking care of people, can only add to Coastguard. The oceans of this country have typically been a Māori space and acknowledging the relationship with Tangaroa and *Tāwhirimatea* (Māori god of the wind) as the *atua* (ancestral god) of what

we do is also something that can enhance our understanding of our environment, as well as signalling to te ao Māori that we understand that perspective. Miromiro uses one of her own experiences as an example of this.

> *"You've got Tāwhirimātea, there's a whole lot going on, you know. I always remember this race when I was steering and I 'd been steering in the lead up and the current was high and we were just gunning on the current and then when the race actually came, the wind was really strong but I still tried to go with the current, but no the wind trumps the current, you know. Absolutely, so everybody else went along the shore and I took my crew out here and I just thought… Yeah, you learn it. It only takes one go."*

To Miromiro this can be similar to the way te ao Pākehā relates to death – there is a tendency to not acknowledge it and not allow the appropriate space to process it as something important and sacred. There seems to be an attitude in the Pākehā world that when something happens today, we just move on tomorrow. This is echoed in the acknowledgement of how the New Zealand we live in today came into being and it is almost seen as easier to not have a space for it to be discussed. Miromiro feels it is not a lot to ask for expecting Pākehā to have some cultural finesse – particularly in terms of pronunciation, but also just in general to things that create safe cultural spaces for Māori.

> *"You don't have to lead the pōwhiri, and you don't have to do the karakia, but how about have some general knowledge around you know, what's important to Māori, you know something, no bums on the table."*

Educating ourselves about cultural safety, the foundations of Aotearoa and Māori values will enhance who we are and does not take anything away in Miromiro's view.

> *"I really like that conversation, becoming relevant. I thought that was really well put. You know, it removes a lot of cultural tension by saying just be relevant."*

Chapter Five – Whai Whakāro

Thematic Analysis of Coastguard Volunteer Kōrero

As evidenced through the Coastguard volunteer's kōrero, although their experiences in life are varied, their understanding of Coastguard as a Pākehā space is evident across the board. As Māori operating in that Pākehā space, there were several themes, or variations on a theme, that can be identified across these kōrero. The analysis of these themes is not a result of any one individual conversation, but an effort to unravel the pieces of each one to better help understand the collective experience and ideas of Māori volunteers at Coastguard. This analysis can then be used to develop an understanding of the steps Coastguard can take, as a Pākehā organisation, to developing a bicultural foundation for the future.

Looking after people – Manaakitanga

He tangata takahi manuhiri, he marae puehu

A person who mistreats his guest has a dusty Marae

Manaakitanga and taking care of people was the most common theme across all four kōrero, and is something each of the volunteers embodied irrespective of their closeness to their Māoritanga. Manaakitanga is often translated into hospitality, however, as with many Māori concepts, it is more nuanced than any direct translation. Larsen and Johnson (2017) break down the kupu Manaakitanga to give a better representation of its true meaning – mana, the spiritual force within everything; aki, meaning to encourage; and tanga, a suffix in te reo Māori to indicate a process. Aroha and manaakitanga are closely connected. Pre-colonial ideas of aroha were underpinned by manaakitanga showing up as the nurturing of relationship ensuring the upholding of mana (Wilson et al, 2019).

Each of the partners in this research highlighted that manaakitanga or taking care of others was a key value of Coastguard as an organisation. Each of these individuals enact their own manaakitanga in a different way but it is   a very present factor for each of them. For both Peter and Craig, their time in the military really solidified a sense of service and both described their roles in the defence forces as 'helping roles'. This desire

to continue helping their community was a factor for both joining Coastguard. Gillian strongly feels that manaakitanga is at the core of what the Houhora crew do as a Coastguard unit – even if it is not named as such. Gillian is a founding member of Coastguard Houhora, though she had no prior experience of boating. She was looking for a way to give back to her community and serve visitors to their *rohe* (territory) and moana. For Miromiro, volunteering for Coastguard is way to look after and help in the Whaingaroa community without the added burden of contributing to the cultural survival of te ao Māori. There is certainly an element of obligation in manaakitanga but understandably, it is a different feeling of obligation within a non Kaupapa Māori environment. Māori ontology positions the responsibility of manaakitanga on those who have mana whenua status (Johnson & Larsen, 2017). For example, at Waitangi each year Ngāti Kawa and Ngāti Rahiri host the country, our politicians and often our issues at Te Tii Marae. This shows both the responsibility of these hapū as kaitiaki but also their rights as mana whenua. If we examine this in a Coastguard context, our volunteers have a responsibility to look after their communities and by doing so, they are also kaitiaki of Coastguard in and of itself. The concept of kaitiaki is seen in many indigenous cultures and is strongly linked to ensuring a flourishing *taiao* (environment) for future generations.

Each of our volunteers are also performing the roles of kaitiaki in different ways as part of Coastguard's future. Miromiro and Peter both sit on Coastguard's recently formed Māori and Pacific advisory group, Te Pūhara Mana Iwi. Peter also sits on the Coastguard New Zealand board (and has done since 2015). Gillian has had many roles within her unit and is now committed to being the main fundraiser and community connector for their unit. Craig has a very active role in training both new Coastguard volunteers and members of the public through his role as a Coastguard tutor and assessor. All this manaaki is given over and above their roles as a wet crew volunteers and really looks to position Coastguard well for the future.

Host of The Spinoff's Kaupapa on the Couch, Leonie Hayden (2018) summarised it well explaining manaakitanga as "enhancing the mana of your whānau, hapū, iwi and the mana of your guests". What Peter, Miromiro, Craig and Gillian show is that their commitment, and the commitment of all Coastguard volunteers, to taking care of people – both their community and *manuhiri* (visitors) to their area – upholds the mana of themselves, their Coastguard unit, and the broader organisation.

Staying Safe – Mauri Ora

He puna wai, he puna kai, he puna reo, he puna ora, ita-a-ita

A water spring, a bountiful spring, a language spring, a life spring – hold fast

Indigenous concepts of safety are generally much more holistic than western concepts of the same. For example, the Te Whare Tapa Whā model of Māori Health (Durie, 1985) is based on the four core pillars of Māori Health and wellbeing. Developed by Durie in 1984, the pillars of the house are as follows:

- Taha Tinana – Physical wellbeing
- Taha Wairua – Spiritual wellbeing
- Taha Whānau – Social and Family wellbeing
- Taha Hinengaro – Emotional wellbeing

Although in a western sense this is viewed as a holistic model, for Māori it is simply a Māori model. Today we see Te Whare Tapa Whā utilised throughout the health services in Aotearoa and its impact has moved far beyond the Māori health space alone.

Coastguard recently expanded our Health and Safety policies to also consider general wellbeing, however the understanding of a need for cultural safety is not included in this as yet. In contrast to the organisational settings around safety, three of the four research partners spoke about experiences or observations that point to the lack of cultural safety, even as a concept, within Coastguard. The concept of Cultural Safety came out of a national Māori nursing hui, Hui Waimanawa, in 1988 (Wepa, 2015). Following the publication of Kawa Whakaruruhau: Cultural Safety in Nursing education in 1990 the term was accepted by the Nursing Council of New Zealand and over time has been adopted throughout Health and Community services in Aotearoa, as well as Canada and Australia. In the context of indigenous cultures existing with Western cultural domination, this can be explained as an understanding of the impact of the dominant culture in relation to the expression of the indigenous culture in any given context.

In the Coastguard context there are several examples that highlight this. One of the first things Peter discussed in his kōrero was his experience at a Coastguard conference in Taupō where the local hapū had been asked to welcome delegates and volunteers to the

conference. It is clear from Peter's experience that there was no one involved in the conference planning who understood te ao Māori and therefore no realisation that not being able to uphold Tikanga Māori and the mana of Coastguard would weigh heavily on the few Māori volunteers at the event. In Gillian's kōrero she discussed her feelings about spending time with a deceased person and taking care of them after they had passed on. Part of this is driven by a desire to make sure the persons family know they were looked after (irrespective of their cultural background) but it is also something Gillian recognises as deep within her to acknowledge the passing of another person. She talks openly that even her partner, Robin, who is also a Coastguard volunteer, would not feel the need to do that. Miromiro echoes this in her kōrero about Pākehā attitudes to death. Her perspective is that there seems to be a feeling of moving on very quickly when Pākehā are faced with death and very little space given to acknowledging and processing that which is sacred.

At Coastguard Nelson, Peter and the crew have started bringing in a local kaumatua to bless their rescue vessel and remove the tapu following the transportation of a tūpāpaku. As a board member, Peter has observed the departure of volunteers in units around the country following particularly traumatic body recovery events such as suicide. He sees this as a way for crew to process the experience and resettle their wairua as such, before heading home to their family. Although Coastguard has a formal debrief process for all adverse events, as well as providing counselling services to any volunteers who might want some help, the collective process of a spiritual acknowledgement of this passing is especially important for Māori. Spirituality can often be misinterpreted to mean religion in Pākehā culture (Wepa, 2015) but it is important to understand that spirituality in this context is about the internal focus or acknowledgement of a spiritual world and the connections to it. Hughes (2018) defines it as "where a person has a sense of meaning and purpose, and understands their reason for being, and how and why they do what is important to them" (p. 24).

Craig's kōrero about this was interesting, as being not very connected to his Māoritanga, his conversation regarding deceased people was focused on Coastguard having processes that ensured all people were respected in death, irrespective of their culture. By his own admission, Craig has lived his life in a very Pākehā way so his removal from concerns about cultural safety are unsurprising. The interesting thing about this is that a key element to cultural safety is the dominant culture's ability to be able to look at itself and

examine how its own culture may be impacting another person's ability to express their culture. In this way cultural safety supersedes cultural awareness, sensitivity, and competence (Darroch et al, 2017). Cultural awareness is a basic understanding that different cultures exist. Cultural sensitivity adds to cultural awareness by ensuring there is respect granted to all cultures. Cultural competency fuses these two together and then layers ideas around values, behaviours, and beliefs in looking at a "cultural other". The core difference when aiming for a culturally safe practice or environment is an acknowledgment that the dominant culture, in this case Pākehā culture, must be examined. Cultural Safety provides a mechanism for critical cultural analysis of oneself (Curtis, 2020) and enables an understanding of how one's own cultural constructs and practices may impact someone else (Hughes, 2018). In their kōrero both Peter and Miromiro are pained to point out that being in a culturally safe environment is every bit as important as an environment being safe in the traditionally Pākehā sense of the word. To Peter, not upholding tikanga following transporting a deceased person on their rescue vessel can have no less a detrimental effect on someone who is unable to enact their cultural beliefs as breaking their leg.

For Coastguard, cultural safety is not about aiming to become expert in every culture we may engage with. It is, however, about recognising that the mainstream culture currently holds the power and therefore defines what is viewed as safe for the organisation. From there we can look at building a culture where there is an awareness of cultural behaviours within our *ropū* (group) that may be unsafe for Māori. A Coastguard where it is normal for one Pākehā volunteer to tell another Pākehā volunteer not to sit on a table because what is culturally safe is not only viewed from a Pākehā perspective.

How to treaty? – Kotahitanga

He waka kotuia kahore e tukutukua nga mimira

A canoe that is interlaced will not become separated at the bow

Unsurprisingly the opinions of the research participants regarding the position of Te Tiriti o Waitangi at Coastguard was varied – a reflection of not only of their own connection to te ao Māori, but our society in general. Interestingly however ideas of values and actions were present within all the kōrero.

Craig's initial response regarding the Treaty was focused on the Treaty Settlement process rather than the Treaty itself. The conflation of the two is quite common in a Pākehā way of thinking. A 2015 qualitative study of 38 Pākehā Aucklanders attitudes towards the Treaty showed that there was a sense of fatigue around the treaty settlement process and a desire for it to be completed so New Zealand can move on as a unified country (Terruhn, 2015). Craig's own views echo this. He feels that the goal post keeps moving and at some point, a line in the sand must be drawn for us to move forward. Craig is conscious that if he had grown up more closely connected to his iwi and hapū, his feelings around grievances might be different but he can only draw on the experience of his own life. Discussing Coastguard's relationship to the Treaty, Craig thinks having a written statement about it in an organisational constitution seems disingenuous unless it is backed up with action. Craig believes how we look after people and include culture is much more important as an organisation for us to become less Pākehā.

Peter's kōrero also reflects the struggle present around the treaty settlement process versus the treaty as an artefact to signify the bicultural foundation of our society. Ideas of cultural biculturalism are relatively comfortably accepted by most Pākehā (and many tauiwi), but biculturalism based on rights and resources has been perceived as a 'zero sum game' whereby Māori receiving more results in everyone else receiving less (Sibley and Liu, 2004). Peter talks about the broader change in New Zealand culture towards the Treaty, also looking at the settlement process. He remembers a time when land blocks being returned to iwi was seen as very controversial but now thinks many Pākehā recognise how lucky we are to have this land retained by kaitiaki in New Zealand, believing that the alternative would be a lot of that land in overseas hands today. Again, in terms of Coastguard, Peter is much more interested in our actions upholding our commitment to Māori rather than a statement on Te Tiriti. More important that to Peter is an acknowledgement of who we are, where we come from, what we believe in and where we are going. Although articulated in English, these ideas are closely underpinned by manaakitanga and kaitiakitanga. Gillian's feelings on the Treaty are wholly grounded in our actions. She does not know much about the Treaty itself beyond it being the founding document of modern New Zealand and thinks how we engage and connect with people is much more important than a statement of commitment to the principles of the Treaty of Waitangi.

Of this group of volunteers, Miromiro is the most connected to her Māoritanga and to the settlement process, having been involved in the Treaty claim for her iwi. In their examination of an effective Treaty partnership, Larsen, and Johnson (2017) tell us that Pākehā need to understand that Māori are simply seeking to affirm their status as an equal partner in the relationship. For Miromiro, the treaty is what creates the common ground for Māori and Pākehā. It is the thing that gives us a relationship. Miromiro also sees our actions and values as crucial in the development of this relationship for Coastguard and thinks education about Te Tiriti (and treaty breaches) is very important for Māori and Pākehā to work together based on their treaty partnership.

The idea of education being the basis of understanding the treaty as a relationship between Māori and Pākehā is summed up well by Dr Ranganui Walker (2004) when writing about the impact of the infamous Don Brash Iwi vs Kiwi speech (2004).

"Māori saw the Pākehā challenge to biculturalism, partnership and the Treaty as a defining moment in nation-building. Pākehā ignorance, cited as the root cause for Māori disquiet, opened the way for public debate on the issue of biculturalism and identity. The task ahead was to keep talking."

A project looking at the community volunteer response in Maketū in the Bay of Plenty to the Rena oil spill in 2011 examined how a true partnership approach delivered the best outcome for that community (Smith et al, 2016). Maketū is a small coastal town and was the original landing place for the Te Arawa waka, more than 800 years ago. It is located on an estuary where the Kaituna river meets the Pacific Ocean and the estuary and surrounding wetlands are taonga to mana whenua (Kaituna River and Ōngātoro/ Maketu Estuary Strategy - From Okere Falls to Ōngātoro/Maketu Estuary, 2009). The population of Maketū is still over 60% Māori so te ao Māori is very present there. The community were devastated by the spill and the impact it would have on their environment. In the absence of a clear strategy for their rohe from Maritime New Zealand and the Incident Control Centre in Tauranga, a group of community leaders very quickly came together to develop their own plan for the clean-up.

The initial meeting took place at Whakaue Marae, right on the estuary in Maketū. From there Māori and non-Māori worked closely together throughout the period with Māori values of Rangatiratanga, Manaakitanga and Kaitiakitanga guiding the process. Mana Whenua in Maketū knew their beach and moana and their knowledge was respected as

such in the clean-up. The marae was used as the coordination centre throughout the clean-up and the marae facilities (dining room, toilets, and kitchen) enabled mana whenua to fulfil their responsibilities. The impact of having somewhere to return to each day allowed for everyone to kōrero and retain a sense of emotional wellbeing by feeling connected to their collective purpose. Non-Māori who previously may not have felt comfortable on the marae, felt they were able to come down and participate in the clean-up, resulting in a sense of comfort in the space that has lasted. The ropū successfully removed all traces of oil from their estuary and coastline over eight weeks. They attributed their success to the speed of their response which was enabled heavily by using the marae and the support from the broader community to not view this as a "Māori thing" as such, and volunteer both with the hands-on clean-up and on the marae to keep everything going. Interestingly although a key outcome of the research highlighted a strong partnership between Māori and non-Māori in the community, one of its key recommendations that government bodies, such as Maritime New Zealand in this case, need to ensure they are including communities in their planning when responding to an environmental catastrophe such as this. This would enable a better understanding of the broader community, their skills and how they can contribute to ensuring their world is protected. Furthermore, it enables crown agencies such as Maritime New Zealand to uphold the promise of The Treaty of Waitangi as one half of a partnership with mana whenua in that community.

Although all the kōrero has differing opinions on the formal position of Te Tiriti at Coastguard, the underpinning of our values and actions were core to each conversation. As an NGO, Coastguard does not have the legal obligations of a crown entity under The Treaty of Waitangi, nor does its work interact with or provide outcomes to the Waitangi Tribunal or the Treaty settlement process. The position of the treaty at Coastguard is therefore wholly and only about the relationship we have with Māori as a Pākehā organisation. If we work to ensure our values and actions honour Māori as a partner in our work and position our relationship with Māori culture as equal to Pākehā culture within the organisation, our commitment to Te Tiriti o Waitangi will be evident.

At risk…from who? – Whakamana te iwi

Whai i muri i a Rehua, kia kai a koe i te kai

Follow after Rehua so that you may eat

Mana was a key underlying theme in our conversations about engaging better with Māori communities. Whether looking at marketing campaigns, in community engagement, or bringing more Māori into Coastguard, the underlying commonality was a call to make sure we have the right approach – to understand that for Māori, "Mana makes the world go round" (Winitana, 1990). In this context the impact of mana can be seen through a variety of lenses. There is the mana of someone who is Māori and understands what it means to be Māori. There is the mana of being a subject matter expert and leader around water safety. There is the mana of te reo Māori and the mana of te ao Māori as an equal partner in Aotearoa as a bicultural country.

In Craig's kōrero he talks about having the cultural knowledge as well as the subject matter expertise around water safety. From his own perspective, for example, he does not know that it makes any difference that he is visibly Polynesian when coming across Māori or Pacific boaties who do not have lifejackets on board. There could be several reasons for this, but the most likely reason is the Pākehā presenting nature of Coastguard to the public. Craig recognises that in this context he does not have the mana to effect behaviour change with these boaties around their safety. Similarly, over the years, Craig has delivered education courses in Pacific community churches with the assistance of those leaders, knowing they have the mana in that community. This issue for Craig is the connection between mana and passion as such. The person might have a lot of mana in their community but not necessarily be passionate about water safety if they are not a boatie themselves. It is about finding someone who is passionate about it, but also has enough mana to influence behaviour change.

Gillian points to something similar around the collateral and materials provided to Coastguard units to give out in their community – everything is Pākehā. "it's white man language with white man pictures". In a community with a significant Māori population and where the values of te ao Māori are lived every day, Gillian knows that Coastguard coming in with Pākehā materials and Pākehā ways at best achieves nothing and at worst

is off putting for people. Again, we see an underlying theme here of mana. Do we, as Coastguard, have the mana to be telling people we are going to educate them about being safe on the water that they are the kaitiaki of? Of course, lifejackets are a crucial tool in being safe on the water, but we cannot remove the context of who is delivering that message and how it is being delivered. If the approach is without connection to culture, then the relevance of what is being delivered is heavily dimished. Language is a particular signifier of this. A study of non-financial charitable support in Los Angeles reported that native Spanish speakers, who were also fluent in English, were almost twice as likely to engage with the sender organisation if the letter was in Spanish rather than in English (Mason, 2016). This research was not positioned around public education or engagement but looked at cultural understanding of charitable giving, be that financial or volunteering. This idea that something in your mother language is for you comes up also in Miromiro's kōrero. When discussing bringing more Māori volunteers to Coastguard, Miromiro talks about removing perceived barriers and thinking language might be one element to this. The nonexistence of Māori people or language when trying to engage with Māori people immediately sends a message that culture is not valued. Beyond this when culture goes ignored, it goes away (Meyer, 201). Coastguard itself is proof of this - having ignored non Pākehā culture for many years has resulted in our monocultural environment.

There are also more subtle signifiers of cultural connection that can be used to engage people. Peter talked about humour in his kōrero and had some whakāro about a type of humour that is uniquely Māori. Although the subject of our safety information is serious, Peter believes we can use humour to get the message across. Peter highlights one of the best examples of this quoting the colloquially known "Ghost Chips" advertising campaign (NZTA, 2011) and believes humour is one of the best ways to reach young Māori with our messaging. Research shows that Māori men perceive humour as an indication of cultural kinship (Holmes and Hays, 1997). Te ao Māori is often unknown by Pākehā therefore often Māori humour is not understood by Pākehā. This again positions Pākehādom as the default of culture in New Zealand and positions Māori humour as 'other'. This specific issue appears repeatably when discussing public information marketing campaigns with Māori (Elers, 2016). In his research Elers asked participants to review several New Zealand advertising campaigns aimed specifically at Māori to understand their perception of the campaigns. Most of these campaigns had an

element of humour to them which was perceived as positive by the participant. The key commonality however was that these campaigns overwhelmingly 'othered' Māori and placed no value on upholding the mana of Māori. The response generally was that although funny, most of these campaigns were not underpinned by tikanga Māori and did not reflect the characters having a Māori cultural identity – rather just that the person was Māori. One participant felt that the advertising was actually Pākehā advertising for Pākehā people to show that "something was being done about the natives" (ibid, p. 168). This was amplified by what was seen as an undertone of apportioning blame, rather than addressing this as an issue that is part of the broader social issues of colonisation.

Collectively this broadly points to the need for all our engagement with Māori to come from a place of enhancing mana and this must be the lens through which everything is seen – as it is in te ao Māori. Māori are all too aware of the statistical data around the social issues facing their people and do not need a regular reminder through any means that focuses on te ao Māori as being deficient. Whilst humour is a valuable tool for engaging with Māori, it must be underpinned by an understanding of the broader context and be built on tikanga and upholding mana.

The analysis of the kōrero, and the common themes identified here, provide invaluable information to understand how Coastguard can become more relevant to tangata whenua. The commonality of course across all this kōrero is that, to do this, Coastguard needs to begin seeing Pākehā culture as one of many cultural identities rather than the current position of Western thinking being the default. To do this, we must move beyond the Pākehā paralysis that inhibits us from understanding how this cultural context has come into being. Until this commitment is made, we will struggle to make real change.

He manako te kōura i kore ai

Wishing for the crayfish won't bring it.

Chapter Six – Heoi anō, where to now?

Recommendations

The mātauranga and information this research provides is vast and complicated, much like the lives and experiences of those involved in the research itself. The below recommendations are intended to be positioned as statements that can guide Coastguard in a numbers of areas. Whilst they are by no means the only recommendations that could be taken from the research, they are the foundations of how Coastguard can move into the future.

1. Coastguard will build and articulate our **values** and actions on a foundation of both Western and **Māori whakāro**.

2. Coastguard will uphold the **mana** of our volunteers, staff and all the people we are working with, ensuring we also uphold the mana of our organisation, those who went before us and those to come in the process.

3. Coastguard will strive for the goal of **Cultural Safety** and develop a plan to deliver this for all people who engage with the organisation.

Whakāro Māori at Coastguard

Much of the work happening with Coastguard volunteers around the country every day can be conceptualised in a Māori way. When we strip back the layers within the organisation most volunteers get involved with Coastguard for two reasons:

- To look after people on the water
- Because they feel a strong connection to being on the water

In te ao Māori these could be conceptualised as manaakitanga and *hononga* (union). If we begin to make connections between the work already being undertaken by the organisation and the Māori world, this highlights the common values to our existing Pākehā volunteer base, Māori who we engage with and our broader multi-cultural stakeholders who can see these shared values and conceptualise them within their own culture.

Moving beyond our volunteers, there are also concerns across the sector regarding the significant types of on water activity today. Traditionally recreational boating was the

main activity organisations such as Coastguard and Maritime New Zealand were engaged with. The word 'Boatie" is used across the sector to communicate with these people, however today it is questioned how many people see themselves reflected in the word Boatie. With the broad range of recreational activities including Jet skiing, Kayaking, Stand-Up Paddle Boards and Waka-Ama, Coastguard is struggling to communicate effectively with all those whom we should be engaging with in a relevant way. A baseline safety model focused on respecting the water, such as the Wai Puna model discussed earlier, may go a long way to help Coastguard connect with these varied audiences. Currently Coastguard focuses heavily on "Safe Boating" and a move towards a more holistic framework of safety could enable us to become relevant to more people, while also bringing te ao Māori thinking into the organisation. The Wai Puna model (Phillips, 2018) currently underpins the Water Safety New Zealand 5-year strategy. The model could also provide a basis for Coastguard to build on existing safety messaging with a specific focus on recreational watercraft:

- *Whakapapa* is local area knowledge - the patterns and behaviors of the stretch of water you are about to go out on
- *Matauranga* is knowing what the right things to do are to keep yourself safe around the water – this also means knowing when it is not right and saying no to putting yourself in harms way
- *Tikanga* is seeking out knowledge and protocols that are specific to the on-water activity you are undertaking – What equipment do you need on an 8m motor boat and is it different to what you need in a kayak?

Bringing Māori concepts and thinking into the organisation must be handled with care so as not to do more harm than good. We should not start using kupu Māori and concepts from te ao Māori unless we can also show our commitment to the broad range of change required within the organisation.

Mana at Coastguard

If we are to be genuine in our approach as an organisation, we must ensure that mana is placed at the centre of our decisions and actions. Statements like this can often be difficult to conceptualise in a Pākehā context so we must be explicit in what this means – every time we make a decision or take an action, we must ask ourselves 'Is this upholding the

mana of those we are working with and therefore our own mana?' or "By taking this action, will we be trampling on the mana of any group or person?".

A practical example of this is examining the words we use when deliver programmes in the community. Coastguard is currently developing a lifejacket recycling programme to roll-out in Autumn 2022. This programme aims to take fit for purpose second hand lifejackets and work with community organisations around the motu, to get them into the hands of those who may not have the resources available to purchase a new lifejacket. *Poti Whakahou Ora – Second Life Lifejackets* positions this programme as a service that is positive for safety and positive for the environment. The hope is that this empowers people to engage with the programme without any concern around socio-economic issues. As outlined in Chapter Two, Māori people are fully aware of their position as over-represented in most social statistics in Aotearoa and reminders of being "underserved" or "at-risk" by a Pākehā organisation, with no acknowledgment of the historical reasons for this, is diminishing of mana.

We must also realise where we do not have the mana as an organisation that has prioritised Pākehā ways of thinking for decades and look at ways to change this. The most obvious solution for this is creating roles and employing people who do have mana in Māori communities. In 2020, Coastguard engaged with a Māori advisor to create a Kaihautū Māori role. This role has been undertaken by Pererika Makiha (Te Arawa, Ngāpuhi) and has been crucial in helping the organisation begin building relationships with iwi and kaupapa Māori organisations around the country. One very tangible outcome of this has been the gifting of an ingoa Māori for Coastguard, Tautiaki Moana, and subsequently a waiata for Coastguard that is special to our kaupapa and also enables us to engage in formal te ao Māori processes such as *whakatau* (formally welcome) and pōwhiri in a way that upholds tikanga and mana.

To ensure Coastguard upholds mana at every point relies on us understanding as an organisation that it is not possible to do this without ensuring we have the right people within the organisation to do this. As the Coastguard Community Engagement Manager, as a person from a place built on indigenous culture, as a white immigrant in New Zealand there is no appropriate level of cultural competency that can be gained by me or any other person at Coastguard, if the tikanga is not led by mana Māori.

Cultural safety at Coastguard

Cultural safety can be a difficult concept to understand for Pākehā because our expectations of safety, in all aspects, are accepted as normal. This also means that Māori tend not to talk about cultural safety as a broad concept in Pākehā spaces and this is evidenced through some of our volunteer kōrero. This then leads to the perception that cultural safety is an academic, abstract concern that is not really a practical issue however I think this research highlights that the opposite is true. Coastguard must aim to be a culturally safe space as the standard we set for ourselves.

A crucial factor in creating culturally safe environments is the acknowledgment of the mainstream culture, in Coastguard's case Pākehātanga, as existing and no longer being situated as "the normal". I foresee this as the biggest challenge for Coastguard as an organisation with almost 90% of its people being of European descent. Cultural safety focuses on building a level of critical consciousness about oneself (Curtis, 2016) and in the case of Coastguard this means applying a critical lens to the culture of the organisation. If we do not aim for cultural safety and shy away from examining ourselves as part of this process, I believe we will continually fall back into the trap of Pākehā being the dominant culture.

Coastguard's position on the Treaty of Waitangi for example, outlines that although Coastguard does not have a legal obligation regarding Te Tiriti, the organisation does have a societal obligation to uphold its principles. This obligation comes from being an organisation that exists under the bicultural frameworks set up in 1840, as well the fact that every person within the organisation who is not Māori is here as Tangata Tiriti – people who are here because of the Treaty of Waitangi. This extended piece is not developed within Coastguard's position statement, nor has that thinking been fully developed within the organisation as yet. As it stands, it is likely that the statement on Te Tiriti o Waitangi is something that is relevant to our work with Māori as opposed to relevant to all of the work that we do, and relevant to the heritage and history of the organisation.

An approach that positions cultural safety as the goal requires us to examine ourselves and include things like understanding the history of New Zealand, what it means to be Pākehā and what decolonisation looks like to really deliver the long term changes required. That is not to say that we can achieve great things with goals around cultural

competency and education however I believe to ensure a successful future for Coastguard, our goal should be cultural safety.

Closing remarks

It is not always that an immediate action in response to research can be seen, however Coastguard has been progressing on this journey to become more cognisant of te ao Māori in parallel to this research occurring. My current role of Community Engagement Manager is heavily involved in this mahi and has enabled some of the recommendations to be delivered already. With this in mind, it is my hope that this research will be shared with the volunteer sector across the country and that some of our kindred organisations find it useful and relevant for them.

The recommendations highlight the long road ahead of Coastguard in our aim to move beyond Pākehā paralysis – this work is simply a drop in the ocean of the change we want to make. That ocean is a challenge for Coastguard, but the vastness of that ocean is most visible when looking at our society as a whole. As Richard Shaw (2021) observed recently, "it is long since time we Pākehā confronted the unsettled history of the place in which the "team of five million" lives. Time we were honest with ourselves. Time we ended the forgetting".

This desire to hide away and ignore the true history of Aotearoa New Zealand has very real repercussions in how a culture understands itself. If you cannot examine your past, how do you know your stories. And if you do not know your stories, it is very difficult to have a collective understanding of who you are. It is my personal belief that as long as New Zealanders of European descent do not embrace the unique identity of being Pākehā, the good stories and the bad, these difficulties will continue.

> "Och now son, Freddie doesn't care about the Cuchulain story. He has his own story, hundreds of stories. He's Jewish. What's Jewish? Dad laughs – Jewish is, Jewish is people with their own stories. They don't need Cuchulainn. They have Moses. They have Samson" (McCourt, 1997)

This scene from Frank McCourt's acclaimed childhood memoir, Angela's Ashes, conveys the grounding that knowing the stories of your people can provide. Both at Coastguard and more broadly as a nation, people need to understand deeply who they are

and what their stories are, in order to operate in a way that does not rely on their "norms" being at the centre of the organisation. It helps remove the difficult feeling that positions a culture outside of your own as a threat. It also helps remove the unknown when one is trying to operate within a different cultural framework and enables us to get on with the work required, so to speak. This was best summarised by Miromiro in her kōrero that people need to realise as an organisation, as a group of mainly Pākehā people and as a country, learning to better work with Tangata Whenua requires us to understand *'It's just not about you babe'*.

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Appendices

Appendix 1 – Glossary of terms

Kupu	*Definition*
Ao	world, globe, global
Atua	ancestor with continuing influence, god, demon, supernatural being, deity, ghost, object of superstitious regard, strange being - although often translated as 'god' and now also used for the Christian God, this is a misconception of the real meaning
Haka	to dance, perform the haka
Hāngi	food cooked in an earth oven, also earth oven to cook food with steam and heat from heated stones
Hapū	kinship group, clan, tribe, subtribe - section of a large kinship group and the primary political unit in traditional Māori society, also pregnant
Hononga	union, connection, relationship, bond
Iwi	extended kinship group, tribe, nation, race - often refers to a large group of people descended from a common ancestor
Kaitiakitanga	guardianship, stewardship, trusteeship, trustee
Kākahu	Clothing, Māori cloak
Kanohi ki te Kanohi	face to face, in person, in the flesh.
Karakia	to recite ritual chants, say grace, pray, recite a prayer, chant
Kaumātua	elder, elderly man, elderly woman - a person of status within the whānau
Kaupapa	topic, policy, matter for discussion, plan, purpose, scheme, proposal, agenda, subject, programme, theme, issue, initiative
Kōrero	to tell, say, speak, read, talk, address
Kupu	word, utterance, lyric
Kura	school, education, learning gathering

Mahi	to work, do, perform, make, accomplish
Mana	prestige, authority, control, power, influence, status, spiritual power, charisma - mana is a supernatural force in a person, place or object, the enduring, indestructible power of the atua and is inherited at birth, the more senior the descent, the greater the mana
Mana Moana	authority over the sea and lakes - although this is a modern term, the concept of authority over lakes and parts of the sea (mana o te moana) is traditional
Mana Motuhake	separate identity, autonomy, self-government, self-determination, independence, sovereignty, authority - mana through self-determination and control over one's own destiny
Mana Whenua	territorial rights, power from the land, authority over land or territory, jurisdiction over land or territory - power associated with possession and occupation of tribal land.
Manaakitanga	hospitality, kindness, generosity, support - the process of showing respect, generosity and care for others
Manuhiri	visitor, guest
Māori	normal, usual, natural, common, ordinary - indigenous New Zealander, indigenous person of Aotearoa/New Zealand - a new use of the word resulting from settler contact
Marae	the open area in front of the wharenui, where formal greetings and discussion take place. Also used to include the complex of buildings and grounds belonging to specific hapū or iwi
Matauranga	knowledge, wisdom, understanding, skill
Mauri	life principle, life force, vital essence, special nature, - the essential quality and vitality of abeing or entity
Moana	sea, ocean, large lake

Mokopuna	grandchildren, grandchild - child or grandchild of a son, daughter, nephew, niece, etc
Ngā Tamatoa	The young warriors - Māori activist group visible in the mainstream in the 1970s
Ngākau	seat of affections, heart, mind, soul
Pākehā	New Zealander of European descent
Poi	Māori performance swinging tethered weights through a variety of rhythmical and geometric patterns
Pono	be true, valid, honest, genuine, sincere
Pou	supporter or symbol of support, someone, a group, tribe, gathering or something that strongly supports a cause or is a territorial symbol, such as a mountain or landmark, representing that support, also pillar
Pōwhiri	rituals of encounter, welcome ceremony on a marae
Pūrakau	myth, ancient legend, story
Pūtahi	confluence, wholeness, connetedness
Rāhui	to put in place a temporary ritual prohibition, closed season, ban, reserve - A rāhui is a device for separating people from tapu things, after an agreed lapse of time, the rāhui is lifted
Rangatahi	younger generation, youth
Rangatiratanga	chieftainship, right to exercise authority, chiefly autonomy, chiefly authority, ownership, leadership of a social group, domain of the rangatira, noble birth, attributes of a chief
Reo	language, dialect, tongue, speech
Rohe	boundary, district, region, territory, area, border (of land)
Rōpū	group, association, organisation, category
Taiao	natural world, environment, nature

Tangaroa	atua of the sea and fish, he was one of the offspring of Rangi-nui and Papa-tū-ā-nuku and fled to the sea when his parents were separated.
Tangata Tiriti	People whose position in Aotearoa is bt deed of Te Tiriti o Waitangi. Everyone who is not Tangata Whenua is Tangata Tiriti
Tangata Whenua	local people, hosts, indigenous people - people born of the whenua, i.e. of the placenta and of the land where the people's ancestors have lived and where their placenta are buried
Tangi	to cry, mourn, weep, weep over - rites for the dead, funeral (shortened form of tangihanga)
Taonga	treasure, anything prized - applied to anything considered to be of value including socially or culturally valuable objects, resources, phenomenon, ideas and techniques
Tapū	restriction, prohibition - a supernatural condition. A person, place or thing is dedicated to an atua and is thus removed from the sphere of the profane and put into the sphere of the sacred. It is untouchable, no longer to be put to common use
Tauiwi	foreigner, person coming from afar, non-Māori
Tautoko	to support, prop up, verify, advocate
Tāwhirimātea	atua of the winds, clouds, rain, hail, snow and storms, he was also known as Tāwhiri-rangi and Tāwhiri-mate-a-Rangi and was one of the offspring of Rangi-nui and Papa-tū-ā-nuku who did not want his parents separated
Te Whare Tapa Whā	Māori health model developed by Sir Mason Durie
Tika	to be correct, true, upright, right, just, fair, accurate, appropriate, lawful, proper, valid
Tikanga	correct procedure, custom, protocol - the customary system of values and practices that have developed over time and are deeply embedded in the social context

Tōhunga	skilled person, chosen expert, priest, healer
Toi	art, knowledge
Tūpāpaku	deceased person's body
Turangawaewae	place where one has the right to stand - place where one has rights of residence and belonging through kinship and whakapapa
Waiata	song, chant
Wairua	spirit, soul - spirit of a person which exists beyond death, the non-physical spirit, distinct from the body and the mauri.
Wero	challenge
Whakaaro	thought, opinion, plan, understanding, idea, intention
Whakamā	to be ashamed, shy, bashful, embarrassed
Whakapapa	genealogy, lineage, descent - reciting whakapapa was, and is, an important skill and reflected the importance of genealogies in Māori society in terms of leadership, kinship and status.
Whakatau	to welcome officially
Whānau	extended family, family group, a familiar term of address to a number of people - the primary economic unit of traditional Māori society.
Whanaungatanga	relationship, kinship, sense of family connection - a relationship through shared experiences and working together which provides people with a sense of belonging
Wharenui	meeting house, large house - main building of a marae where guests are accommodated
Whenua	land, ground - also placenta
Motu	island, country, land
Uri	descendant

PARTICIPANT INFORMATION SHEET

Project title: Beyond Pākēha Paralysis: An Exploration of monoculturalism in Coastguard New Zealand and the significant changes required to become bicultural, relevant and conscious to Tangata Whenua and Te Ao Māori.
Principal Supervisor: Dr Helene Diana Connor

Name of Student Researcher(s): Aoife Healy

Researcher introduction

The student researcher of this project is Aoife Healy, a Master of Social and Community Leadership student, Faculty of Education and Social Work, University of Auckland. The researcher is also an employee of Coastguard New Zealand in the role of Community Engagement Manager.

Project description and invitation

We would like to invite you to take part in our research study because of you are currently or have been previously a Coastguard volunteer who identifies as Māori.

The purpose of the research is to centre the stories of Māori volunteers to understand how Coastguard can deliver better for both Māori volunteers and the Māori population in general.

Receiving this information in no way requires participation in this research programme and any involvement is wholly on a voluntary basis. Those who do not wish to participate in the research are under no obligation to do so.

Project Procedures

We are asking participants to take part in an in-depth kōrero (conversation) about their experience as a Coastguard volunteer.

The interview will take place in person and will take between 1 – 1.5hrs to complete. The location of the interview will be arranged to be convenient to each individual participant. If it is not possible to meet face to face, the interview will be carried out virtually using ZOOM. In both cases, the kōrero will be audio recorded so it can be transcribed afterwards.

Each participant's conversation will then be analysed for themes, experiences, perspectives and identities.

Participants will be given the opportunity to amend their transcript after the interview. The transcript will be provided withing 2 weeks of the kōrero and participants will have 2 further weeks to review and edit the transcript as they see fit.

Each participant will be provided with their recording, transcript and a copy of the submitted thesis.

Confidentiality and anonymity

The recording and transcript of each kōrero will only be accessible to the researcher and the research supervisor. No person from Coastguard, apart from the researcher, will be able to access the recording or the transcript. All the data will be retained with a university provided secured setting.

We want to ensure that the participants involvement in the research and their experience as a Coastguard volunteer is appropriately honoured in the final thesis so if they wish to do so, participants will appear in the research as themselves. As the thesis will be available through the university research catalogue, the participants appearing as themselves in the research will contribute to the body of knowledge available for those who are researching whakapapa (e.g. The participant information in the thesis might help someone connect to their hapū or iwi by contributing to the overall whakapapa).

However, participants can choose to appear or have their identity remain confidential in the research. Participants can also request their identity remain confidential both before and after their kōrero.

Data storage and future use

Research data will be stored on appropriate university managed storage that can only be accessed by the researcher and the project supervisor. The transcripts will be retained indefinitely to allow for future publications and re-analysis.

Right to Withdraw from Participation

Participants have the right to withdraw from participation without giving a reason. This includes withdrawal of all personal data and information included in the project. Due to the requirement of thesis submission, right to withdraw data will only be applicable for one month following the receipt of the participant reviewed transcript.

The sample timeline below is a guide to understand these deadlines;

In depth interview – July 1st

Transcript provided to research participant – July 14th (latest)

Reviewed transcript sent back to researcher – July 28th (latest)

Option for participant to withdraw data from research closed – August 28th

Support and counselling

Kōrero such as this research can occasionally reveal feelings of mamae or hurt for participants.

As a Coastguard volunteer, you can access counselling services through our volunteer support channels. As is the case for any other instance, this counselling is full confidential and free of charge.

Contact Details and Approval Wording

Researcher Aoife Healy School of Counselling, Human Services and Social Work/Te Kura Tauwhiro Tangata Faculty of Education and Social Work University of Auckland Email: ahea463@aucklanduni.ac.nz OR aoife.healy@coastguard.nz	**Head of School** Dr Allen Bartley School of Counselling, Human Services and Social Work/ Te Kura Tauwhiro Tangata Faculty of Education and Social Work University of Auckland Phone 09 373 7999 (ext 48140) Email: a.bartley@auckland.ac.nz
Main Supervisor Dr Helene Diana Connor Head of School Te Puna Wananga Faculty of Education and Social Work University of Auckland Phone: 09 373 7999 (ext 48393) Email: h.connor@auckland.ac.nz	

For any queries regarding ethical concerns you may contact the Chair, The University of Auckland Human Participants Ethics Committee, The University of Auckland, Research Office, Private Bag 92019, Auckland 1142. Telephone 09 373-7599 ext. 83711. Email: ro-ethics@auckland.ac.nz

APPROVED BY THE UNIVERSITY OF AUCKLAND HUMAN PARTICIPANTS ETHICS COMMITTEE ON:

2nd July 2020 for three years, Reference Number 024640.

EDUCATION AND SOCIAL WORK
SCHOOL OF COUNSELLING, HUMAN SERVICES AND SOCIAL WORK

TE KURA TAUWHIRO TANGATA

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New Zealand

Consent Form to Participate in an in-depth interview

Title: Beyond Pākēha Paralysis: An Exploration of monoculturalism and Coastguard New Zealand and the significant changes required to become bicultural, relevant and conscious to Tangata Whenua and Te Ao Māori.

Principle Investigator: Dr Helene Diana Connor; Student researcher: Aoife Healy

I have read and understand the information provided to me on the Participant Information Sheet. I have had the opportunity to ask any questions about the research and have had them answered to my satisfaction.

- I agree to take part in this research. My participation in this research is voluntary. I understand that I am being asked to be a participant in a kōrero with Aoife Healy, a student researcher at the University of Auckland. I understand that I have been chosen to participate in this research based on my experience and expertise, and will be answering as an individual, not on behalf of any organisation I am affiliated with.
- I understand that my participation in this research is voluntary and I am under no obligation to participate.
- I agree to participate in this research knowing it will involve taking part in a one-to-one conversation of between 1 – 1.5 hours.
- I understand that my kōrero will be audio recorded and that this is required for the research. I acknowledge I will be able to ask for it to be paused if I need clarification or become uncomfortable.
- I understand that I can decline to answer any questions and can request a break or ask for the kōrero to be cut short without needing to give explanation.
- I understand that my data provided will be transcribed by the researcher.
- I understand that material from this group, including quotes and examples, may be used in an academic thesis or an academic journal.
- I understand that I am free to withdraw within the allocated timeframe.
- I understand that the information from this project, including interview transcripts, will be kept on the password protected computers of the researcher and supervisors, or on a password protected University of Auckland computer, backed up by a server, and is only accessible by the researcher and supervisors. Consent forms will be stored separately from the research data on university managed storage.
- I understand that I can choose to be identified or remain unidentified in the research and any related publications.

Signature: _____   Name:_____   Date:_____

APPROVED BY THE UNIVERSITY OF AUCKLAND HUMAN PARTICIPANTS ETHICS COMMITTEE ON 2nd July 2020 for three years, Reference Number 024640.

COASTGUARD
NEW ZEALAND

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April 28th 2020

To whom it may concern,

Coastguard New Zealand grants permission to Aoife Healy to utilise Coastguard data and networks during her master's thesis research.

The required information includes, but is not limited to, the below;

- Permission to approach Coastguard volunteers for in depth interviews for the purposes of informing the research.
- Access to statistical data regarding Coastguard volunteers for the purposes of informing the research.

Coastguard fully supports Aoife in undertaking her thesis and achieving her Master in Social & Community leadership.

Should you have any further queries, please contact me at callum.gillespie@coastguard.nz

Callum Gillespie
Chief Executive
Coastguard New Zealand