

Te Matapihi ki te Ao Nui

He Kohikohinga Māori

Manaakitanga



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i tuhi

February, 2004.

Te Kohikohinga Māori : Manaakitanga : a two year Customer Care Plan

Vision:

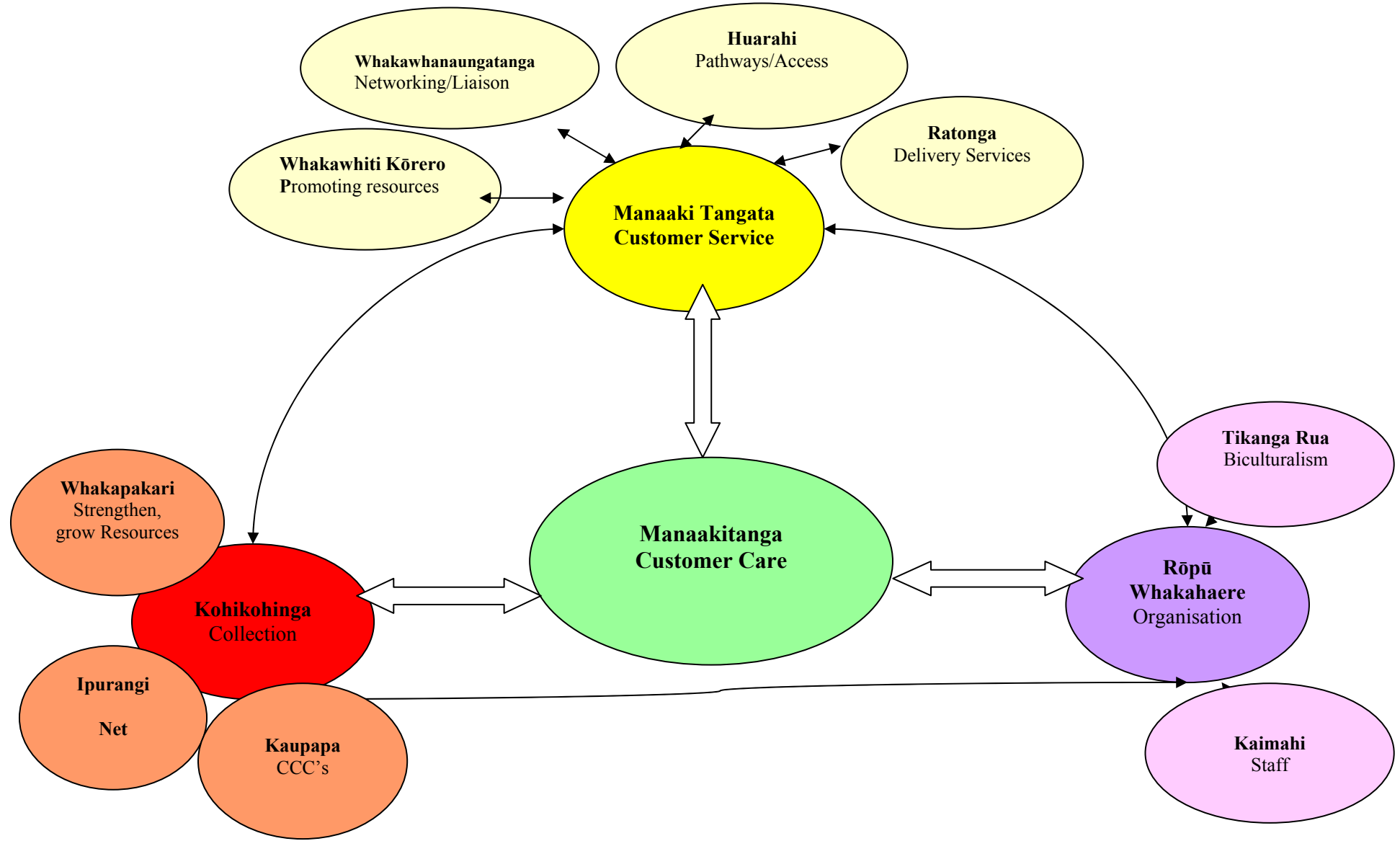
Tiakina ngā taonga, manaakitia ngā iwi i ngā wā katoa

Take care of our treasures and enhance our people at all times

Mission Statement

Manaakitia ngā iwi, kia ü ki te matauranga, kia pūawai te ora

Alert the people to our taonga by using our collective knowledge to create pathways to resources that will enhance their life-long journeys



Vision Statement

Tiakinga ngā taonga, manaakitia ngā iwi i ngā wā katoa

Take care of our treasures, and enhance our people, at all times.

For too long, Māori have regarded libraries - even public libraries - as a white middle-class institution which does not serve or meet our needs. We must change this perception, by opening up our windows on the wide world to our Māori customers, so that all may participate in the discovery of the *taonga* stored within our walls and computers, and become part of a society which is skilled in the retrieval of global written literature as well as complex and precious oral traditions.

With the breakdown of oral traditions, many of us are having to turn to published material to make contact again with our iwi knowledge. One of the roles of our public libraries should be to find ways that not only fulfil the expectations of our Māori customers, but to allow them to leave our buildings feeling uplifted by the experience. (*mana-aki*)

Ella Henry (2001) recommends that libraries form a partnership with traditional owners so that taonga do not become dissociated from their enveloping mātauranga Māori- in such a way that taonga are physically protected but spiritually alienated from traditional knowledge.

Taonga : an explanation

Paul Tapsell¹ describes whakapapa as a driving force of taonga, and whakapapa has been described as our way of making connections to the land. Taonga therefore become links to both ancestors and iwi lands.

Tapsell expands on three powerful & essential elements of *taonga*, -

- Mana arises from “direct association with ancestors as it passes down the generations”
- Tapu acts as “a social controlling agent that prevents mana from being transgressed by a state of *noa*”
- Kōrero is the “Cloak which shrouds the ancestral item in warmth of knowledge” – and sometimes exists in the form of *karakia*

Where the enveloping cloak of *kōrero* becomes separated from its taonga, “ mana and tapu are...threatened,.. the item ceases to communicate, loses context and fails to link a kin group’s identity to specific ancestral landscapes. Thus although the many taonga found in Archives, museums etc are still distinctly Māori, they have lost “all associated knowledge (and are) consigned to museum-like roles of representing an obscure and irretrievable past”

When Māori relied on a strong oral tradition to preserve knowledge for future generations, only respected persons possessing special abilities were deemed worthy

¹ Tapsell, P. (1997) p. 326+

to become “repository of taonga tuku iho”.² Today, as we care for taonga in our institutions, we need to heed Whatarangi Winiata’s “five-way test for eligibility to be a recipient of restricted knowledge”:-

- Receive the information with the utmost accuracy
- Store the information with integrity beyond doubt
- Retrieve the information without amendment
- Apply appropriate judgement in the use of the information
- Pass on the information appropriately.

In conclusion, as we take on a kaitiaki role within our libraries, we need to be aware of underlying tikanga and kōrero attached to the taonga in our possession.

² Winiata, W. (2002) p. 7.

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From long experience of working at the enquiries desks, and from our focus group meetings and the replies to our questionnaire, we are aware that Māori are

- are unaware of many resources held in the Māori collection, or on our website
- often unskilled in research – both traditional and technological

We have worked through our institutional strengths and weaknesses, and taken heed of issues raised. We have compiled a basic customer care plan where we will put to good use the combined strengths of our accumulated working knowledge to alert our Māori customers to the taonga held within our institution, to offer solutions to problems raised, and to assist in life-long journeys of self-education and enjoyment.

Along the way, we hope that the words of Dick Grace will be heeded³, and that this library will wholeheartedly embrace the mantle of **biculturalism** so that:-

- 1. Treaty rights of Māori people will be acknowledged and their participation in decision-making will be promoted*
- 2. Peoples' differences will be respected and valued*
- 3. Equity, fairness and organisational unity will be promoted.*

The result of our work is a two year plan that we hope will correct most of the problems to which we have been alerted in the last few months.

Some problems are always there and ongoing – others – such as revamping pathfinders, are basic, and should have immediate benefit to the customers.

The end result will be that our people are assisted and 'upraised' by their visits to the libraries, and that we will have created, for some, a new way of embracing taonga tuku iho.

³ Ka mahi tonu, p. 6.

Manaakitanga : Customer Care : Overview of a two year plan.

Here is a summary of a customer care document which arose from our work with customers (focus groups and questionnaire) and visits to branch libraries over the last six months. We trust you will find it informative and interesting and would appreciate your feedback for future direction in meeting the needs of our Māori customers.

The full report is available from

NGĀ HUA

- Many customers, even regular library users, were unaware of the extent and depth of our collections. This was a consistent theme from both the survey responses and hui.
Of the customers who responded to the questionnaire,
 - 23-24% were aware that we held Land Court Minute Books on microfilm, or had an electronic index covering 1865-1910
 - 21% were aware that we held Māori birth, marriages and death on microfiche. (We now have that information on a database presently accessible at the Central Library).
 - Approximately 20% were familiar with the Te Ao Māori section of our website which includes '*Korero o te wa*', and *Te Whanganui-a-Tara*".
 - Only 23% were aware that directions for our OPAC were available in Te Reo Māori.
- Material in some branches was not being utilised, even though demographic figures suggested a reasonably large customer base
- People would like more in-depth material specific to Wellington
- Lack of a Māori speaker seriously hindered our working relationship with kohanga and kura kaupapa Māori
- Much material is now being published in electronic form and there has been limited opportunity to view or listen to it within *Te Kohikohinga Māori* on the second floor of the Central Library.

TE ARA

Objective : Kohikohinga

- Create separate Māori collections in all branches so that both staff and public are aware of available resources.
This has already been accomplished at Miramar and Kilbirnie Branch libraries. Distinctive stickers identify Māori material, and signage will be enhanced in some branches.

- Collection policy will be amended to cover Wellington material in more depth – i.e. Waitangi Tribunal research papers.

Objective : Manaaki Tangata

Ratonga

- Consider taking resources to the customer – i.e “Bins to Schools” or develop a Regional Māori resource bus.
- Develop and promote a “Caring for our Taonga” programme aimed at helping customers to work carefully with resources and return material before the burden of overdues kicks in.

Huarahi :

- Review and renew our pathfinders
- Complete artworks, and install resources on new media jukebox. Customers will be able to view and listen to videos, use language CDRoms, View databases such as Index to the Land Court Minute Books, Māori births, marriages, death index.
A major new artwork by Kohai Grace will complement Para Matchitt’s Waharoa, and together these will strengthen the identity of the Māori Resource area.
- Work with secondary schools (immersion classes) to encourage pupils to learn how to research their NCEA topics for years 12, 13, from our resources
- Assist customers(especially whanau) by holding orientation tours, - so that they become familiar with library resources such as: books, films, microfiche, microfilms, CDRom, Waitangi Tribuanl research papers, and Land Court Minute Books, (including electronic indexes), Māori birth, marriage and death (database) -to 1960, periodicals, iwi newspapers, AJHR, Fletcher’s name index, and online resources such as iwi history bibliographies, Ebsco’s Australia/New Zealand Reference Centre, TAPUHI, niupepa, Timeframes, Discovery

Whakawhanaungatanga :

- Make and maintain links with ropu such as mana whenua (Wellington Tenth Trust, Waiwhetu Marae), taurahere, agencies such as Huia Publishers, Te Kohanga Reo Trust, Māori Women’s Welfare League, Te Taura Whiri, Te Papa, Project Waitangi, Te Kete Ipurangi

Whakawhiti Kōrero

- Seize all opportunitites to tie promotions of library resources to events existing in the community or wider national environment:
(Matariki, Te wiki o te reo Māori, Library Week, Māori literature week)

- Facilitate panel discussions to broaden customer knowledge of Te Ao Marama, and to assist their search for whakapapa links.

Objective : Te Rōpū Whakahaere

Kaimahi pukapuka

- Strengthen the number of Māori staff employed by the library – to reflect the ethnic makeup of New Zealand people.
- Make a business case for a Customer Specialist with fluency in Te Reo to work with Te Kohanga Reo, Kura Kaupapa Māori, and Kura Māori.

Tikanga Rua

The development of biculturalism in libraries had its very beginnings in 1963, with the formation of a Māori Library Service Committee, but there was little movement until Māori librarians began to advocate for change, from 1990 onwards, and the challenge was then taken up by the development of the Bicultural SIG and the formation of Te Rōpū Whakahaere. We need to revisit the writings of Māori such as Dick Grace (Te ara tika, & Ka mahi tonu), and Parata/Gardiner (“Wellington City Council’s Treaty of Waitangi policy framework”) who were experienced in the formation of quality government policy documents.

Dick Grace⁴ describes biculturalism in libraries as a strategy “not just about providing works of art, courses on Māori language and the Treaty, learning a mihi, providing a Māori perspectives unit, employing a kaumātua or consulting a council of elders. Nor is it just about adding a Māori adjunct to a monocultural base, providing Māori signage, or publishing materials in Māori.

The bicultural process is about developing and valuing staff and clients, promoting partnership relationships, structural and procedural change to promote cultural safety for Māori staff and clients, and empowering people. It is about acknowledging the Treaty rights of Māori people and promoting their participation in decision-making, respecting and valuing peoples’ differences, and promoting equity, fairness and organisational unity. It demands total commitment to the creation of a new belief system based on power-sharing, quality management performance, the provision of relevant services of high quality, teamwork, and the elimination of monoculturalism.

⁴ Szekely, Chris. Ka mahi tonu p. 6.

We therefore propose that Te Rōpū Whakahaere

- Promotes biculturalism in all areas of our daily work
- With the Training Group creates opportunities for the staff to understand Te Ao Māori and develop their ability to speak Te reo Māori.
- With the Training Group provides staff education to enhance an understanding of Te Tiriti o Waitangi in our workplace.

Conclusion

The work with focus groups, branch libraries, along with the answers from the questionnaire has provided us with a strong basis for the writing of this document. From the focus group questions, graphs, SWOT analysis, we have built a comprehensive picture of the services we are delivering to our Māori customers and the areas needing urgent attention to fulfil our role whereby we manaaki our customers to the best of our ability as they visit our collections and libraries.

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